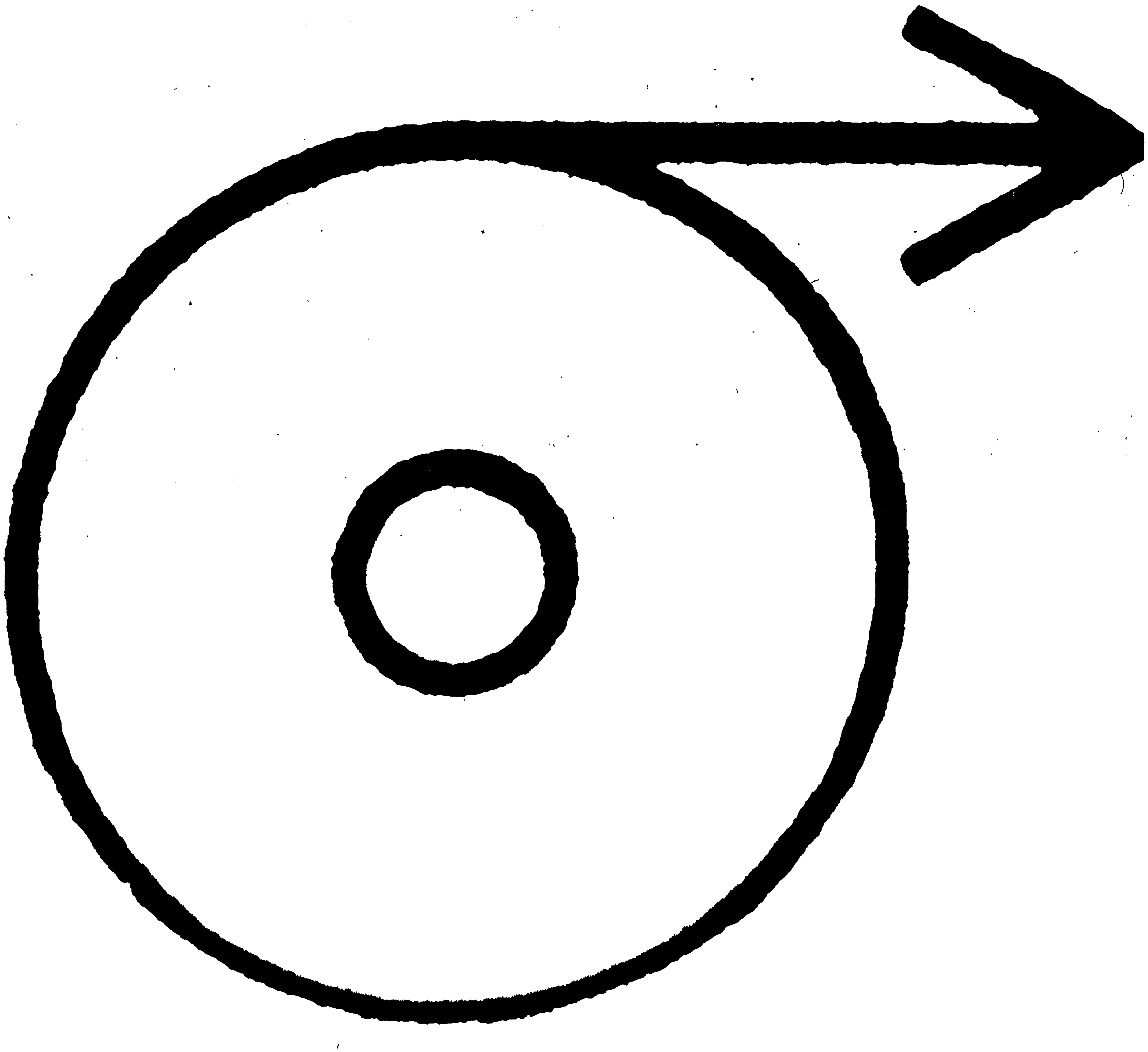

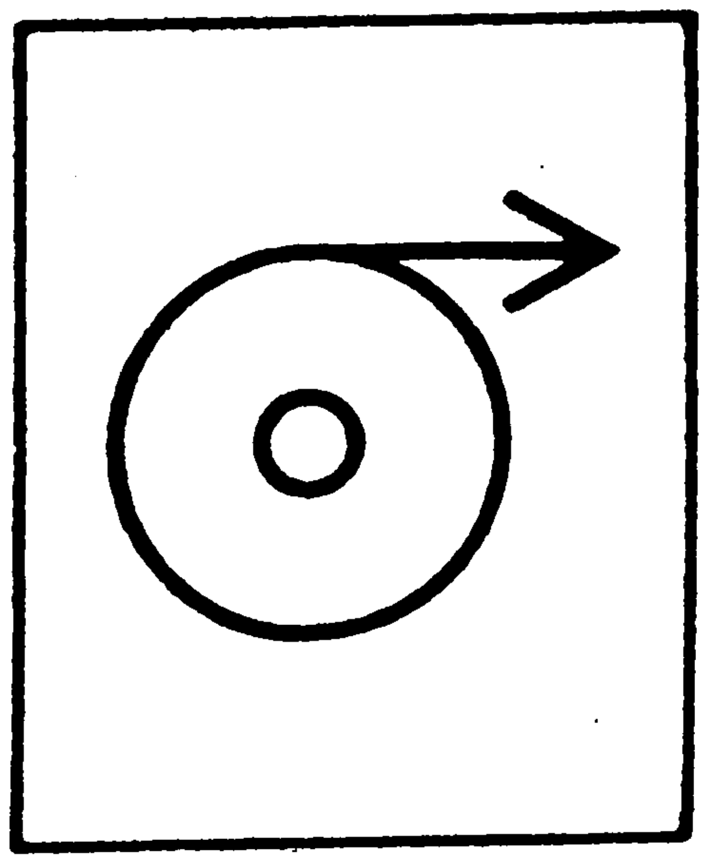

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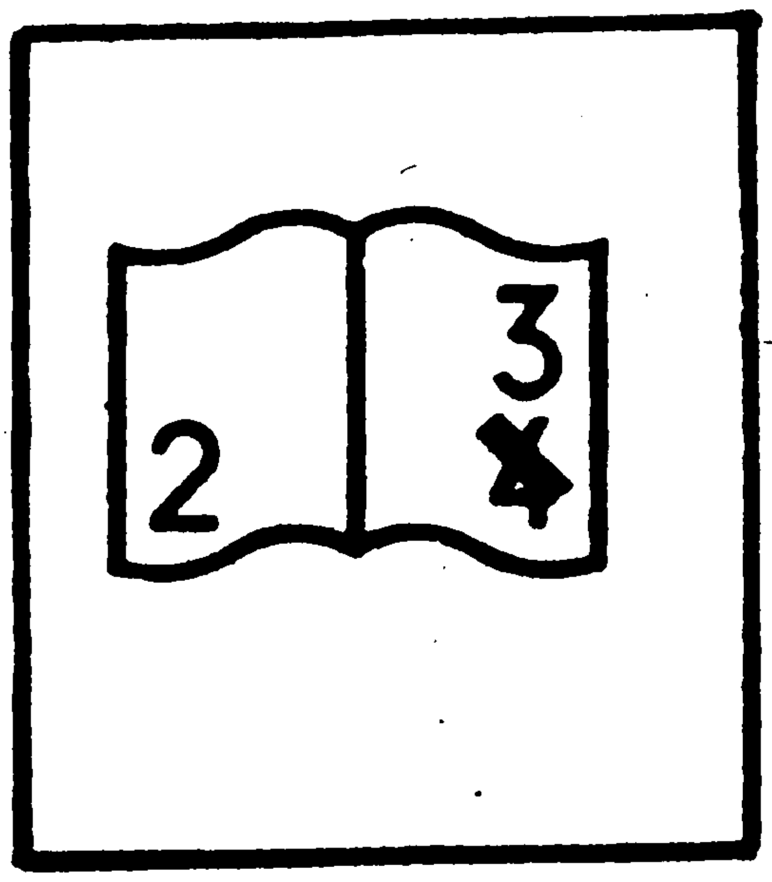

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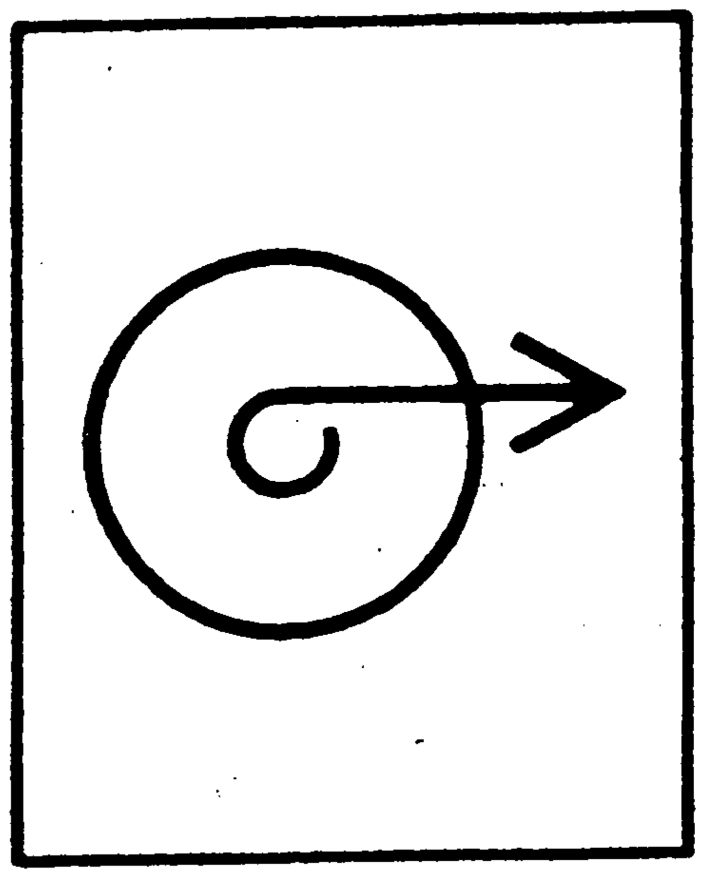

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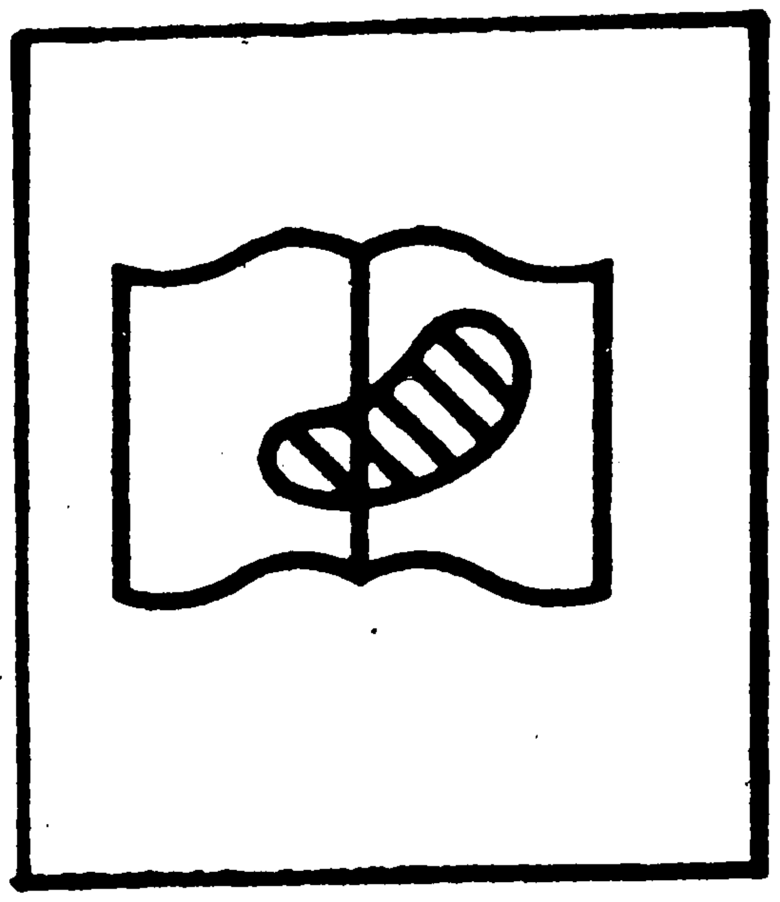

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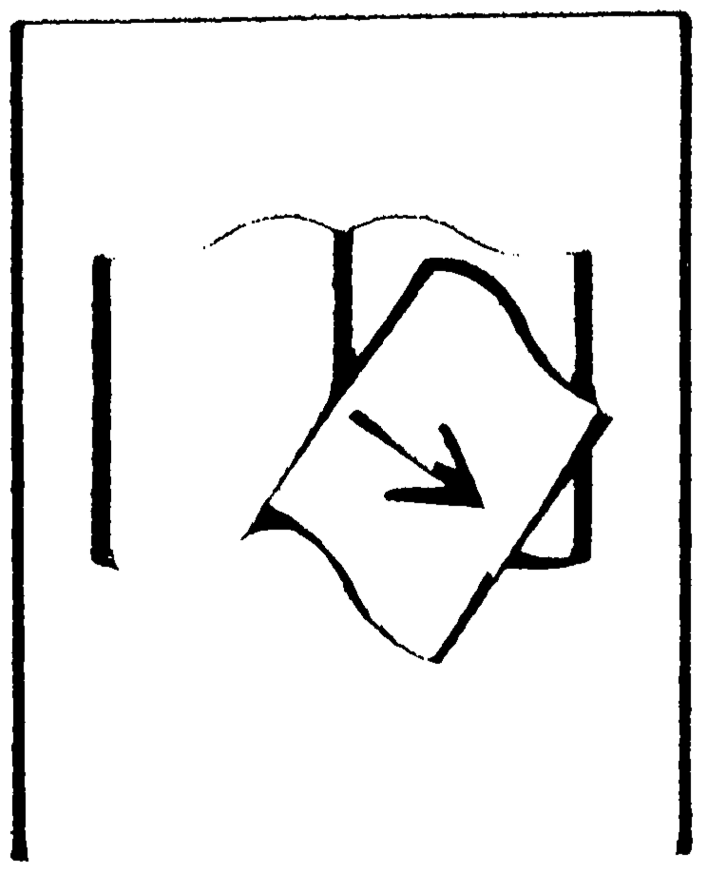

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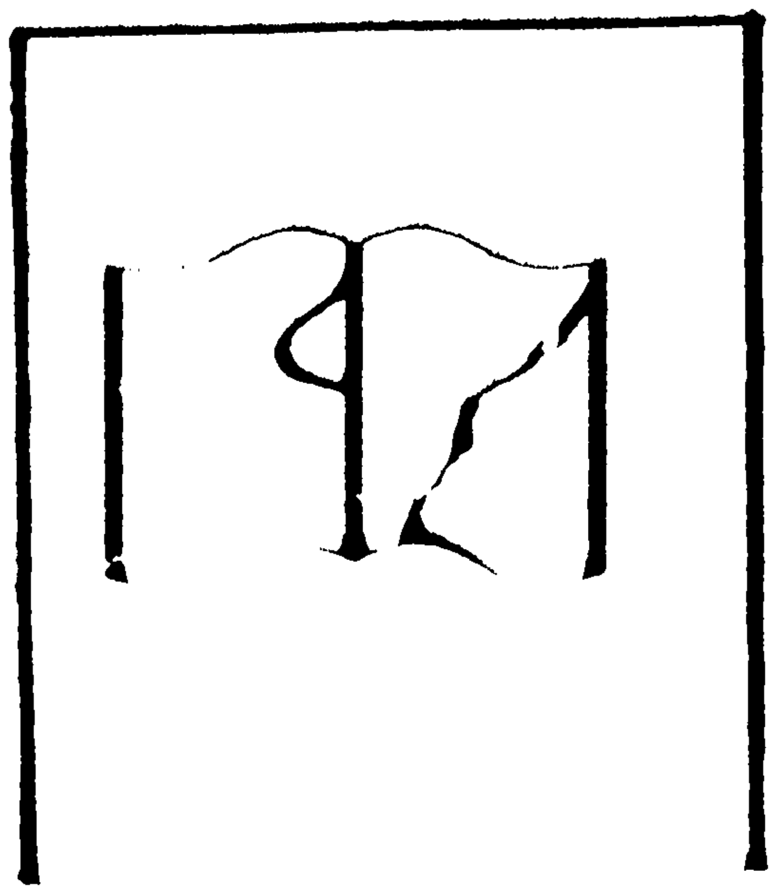

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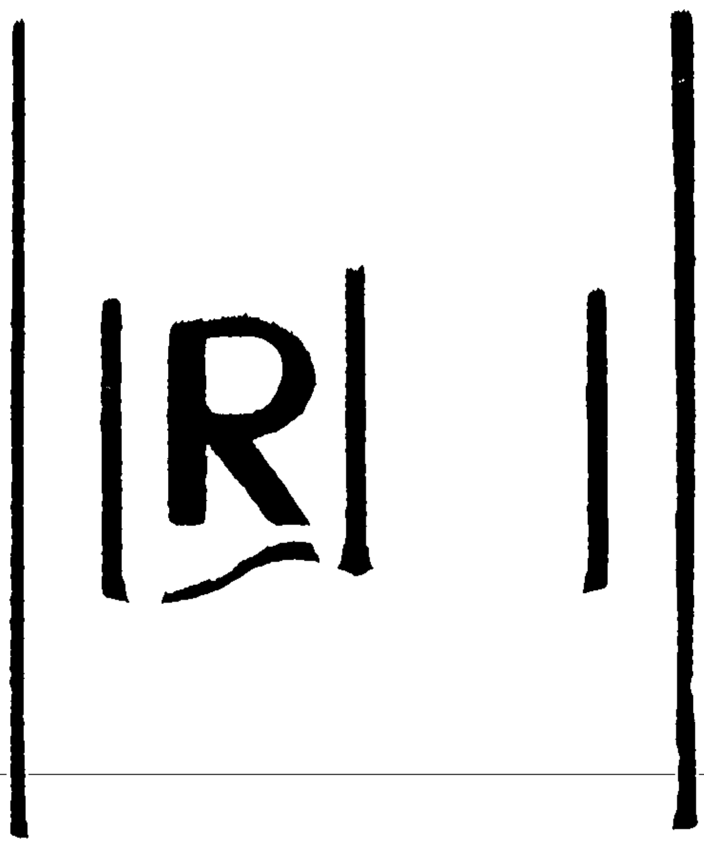

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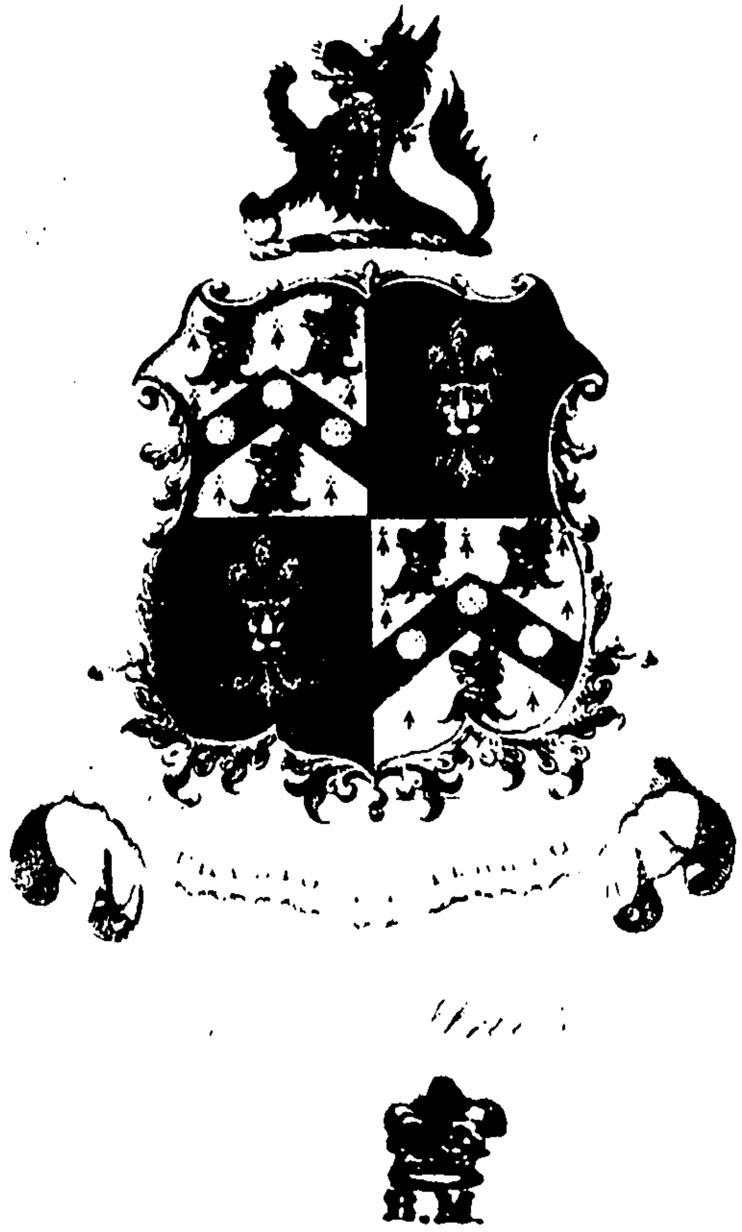
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Here begynneth the booke of kynge ~~Salomon~~ called [redacted] the kay of knowledge.

Clavicula Salomonis. Extat latine: et legi.

Cabalistica: sed sophistica.

The table of the fyrste booke. Cap. 13.

1 What orations and prayers ought to be sayde before you worke
2 Of the confession before you worke.
3 Of ye Conjurations with a maledictions thereunto belonginge
4 Of pentacles, and howe they ought to be made.
5 Of the way howe to worke. ·ss· Experiments.
6 For thinges that bee stolne. + de furto.
7 For to [redacted] bee invisible.
8 For love howe they ought to be prepared. de amore.
9 For to make a woman dreame of thee.
10 Of experimentes of favour and frendshipp. de favore.
11 Of experimentes of hatred and malyce.
12 For to cause a thinge to be true, which indeede is false.
13 Of extraordynary experimentes, and howe they are prepared.

Orysons to be sayde, when you [illegible]

Lord Jesus Christ the lyvynge sonne of god, which doth illuminate the [illegible] of all men in the worlde; lighten the darknes of my harte, and kyndle the fier of thy most holy love in me, give me true faythe, perfect charytye and vertue, whereby I may learne to feare and love the and kepe thy commaundementes in all thynges; that when the last daye shall come, the Angell of god may peaceably take me, and delyver me from the power of the devill, that I may enioye everlastinge reste amonge the company of the holy Sayntes, and sytt one thy right hande [illegible] thou sonne of the lyvinge god for thy holy name sake. Amen

A confession to be sayde before thou worke.

I confesse to the lord god the father of heaven and earthe, and to the good and most benynge Jhesu Christe, together with the holy ghoste, before thy holy Angells, and before the true maiestye of thy [illegible], that I was conceyved in synn, and from my Baptisme contynued therin. I confesse furthermore that I have synned in pryde, in anger, in glotonye, and in [illegible] manner of [illegible] synn, I have synned; Therefore I [illegible] you all the Sayntes, in whose syghte all these thynges I have confessed, that you witnes with me in the daye of iudgemente, against the devyll, and so I beinge cleane and confessed of all my synnes, lett me appeare before thee (o most highe) [illegible], and graunt the grace [illegible] thy [illegible] clemencye, that I may see and knowe all the [illegible] which I woulde have, and accomplishe my wyll and desyre. Amen.

Lord god almighty father which dydst make all thinges [illegible] knowest all thinges, for nothinge is [illegible] impossible [illegible] give me grace to knowe and understande the vertue of all [illegible] by thy most holy mercy and pittye, by [illegible] thy ineffable [illegible] and fearfull name **Hyack**, by the which all the worlde [illegible] and by whose feare, all creatures [illegible] graunt me also that the [illegible] of all the [illegible] may be opened before me, gently [illegible] me, and my commaundementes, through thy most holy Adonay, whose kyngdome endureth for ever. Amen.

When thou art [illegible] and [illegible] sayde after the fashion of [illegible] and let of his company [illegible] before [illegible] and lett hym [illegible] into the [illegible] 4 partes of the worlde [illegible] as followeth.

Lord my god, be thou to me [illegible] of defence [illegible] spyrytes. Afterwardes [illegible] the [illegible] cast, [illegible] in every [illegible] syde; [illegible] and [illegible] of [illegible] by whom you are [illegible] the most [illegible] of all other.

Straight way [illegible] that [illegible] they wyll [illegible]

[illegible] that yf they weare bound in yron, they wyll come, or sende a messynger &c.

I Coniure you such Spirittes naminge them, by the father, the sonne and the holy ghoste, and by hym wch shall come to iudge the worlde both the quicke and deade, by fyer; and by the natyuytye and baptisme by the deathe and rysinge agayne of Christe, by the comminge of the holy ghoste or comforter, by holy Mary, the mother of or Lord Jhesus Christe, by hir virgynitye, by the gyftes of the holy ghoste, by the natiuytye of St John Baptiste; I coniure you by the 20. Seniors by the 9. orders and degrees of Aungelles, Archaungelles, Thrones, Dominations, principalites, potestates, Cherubyn and Seraphyn, by all the vertues of the heavens, by the 4. beastes of god havinge eies both behynd and before, And by the 12. Apostles; I coniure you also by all martyres St Stephen, and all the reste, by all confessors, as St Siluester, and all the reste, by all holy heremytes, Abbottes, Mounkes, and by all the holy prophettes, by all holy virgines and wyddowes, and by all Sayntes whose solemnytye is celebrated before the sight of Christe, thorowe out all the worlde, by whose desertes and prayers, the dyvine maiestye be our ayedes, and helpe in all or workes, and by all thinges wch agree together in kynde; I coniure you by god, that was borne of the virgyn Mary, wch suffered of the Jewes, wch was hanged on the crosse; wch was deade, and buryed, wch shall come agayne to iudge both the quicke and the deade, by fyer: I coniure you Spirittes by all the patriarches, prophettes, Apostles, Euangelistes, Martyrs, Confessors, virgyns, and wyddowes, and by Jerusalem the holy cytie of god, and by heaven and earthe, and all that therin is, and by all other vertues, and by the Elementes, of the worlde, [illegible] by St [illegible] of Rome, and by the crowne of thorne that was [illegible] and by the garmentes for the wch [illegible] caste [illegible] on [illegible], and by all thinges that cannot be sayde or thought of our moste [illegible], and by all the holy [illegible] [illegible] creators, and by the holy [illegible], and by all the holy [illegible] and company of heaven, and by hym that in the begynninge made all thinges of nothinge, and by hym that for the healthe of mankynde came downe into the earthe, and was borne of the virgyne Marye, wch suffered vnder Pontius Pilate, was crucified, deade, and buried, and descended into hell, the [illegible] daye he arose againe from deathe, and ascended into heaven, and sytteth at the right hande of god, from whence he shall come to iudge both the quicke and the deade, and the worlde by fyer: And by the holy ghoste the comforter wch [illegible] proceade from the father and the sonne, [illegible] of St John when Christe was baptised in the fludde of Jordan [illegible] and [illegible] the gospell of god wch [illegible] [illegible] and by the [illegible], and the [illegible] to be worshipped, and by the company of [illegible] [illegible] daye nor nyghte, but styll crye [illegible] [illegible] holy, holy, holy art thou Lord god of Sabaoth heaven and earthe are full of the maiesty of thy glorie, Osanna in the highest, blessed is he that cometh in the name of the Lord, Osanna in the highest. And by the [illegible] [illegible] to the worlde, suffered most [illegible]. I coniure you Spirittes by the thunder [illegible] god, [illegible] by the [illegible] candle

[illegible] [illegible] synginge before the aulter of god, and by all the [illegible] [illegible] done by sayntes, and aungelles, and by all the principles wch are institute for Christyan faythe, and by all the company of Sayntes wch followe the steppes of the vndefyled lambe, and by all the Sayntes wch god chose vnto hym, before the foundacion of the worlde, was layde, and by there merryttes, wch pleaseth god ryght well. I coniure you Spirittes in what place of the worlde soeuer yee bee, by the annunciacion of Christ by the baptisme of Christ, by the circumcision of Christ, by the transfiguracion of Christ, uppon the mounte Tabor, by the crosse of Christe, by the passyon of Christ, by the crye of Christ, and by hys worde sayinge: hely, hely, Lamazabathany: by the deathe of Christ, by his handes wch weare pearced, throughe wth nailes, by his woundes and bloode, by the body of Christ, by the sepulcher of Christ, and by the breade wch he brake and gaue to his dysciples sayinge; This is my boddy of the newe Testamente, wch shalbe shedde for man in forgiuenes of synnes: And by his glorious ascention, And by all wonderfull workes of god: I coniure you Spirittes, by the vertues of all hearbes, stones, and grasse, and by all thinges wch must obay the commandement of god: Also, I coniure you Spirittes by these ineffable names of god; Asahac, Radrematas, Falcas, Anbonas, Anborac, Beia, Bolem, yaelem, Ladodoc, Azathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaca, obor, Emagro, Jesu God, God wch made the heauen and earthe, also wch sytteth vppon Cherubyn, and Seraphyn, and by the [illegible] dredfull name, Tetragrammaton, wch is Euan, Jabhe and by the holy and ineffable name, Ane, Rethon, graunt to all these spirittes to obay, my wyll and my commaundementes. I coniure you Spirittes, in what place of the worlde, soeuer you bee, whether you be in the ayer, nor in the earthe, nor any other place, but that you appeare here ymmediatly before us, to doe our wyll and pleasure. And I commaunde you that straight wayes, you come before us, to fulfill that whatsoeuer we shall commaunde you.

This done they wyll come doubtles, but yf perchaunce they do not lett the Mr lyghten his candle and say: H [illegible] [illegible] be the signes and names, the [illegible] of all [illegible], who [illegible] be [illegible] as to [illegible] them, and [illegible] the names of the [illegible] [illegible], who [illegible] [illegible]: [illegible] before us [illegible] you bee, and [illegible] [illegible] [illegible], [illegible] and [illegible] [illegible] [illegible] and gently to make us answeare. [illegible] the circle [illegible], but yf they will not [illegible] [illegible] about hym in [illegible] [illegible] [illegible] [illegible] prayinge [illegible] [illegible] [illegible]

[illegible], I coniure you, I call you [illegible] [illegible], and [illegible] [illegible] Hel, I coniure you, by wonderfull Beel[illegible] [illegible]

[illegible]; I coniure you, and wth power commaunde you, by hym wch speaketh, and yt is holy, and by all his names, In the name Adonay, Aloe, Alnon, Sabaoth, Saday, Also, I commaunde you by this booke and by all the powers therof, that you come to us, not deformed, but in a very faire shape; We coniure you wth power, by the name Ya, and Va, wch Adam harde and spake; or by the name Hym, wch Noe harde, and spoke wth his eight family after the flodde: And by the name Y, et N, et E, wch Abraham harde, and knewe allmighty god; And by the name Joth wch Jacob harde, of the Angell speakynge wth hym, and was delivered from the hande of his brother Esau; And by the name, Heli, Ane, Here, wch Moyses harde, in the hyll of god, Horeb: and obteyned to speake wth god, and hearde god hym selfe speake in a flame of fyer: And by the name Elaye wch Moyses named, and all the dust of the earthe was striken, and knatte weare made amongst the men, the oxen, and cattle of the Egyptians; wch dyd destroy them and their corne: And by the name Arphicerie wch Moyses named and stake all kynde of flyes into Egypt, to destroy their fruyte: And in the name, Phaicon, wch Moyses named, and there was made darknes 3. daies and 3. nyghtes, in Egypt and all weare almost deade for feare: And by the name Arymon, and in the name Arymon, wch Moyses named at mydnyght, and all the first borne in Aegipte dyed: And by the name Gemaron, and in the name Gemaron, wch Moyses named, and the redd sea was devyded, and he delivered the children of Israel, out of captyvity: And by the name Symagogion wch Elias named, and the heaven dyd give rayne, and the earth brought forth fruite: And by the name Athanatos, wch Jeremias named before the captivity of Jerusalem: And by the name, Alpha et Omega, wch Danyel named, And by that destroyed Bel, and slewe the Dragon, And by the name Emanuel, wch the 3. children Sydrac, Mydrac, & Abednago, songe in the mydst of the fyer, and weare not hurte; By these names and by all other names of the almighty, only, and true god, by whome you weare throwne downe out of the hyghe throne into the place of banishement; We coniure you, and commaund you, by the [illegible] to whome all creatures doe obeye, And by the [illegible] potestates of heaven, And by the greate [illegible] of almighty god, and by the seale of kynge Solomon wch he [illegible] of the allmyghtye; Come therfore presently before us, [illegible]; I coniure you by that most holy name Joth, Hebay, [illegible] in Hebrewe letters, and by the holy [illegible], Tetragrammaton wch Moyses named, and the bottome of hell [illegible], Dathan, and Abyran; unles you doe [illegible] we curse you by the vertue of that same name Tetragrammaton, into the bottome of hell, and we will [illegible] [illegible] you wyll rebell against us; and

withstand these our holy wordes. Jobeyt, Jobeyt, Jobeyt. [illegible]

Yf as yet they doe not appeare, lett the coniurer make the signe of the ✠. uppon his forehed, and saye.

Agayne, I coniure you, you spyrittes, in what place soever you bee, that you come to see the consecrated signes and names of the most myghty Triumpher, and we charge you by his comity to abaye us, And by hym we wyll compell you, against your wyll, for all thinges be true, wch have proceaded out of this worke: And there shall proceade fier, wch shall burne you continually; And they be the wordes, by the wch all the worlde doth tremble, stones ar rowled backe, the water doth not flowe, nor the fire burne.

Than yf they weare tyed wth chaynes of yron, they wyll straight waies come, or ells sende there messyngers; yf they doe not, then lett the mr cryse strongly, and comfort his fellowes, and turnynge him selfe into the 4. partes of the worlde lett hym beate the ayer, afterwarde lett hym knele towarde the Easte, and his fellowes wth hym, and saye wth an humble voyce.

Where bee you spyrittes wch were ones, Angelles of the 9. orders, come and see the heavenly signes, and the ineffable names of the [illegible] and the names of the Angelles, whose fellowes you weare once, we coniure you againe and agayne, and commaund you by the [illegible] myghty, and stronge name of god, Hel, wch is wonderfull, glorifyed, and vertuous, and terrible; we coniure you and commaund you, that wthout any delay, and wthout all deformity you come and appeare before us.

Yf yet they be disobedient and wyll not come, then lett the mr [illegible] all his circles, and make [illegible] in the ayer wth the aforesaide knyfe, and makynge a [illegible] in the 4. partes of the worlde, let hym knele towarde the [illegible] and say.

[illegible] In the name of Adonay, Aloym, Sabaoth, Saday, wch lord god, hyghe god, and allmighty kynge, we desire that [illegible] may bringe to passe [illegible] desyer, and that we may [illegible] all the workes of our handes: And the lord in this power, and in all the rest, be in our mouthe, and our harte.

Afterwarde let hym ryse, [illegible] his armes as though he would embrace the ayer, and say.

Agayne we coniure you, and [illegible] you [illegible] [illegible] by whose vertue and power [illegible] thinges ar made in [illegible] their creator, and [illegible] Dexiton, Adryeon, Biraken, Gyarston, Gyamuelon [illegible]

Cheramagi, Rechnaya, Edpmegia, Aderyan, Malchia, Mama Gana, Roachia, Laba, Cosia, Boalja, Dorema, Canco, Galgala, Bache, Baya, Amamia, Cathia, Bachnaya, Geredia, Nyera, Penthohahia, Avathana, Redosta, Calchid, Semeforab, Anare, Necon, Joosar, by the vertue of these we exorcise and coniure you, and by the most blessed god, and by the [illegible] and everlastynge glorie; And by the holy name of the holy faythe Adonay, Eloe, wch is to say, lord god of Sabaoth; ffurdermore, we coniure you and we bynde you, by the seale of the sonn, the moone, and the starres, and knowe that unless you come without any deceaving, you shall have not rest by day, nor by nyght, wheresoever you bee: And you shalbe condemned into the flame of fier, and of sulphur; wch wyll burne you and yor figures for ever and ever; [illegible] that you departe not, tyll you shalbe lycensed; ffurdermore, we coniure you, by this name Bel, and in this name Ja, Ja, Ja, wch is god; and in this name, Vau, Vau, Vau, wch is, I am that I am; ffynally, we coniure you, by all the dyvyne power of god, that you presently come before us in comely wyse.

When this is done you shall see them come, and theire lordes as greate men or worse, and when they shall see the mr, they wyll obay hym in all poyntes.

Afterwarde, when thou hast done all thou wylte, command every one to returne peaceably unto his place, And saye: Peace bee betwene you and me. After this let the coniurer saye St Johns Gospell, and the 12 Artycles of the Crede, and [illegible] all of the cyrcle, and let them wash there faces wth holy water.

Otherwise if that one spyryt dare tarry away, And yf some chaunce to tarry, write theire names in paper, and cover yt wth [illegible], and kyndle a new fyer, and putt brymstone uppon yt, and say as followeth. I coniure the fyer, by hym, of whom all the world is [illegible], that thou burne these spyrytts, after that sorte, that they may fele yt effectually; Then caste the paper into the fyer and saye: Cursed and blasphemed be you for ever, [illegible] be not left to you any power, any day, or any nyght, because you have not obeyed the wordes, wch were spoken of the myghty maker of all thynges, wch names are these: Ameteneton, Jo, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, Sayn, Cheth, Teth, Jod, Caph, Lamed, Mem, Samech, Ain, Pe, Tsade, Coph, [illegible], Tau. We [illegible] and deprive you of all yor power, and strength, by the vertue of these names, [illegible] you to be burned everlastyngly in fyer [illegible] without ende. Wch done they wyll [illegible] and make a fumigation over the [illegible] and after what thou wylte, & thou shalt [illegible] before is sayde. In this [illegible]

In this offe thou mayst consecrate a booke, or any other thynge that thou wylte.

ss

Here followeth, howe and after what sorte, Pentacles must be made; wherin all the science of the key of knowledge dependethe. Cap. 4.

This Pentacle must be made on the day of Mercury, and in his houre, the moone beynge in an ayery sygne, and in the increase of the mone. To make this thou must have an howse or chamber, where there dwelleth no boddy but thy selfe; this howse or chamber thou shalt perfume, as shalbe appoynted in the chapter of perfumes and odoures, And sprinkle yt wth pure water as shalbe prescrybed in that chapiter; loke also that the wether be faier, and the ayer cleare; and that thou have sufficient virgyn parchmente. This beynge in redynes begin to write thy pentacle in the above named houre, in a very faire colour beynge coniured as shalbe sayde in the chapter of penn and ynke; And wth that same penn beynge adiured make an ende of yor wrytinge the same hower; let the reste bee fynisshed when yt may. Afterward take a fine clothe of sylke, as shalbe shewed in there chapters, wherin you shall fould the pentacles. You must have also an earthen pann full of coles and frankynsence of the male kynde, mingled wth the wodde Olyves consecrated as shalbe sayd in the chapters of perfumes: be thou also cleane as shalbe sayde in that chapter. ffurdermore you must have a knyfe ready in [illegible] blade, wch was made on the day of Mercury, in the increase of the mone, wherupon have bene sayde 3 masses wth there gospells, and smoked wth the aforesayd perfumes; wth wch knyfe you must [illegible] as appeareth in the chapter of ysope and water. All this beynge ready drawe a cyrcle wth this knyfe before the pott of [illegible] and over this pott and the cyrcle hold the pentacles, and perfume them and say devoutly theis psalmes followynge: Domine Deus meus in te speravi, Celi enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remisse sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Dominum, Deus in nomine tuo; wch sayde, say this praier followinge.

O most holy Adonay, and most myghty, wch art α et ω, wch madest all thynges wth greate wysdome, wch dyddest chuse Abraham, to be thy fyrst faythfull servaunte, and dyddest multiply his [illegible] above the starres of heaven; wch also dyddest appeare to Moyses thy servaunte [illegible] a flame of fier in the myddest of the bushe, and dyddest revele thy holy name Elceraserephe [illegible],
ss madest the people goe over the sea dry foote, [illegible] to Salomon kynge Davyds sonn, wysdome and knowledge [illegible] all others, and dyddest vouchsafe to reveale these [illegible] pentacles unto [illegible]

[illegible] the [illegible] thy vertue they may be consecrated and [illegible]
[illegible] as they ought to bee, let them obtayne the vertue, wch they ought [illegible]
by the most holy Adonay, whose kyngdom endureth world wthout ende,
Amen. H Say this 3 daies contynuynge, After cause 3 masses to
be sayde over the Pentacles, 2 wherof beinge of the holy ghoste,
and the 3 of our Ladie; wch done lay them upp in sylke, as before is
sayde.

Here followeth the way to worke, wch is the cheyfest Chapiter of all. Cap. 5.

Before you begynn ye worke you must have A knyfe made as ys
before sayde, wherewth the handle of the sprinkle must bee cutt; af-
ter this you must observe, that you have A daye and hower mete for
your worke; Also the pentacles must be made as is aforesayde; and
in the mydst of them, let there bee made the maiesty of god, wth
his Aungells, even as he shall in the last daye iudge the worlde;
and about his maiesty write his wonderfull names, and the names
of his Aungells: Let the rest of the pentacles bee ordered, as ys
appoynted in the former chapter: And whensoever thou intendest to
worke, have thes pentacles about the: In this chapter all this
science dependeth. ffurdermore yf you will understand ye chapter
that followeth, as concerninge the operation of Images, in that thou
shalt perceive, both the begynnynge and ende of this science; and
by that, thou shalt brynge thy matter allwaies to good effecte.

Here followeth, howe experymentes for thinges that are stolne ought to be wroughte. Cap. 6

pro furto

Experimentes to fynde out thefte, eyther ar prepared by [illegible]
of spyrittes, or by writynge figures and [illegible], or by some other
meanes: In every such experiment requisite it is, that you have
the day, and hower, fytt for such experymentes, wch are appoin-
ted before in the chapter of daies and howers: The day and
hower beinge ready, doe as ye experymente appoynteth you, but
first say this praier followynge.

Alahac, Falie, Anbonas, untibolem, Ladodac, hel, Plam-
my, [illegible], Adonay, Eloe, Emagro, Barach, Si-
mamel, [illegible], Cadathera, Huguna, Matheam, Banyd,
[illegible], [illegible], Hemon, Segen, Temas. O mercyfull
[illegible] whych madyst heaven and earthe, wch dydst [illegible]
[illegible] wch cry continually holy, holy, holy
[illegible] of Sabaoth, Lord god, wch [illegible]
[illegible] the tree of lyfe, Thou lord art the
[illegible] thinges. O Lord god by thy holy cytty
Jerusalem [illegible]

cytty Jerusalem, and by thy wonderfull name Tetragramaton, wch
is Evan, Joth, Vau, gyve me power, vertue and strength to bringe
this experiment to pass; I beseech the allmighty father and lord, wch
dydst create all thinges of naughte, wch gavist unto men theyr names,
and to stones and herbes theyr vertue and power. I beseech the O
holy father for thy only sonnes sake, our lord Jhesus Christ, wch lyveth
and raigneth world wthout ende, that thou wylt graunt me to knowe
the vertue of this experiment. So be yt, Amen.

Afterwards perfume the place wyth such perfumes, as shalbe appoyn-
ted in that chapiter; Sprinkle yt also wth water; and yf yt be neces-
sary to make A cyrcle, let such an one be made as ys appoynted, as
towching the same. If any other Ceremonyes be required in this ex-
peryment doe them. When all theis bee fynished, say the coniura-
cyon, wch the Art doth teache the; and in the ende therof saye. H

Pater noster, Rerax, Terson, Syletin, I adiure you by this
holy name Joth, he, Vau, wch is wrytten wth 12 letters that
by this presente experyment we may see the truthe; Ja, Ja, Ja,
ya, yah, cause thes spyrittes to showe us our desyre. I coniure you
aforenamed spyrittes, by all that is aforesayde, and by hym to whome
all creatures doe obay, that ymmediatly you showe us the thinge
that we requyre; or elles hym that toke yt awaye. H yf to doe this
experyment, yt be requisite, to write letters and figures, they are
to bee wrytten, as ys prescribed in the seconde booke; note that [illegible]
whatsoever meanes, experymentes for thefte are made or done, [illegible]
yt ys, that there bee other experymentes besides this, as ys [illegible] sayde.

Howe experyments to be invysible must bee preparedd, Cap. 7

Yf thou wylt have an experiment to bee invysible, yf yt be re-
quired to write thy experiment, then write yt all in virgyn parch-
mente, and wyth penn and ynke, as shalbe appoynted in the chap-
ter of penn and ynke, yf furdermore A coniuracion be requyred,
then before the coniuracion say devoutly as followeth.

Stabon, Asen, Gabellum, Saneney, Noty, Enobal, Labone-
rem, Balameram, Balnon, Tygummel, Millegal, Jun-
nels, Hearma, Hamorache, yesa, Seya, Senay, Henen,
Baruchaba, Acararas, Taracub, Bucaral, Caramy,
by the [illegible] you beare towardes man kynde, make me to be
invysible; afterward make ye coniuracions, and yf you must ma-
ke A cyrcle, make such an one as is appoynted in the chapter of
makyng A cyrcle: yf you must [illegible]
[illegible] such as are prescribed in the [illegible]
notes, or figures, yf you must wryte [illegible]
such, as is also [illegible] appoynted [illegible]
yf you must [illegible] any coniuracion in ye ende [illegible]

Margin notes: experiment. in

O thou Veneracon, the moste myghtye with thy mynisters: Themos, Marath, Moragie, Bries, Cliomechis, Ligemeng, Abden, Prinbusit, Tengandeu, Tebdyn, Berit, Ecbacu, chrysiamur, Olithel, I coniure the Veneracon, and these thy mynysters, by hym through whome all thinges in the worlde doe tremble, and quake, by heauen and earthe, by Cherubyn, and Seraphyn, by hym that worked such a myracle uppon the virgyn Mary, that this my experiment may bee brought to passe, and that I may bee invysible, in what hower or tyme soeuer I wyll; Also I coniure you mynisters, by Stubbaten, Nahaharen, Asey, Elmugit, Gabellis, Semene, that you come and bringe to pas this my worke. This doynge thou shalt haue thy purpose, yf thou wylt worke any other waies, euer see that all thinges bee in readynes requisyte, and say uppon the experiment this former coniuracion, but fyrst say priuyly these verses, Stalbon, Mecharum, Asen, and lykewise to the ende.

Erotica experimenta

Howe and by what meanes experyments of Loue ought to be wrought, as well in gettynge hyr whome thou desyreste, as yn touchinge hir in her sleape, or talkynge wythe her. Cap. 8.

When thou wylt prepare any such experiment, requisyte yt is to haue regard to the daie and hower; and yf the experyment must be wrought by waxe or any such lyke thinge, for waxe, let the Image bee made of such waxe, as is hearafter accepted, and when the waxe ys ready say as followeth: Venus, Ester, Astropolym, Asmo, Mercurius, Jupiter, Saturnus, Seng, Sus, Vne, Nensa, Recle, Sether, Teres, Teast, Beret, Teser, Crest, Eres, Nilopolas, Atrop, Atoro, Lmo, Porta, Lepotarmon, Sompolocat, Peralotories, Noto, Solpiar, Raytroplosen, yoson, Omas, Samo, Aloas, Saom, Mosa, Maso, yrseas, Draco, Draontius, Ara, Arel, Atrax, Belay, Array, Mu[illegible]enes, Fimae, Camma, Beri, Erna, Agaena, Rima, Beberuna, Simra, Saem, Myny, Genycal, okalioth, Bicurcals, Cogaoth, Thaje, Timpler, Thom, Driam[illegible] [illegible] all ministers [illegible] by hym which [illegible] and destroye [illegible] and by all his names [illegible] [illegible] constrayne this waxe, as yt ought to bee: and [illegible] moste holy father almyghty Adonay, whose [illegible] euer and euer more without ende, that thou [illegible] haue the effecte, which I desier yt to haue, and by the holy [illegible]

the holy father Adonay, and by thys [illegible] [illegible] to brynge my wyll to pas. &c. When this ys done, make thyne Image of waxe as yt ought to be made, yf soe bee that thou must write any thinge uppon thine Image, wryte yt with a nedle, or a pynn, as in those places ar appoynted. Yf furdermore yt bee required, that thou perfume thy Image, perfume yt with such perfumes, as ar expressed in these chapters; yet yf yt be neadfull alsoe, of any other thinge to be done, uppon yt, or coniuracyon, then let the coniuracion be done accordynge to the experymentes; which once sayde, let there be made perfumes as ar appoynted, and hold thy Image over the perfume, and say as followethe;

O thou myghtye kynge Egaye, which raygneth and ruleth in the East, and thou Paymon, most myghtye kynge, which haste dominion over the weaste; and thou greate kynge Amaymon, which raigneth in the South, and thou triumphant kynge Egyn, which hast rule over the Northe; I most hartely call uppon you, by hym which only spake, and yt was done, who with his worde made all thinges; and by his holye names, wherat all the worlde doth tremble, and ys wrytten in 12 letters which are, Joth, Eth, He, Vau; and by the 9 heauens and ther powers, and by the names and signes of our creator, that thou consecrate and confyrme this present Image so yt ought, by that holy names sake, Adonay, whose kyngdome hath noe ende. &c. which done thou mayst repete the coniuracion of thy experymentes, and yf thou obtaine thy purpose yt ys well; but yf not, put thy image under thy beddes hedde, and in a short time, thou shalt see her, whome thou desyreste, come to accomplysh thy desyre. &c.

Here followeth an other waye wherby yt ys brought to passe, that she shall dreame of the [illegible]

This experyment is ineffable, and seemeth almost [illegible] before thou begynn thy coniuracion, loke into the aier [illegible] in thy chambere, and saye with an humble harte as followethe.

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, yaya, Ey, Elyse, ysi, Agay, Neon, Joagat: O lord holy father, which dydest make all thinges, and knowest the hartes of all [illegible] I beseche the by thy moste holy aboue named names, that thou [illegible] make the harte and mynde of N. that she may loue me as I [illegible] her, and that she may bee allwaies ready to do my will [illegible] And furdermore geue strength, and power to this [illegible] by the (O father) and by thy spirites and the [illegible] that all thinges may bee brought to a [illegible] [illegible] doe thy arte, with all thinges requisyte [illegible] same, and yt shall haue good effecte [illegible]

Of experymtes of favor and freyndshipp. Cap. 10.

Yf yn this experyment, thou must wryte wth any thinge, thou shalt wryte wth suche, as are appoynted in the chapters of penn and ynke. Afterward let yt be pfumed, wth suche pfumes, as ar hereafter appoynted alsoe, and sprinkle yt wth the water, as are appointed in that chapter. yf furdermore yt be required to wryte any sygnes, letters, or fygures, or any other names, let them be wrytten, as is sayde hereafter, as concerninge howe thes ought to be wrytten, and putt yt yn a clothe of sylke, beynge suche an one as hereafter shalbe prescrybed, and then say as followethe.

O most holy Adonay, wch art allmighty most gentle, wch art also α et ω. I beseche thee of thy infynite mercye and pytty, wherof thou aboundeste, wch dost say, and yt shalbe gyven thee, I aske of the therfore by thy allmighty power, that this experiment may bee constrained, and yme [illegible] by thy holy vertue that power wch I desier; wch done lay yt a night and a daie unto the altare [illegible]. Afterward, yf thou wodest have the favor of any mann, [illegible] thes [illegible] yn thy hande, and he shall denye the nothinge, whatsoever letters you wryte, or whatsoever conjuration I saye to obtayne favour in the ende therof ever say or wryte thes verses followinge.

Sater, Arepo, Tenet, Rotas, Joth, Eth, He, Vau, yach, ya, Ja, Ja, Ja, Anerenecon; you holy names fullfyll my desyer Gasper, Balthasar, Melchior, Abraham, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, John, Geon, Fyson, Tigris, Euphrates; be ye all present to helpe me, that I may obtaine grace and favo at whose handes soever I shall aske yt, by our lord Jesus Christ which lyveth and raigneth with the father, and the holy ghoste, world wythout ende. Amen.

Howe experyments for hatred ar prepared that any may bee made deadly enemyes. Cap. 11.

Experyments of hatred ar done dyvers maies, yf thou wylt make any ymage, or any suche lyke thinge, make your ymage, and pfume [illegible] suche pfumes as are prescrybed and yf ther be any thinge must [illegible] written upon the ymage, write yt wth a needle, as shalbe [illegible] appoynted in the chapter concerninge a needle, afterwarde [illegible] upon the ymage.

Arator, Lapidator, temptator, Sommator, Subversor, agnator, siccator, sudator, Combustor, Pungator, [illegible] Comestor, Devorator, Seductor, I doe beseche you ministers of hatred, and destroiers of frendshipp, I besech you I say that this present ymage may bee so constrained, that yt may engender hatred betwixte whosoever I woulde. Which done laye the ymage in the [illegible] all nyght, and then worke wth yt in the howre [illegible] for that purpose, yf thou must worke otherwise, as by letters or other meanes, then in the ende therof wryte thes abovesayd names, Arator, lapidator, temptator, etc. Also yf thou wilt make dyssension betwene two that love well, then say before them (all thinges beynge readye) where is the power of dyscorde, wth the reste of the abovewrytten names; I conjure you, and wyll you by hym wch made you, and by hym wch ordayned you to this office, in which also you rejoyce; I pray you and desier you that this may bee [illegible], that they which eate or touche this, may utterly bee sett at variaunce. Which afterward gyve yt unto them at the howre appoynted, hereafter yf thou wylt worke by any other meanes, wryte the aforesayde names, Arator, Lapidator, temptator, etc. and yt shalbee.

An experiment to fayne a thinge to bee wch indeade is false wherby many men be deceyued as in playinge or in showinge any other thinge. Cap. 12.

For suche an experimente once beynge founde, you must make yt in [illegible] chapter, as shalbe hereafter appoynted; Also you must wryte [illegible] blode, as shalbe lykewyse declared wth what blode; and [illegible] yf yt required that you shold make this by any thinge, [illegible] worke as the chapiters appoynte you. This done say [illegible] as followethe. Abac, Abdac, Istac, Casac, Adach, [illegible], [illegible], Super, Triumphator, Deriser, [illegible] be you [illegible] of my worke, and confyrme yt so as I desier, and make yt soe appeare, that they that see yt be deceyved of their syghte, and may see false thinges in steade of [illegible]. Come ye therefore to constraine, and inchaunte yt, by Jhesus of Nazareth wch hath enjoyned you to that office. Which done you may worke; the aforenamed names Abac, Abdac, etc. ought to be wrytten in the ende of the worke, and yf you worke any other way, [illegible] that these wordes be sayd in the [illegible].

Here followeth a way to bringe [illegible] any extraordynary experyment. Cap. 13.

When thou wylt bringe to pas any thinge, [illegible] them as hereafter is sayde, yf yt bee for good, [illegible] say this prayer followynge, and yf you wylt any [illegible] ✝ ✝ ✝ ✝ ✝ ✝ ✝ ✝ write yt in the ende therof.

(O) god wch hast made all thinges by thy holy name wch is wrytten in seventy letters, and every letter betokeneth one of thy holy names, wch are here wrytten; Lacsos, h. h. h. Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas, hapd, Iob, Ioazacam, Orezeym, Corovator, graunt I pray the that this present experiment may bee fully brought to pas accordynge to my desyre. Also let this gospell followynge be wrytten, or sayde over yt.

In those daies, Jesus was ledd into the wyldernes of the spyrytt to bee tempted of the devyll, and after he had fasted 40. daies he was an hungred, and the devyll the tempter, comminge unto hym, sayde: yf thou bee the sonn of god, commaund that theis stones may be made breade: Jhesus, answearinge, sayde: yt is wrytten, That man lyveth not only wth breade, but wth every worde, wch commeth out of the mouthe of god: Then the devyll ledd hym into the holy cytty, and sett hym upon the pynacle of the churche, and sayde unto hym: yf thou bee the sonn of god, cast downe thy selfe headlonge; for yt is wrytten; That he hath given his Angells commaundement over the, and they shall take the up, in ther handes, lest thou shouldst be hurte: Jhesus, sayde unto hym: Agayne yt ys wrytten: Thou shalt not tempte the lord thy god; Agayne, the devyll toke hym up into a very hyghe hyll, and showed hym, all the kyngdoms of the worlde, and ther glory; and sayde, All thes I wyll give the, yf thou wylt fall downe before me, and worshipp mee: Then Jhesus sayde, Avoyde, Sathan, for yt ys wrytten; That thou shalt worshipp the Lord thy god, and hym only shalt thou serve: then the devill left hym, and his Angells came, and mynistred unto hym. Wch this done, thou shalt worke accordynge to thy heartes: In other experymentes wth water or candell then good, wryte or els saye this verse followynge. Nasua, Nouda, [illegible], [illegible], Hasposan, Camica, Coures, Busil, [illegible], Cyralnos, Nystracal, yuctarym, Arbon, Arfusa, [illegible] ye spirites of this candell come and helpe me; that by you my worke may bee [illegible], and obtayne that vertue, wch it ought, by the [illegible] Adonay, by whose feare you are compelled to obey us. Afterwardes, perfume the [illegible] and sprinkle them wth water, fynally, take good heede that, when thou callest [illegible], wch is to be sayde, before thy selfe, as this booke [illegible].

Explicit.

Thus endeth the fyrst booke of the Key of Knowledge of Salamon.

Here begynneth the seconde booke, of the Key of Knowledge of Salamon.

A table of chapters wch are conteyned yn thys seconde Booke.

In what howre experymentes ought to be wrought. j, 19.
1 Howe the Coniurer must behave hym selfe.
2 Howe his fellowes must behave them.
3 Of fasting, and watche. Theurgia.
4 Of Bathes and howe they must be made. bathes.
5 Of apparell, and all therto belongynge. apparel.
6 Of the knyfe belongynge to this Arte. knife.
7 Howe ye cyrcle must be made and howe you must enter into yt. Circle.
8 Of water and [illegible], how they are made. Water, [illegible]
9 Of fyre and lyghte. fire, & light.
10 Of pen, and ynke. pen, & inke.
11 Of the bloode of a [illegible]
12 Of vyrgyn parchmente. Virgin parchment.
13 Howe you must worke wth [illegible] Virgin wax.
14 Of a nedle wherwth thou must worke. nedle.
15 Of odours, and sweete perfumes. perfume.
16 Of clothe wherin you must lay up ye [illegible] instrumente.
17 Of the worke of Images. Images.
18 Of the houres to worke [illegible]
19 Of the colors of the Planettes.
20 Of

BRITISH MUSEUM

Here followeth yn what howre Experyments ought to be done.

Cap. I.

Yf you haue any dit ready prepared to speake wth Spirittes, you must worke yt the first howre of **Mercury**, and his daye in the morninge. And thus you may fynnish all thinges; note that the tyme be pleasaunt, the dayes faier and cleare, when thou workeste.

5, cap. 10. 11.

nota. The faire and bewtyfull [illegible] are in the Northe. 1.
The fyery Spirittes remayne in the Easte. 2.
They wch ar created of the water remayne in the weaste. 3.
They wch came of the wynde ar yn the Southe. 4.

Note also, that if thou hast once brought to pas our experyment, thou mayste worke the same againe without observinge of the howres, or any other solempnytie.

Here followeth howe the Coniurer ought to behaue hym selfe.

Cap. 2

Fyrst let hym write yt holy in one peice of paper; after let hym marke what thinges ar requisite to that purpose; let hym chose a place mete for that purpose; and let hym haue a bathe ready, as shalbe appointed in the chapter of Bathes; and let hym saye this prayer followinge.

O Lord Jesus Christ, wch hast made me (most wretched synner) to thyne owne lykenes; vouchsafe I beseeche the, to blis and sanctyfye this water that yt may bee [illegible] to the [illegible] of my body, and my soule. O almyghty and ineffable father, wch [illegible] graunt vnto John Baptist, to baptize thyne only begotten sonn Jesus Christ, graunt I beseeche the that this water, may bee my baptisme, that I may bee cleansed from all my synnes wch I haue committed throughe, O lord Jesus Christ, world without end. Amen. [illegible] this ys done let hym wash all [illegible], and put one a white [illegible], and absteine all the [illegible] from all [illegible], and [illegible] talke, and [illegible] the followeth, and [illegible] in the morninge about the [illegible] howre againe about the nynthe howre, againe about the [illegible] about the [illegible] howre, and also when thou goest to bed [illegible] these [illegible] Abra, Asac, Asach, Radu[illegible], [illegible] Anthonay, Bira, Bontey, Acazal, Zephite, [illegible] vncacha, Adonay, Gonagro, Abraxio, Ache[illegible] rachi, Uclycanat, Amystra, hngyma, Mach[illegible] hama, [illegible]

Hemon Segem Gemas Jesu God, graunt me that I may endue that thinge which I goe aboute, and by thee, O holy Adonay, I may bringe them to pass, by our lord Jesus Christ, which liveth and raigneth thy world without ende. Amen. ¶ Let this be done three dayes together, yf yt may bee, the ayre beinge very cleare, and at yt day you may safely worke.

¶ Howe hys fellowes must behave them selves. Cap. 3.

In experimentes where Cyrcles be made, yt ys requisite that the worker have fellowes with hym, whome he must instruct in all thinges, when they are sufficiently taught, lett the Mr and they together enter into the chamber, and let there his companions putt of theire vesture, and let the Mr powre water uppon theire heades, sayinge be you renued, and baptized and cleansed, from all yor synnes, In the name of the father, and of the sonne, and of the holy ghost, and the power of the most highest come downe uppon you.

This done let them putt on theire clothinge agayne, all this must bee done three dayes before any worke begynn, after this let there be made a newe bathe, and lett them say for thre dayes space, the aforesayd prayer, and let them followe the Mr in all thinges.

Of fastynge and watche. Cap. 4.

Yf you be wyllynge to worke, yt ys requyred that you abstayne from all thinges unlawfull, as from fornicacyon, from glotonye, and all other naughty deedes; which is requyred for the space of nyne dayes before thy workynge; and let every one say for that space, this prayer followynge.

O lord god allmyghty, be mercyfull unto me [illegible] I lifte up myne eyes unto thee, my synnes are greate, [illegible] O god, art mercyfull, which [illegible] into paradyse, have mercy uppon me, and forgive me all my synnes, graunt me (O most gra[illegible]) that I may bringe to pass my desyre, by thy most [illegible], which art blessed world without ende. Amen. [illegible] dayes before thou begynn thy worke, thou must [illegible] say dayly the [illegible] as expressed in the begynnynge of the first booke and the [illegible]

¶ Of Bathes howe they muste be made. Cap. 5.

Thou must go to a well, or ryver, and before thou goe in yt, say these psalmes followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Salvum me fac; Cantemus Dno; Confitemini Dno quoniam bonus; Quicunque vult salvus esse; which sayde, goe into yt, and saye: I exorcise the water by hym which set thee in thy place, that thou drive out of me all uncleannes, through our lord Jhesus chryste. Afterward let hym wash hym selfe, and saye; Marbalia, Gegeon, Falia, Jesse, Thalia, Gech, Acich, Gedich, Hail, Bayl, Musayl, Foyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragramaton, Cedro, Agne, Fero, Stimulaton, Prenanaton. and when he is washed, let hym goe out of the water; and sprinkle hym selfe with the water hereafter appoynted, sayinge: Asperges me domine. etc. After putt on thy clothynge and in puttynge yt on say the 7 Psalmes and that which followeth, and, Cum invocarem exaudivit, Confitebor tibi Dne quoniam dilexi, In exitu Israel de Egipto, Domine probasti me; And this prayer which followeth.

O most holy Adonay, and most mighty Hel, I desyre you by the most mighty and strong name of the lorde, El, I worship, I glorify thee, and blisse thee, I call upon thee, that this bath may bee salvation unto me, and that I may have my desyre, by thee O most holy Adonay, which lyveth and raigneth world without ende. Amen.

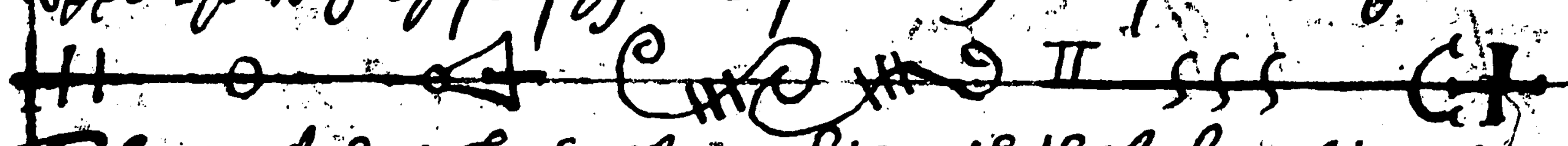
11 The blyssynge of the salte. Cap. 6.

Afterward take salt, and blisse yt after this sorte. I blisse thee in the name of the father, the sonn, and the holy Ghoste. Amen. The blyssynge of god the almighty father bee upon thee and all goodnes enter into thee, wherfore I blisse thee and sanctyfy thee, that thou [illegible] at this presente, and this done saye: Benedicite omnia opera dni domino. Afterwarde take the sweete odoures consecrated, and throwe them into the bathe, holdynge them in thy handes, and goe agayne into the bathe, and washe thee, and beynge in the bathe saye: Amane, Mameto, Inzaron, Roltibon, Amagna, Lametou, Caron, Sutron, Gardon, Hon, Manurxaon, Tamerato, Fabron, [illegible] Nazmon, Stikon, Funeon. this sayde say this psalme, Bene[illegible]

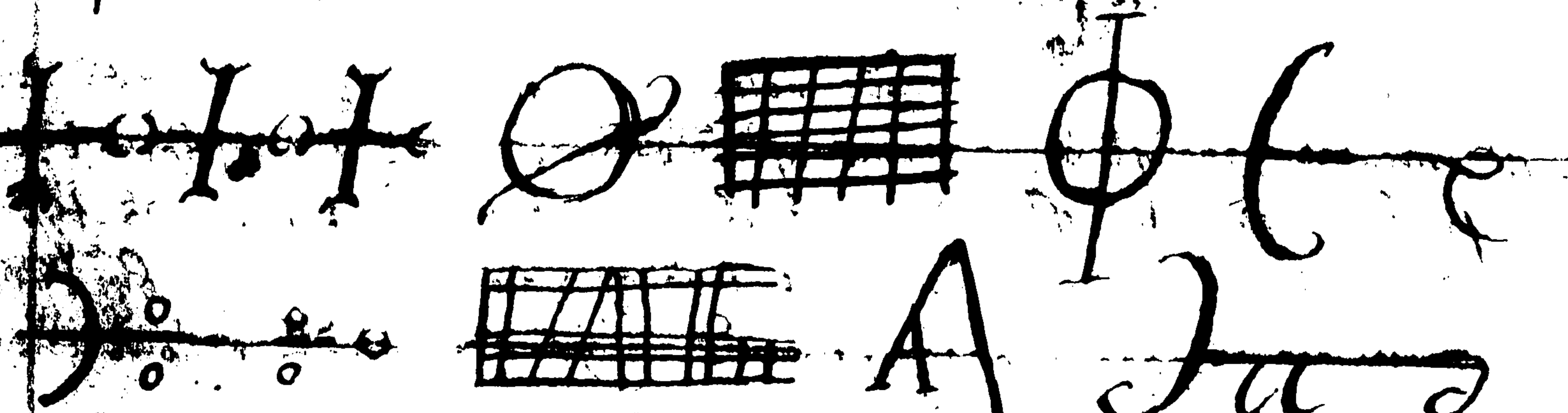
omnia opera Domini, and washe the sayinge, In the name of the father, and of the son, and of the holy ghoste. Amen. which done goe out of the bathe, and putt one cleane lynnyn clothinge, as shalbe sayd of clothinge, and let his fellowe doe after the same sorte.

Heare followeth of apparrell and shoes. &c. Cap. 7.

It is necessary that the maister put on lynnen clothes, whereuppon the pentacles must be sowed with such a needle, as shalbe appointed hereafter in the same chapter. They must also have hosyn about ther owne upon the which those figures followinge must bee wrytten:



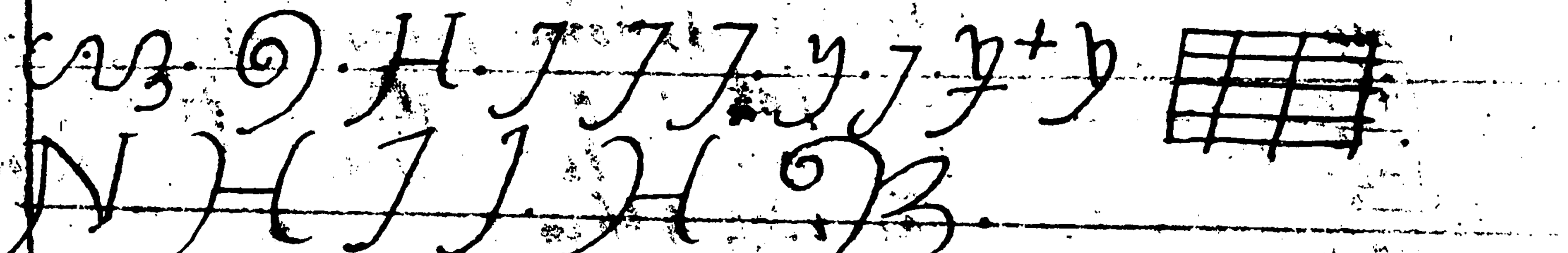
They must have shoes also upon the which those same figures must bee wrytten, with such pen and ynke, as shalbe prescribed in those chapters. Their shoes must bee of white lether. Also let the master have a garland upon his heade of virgin parchmente, about the which shalbe written in capitall letters these 4. names, AGLA; AGAY; AGALTHA; AGLAOTH; with ynke, and pen as shalbe hereafter in their chapters declared. also eche of his companions must have a rounde or garlande in whose compas those figures followinge must be wrytten.



And before they putt one this apparell let them saye those psalmes followinge. Domine Deus noster, Dne quis habitabit! Dne exaudi orationem meam, Cum tribularer, Domine non est exaltatum cor meum, Supra flumina, Nisi Dominus, Laudate Dominum omnes gentes; Deus misereatur nostri. These beynge sayde, let them perfume all this apparell, and sprinkle it with water, Then let the master putt on his apparell sayinge: Antor, Anator, et, Anabis, Theodonias, Jamtor, by the de[serts] of the holy Angells, I wyll putt on the vestures of healthe, that I may bringe to pass my desyre, by this holy Adonay, whose [kingdom] hath noe ende; the shoes and vestmentes must bee of lynnen [...] yet [...] as the preist weareth it is beste.

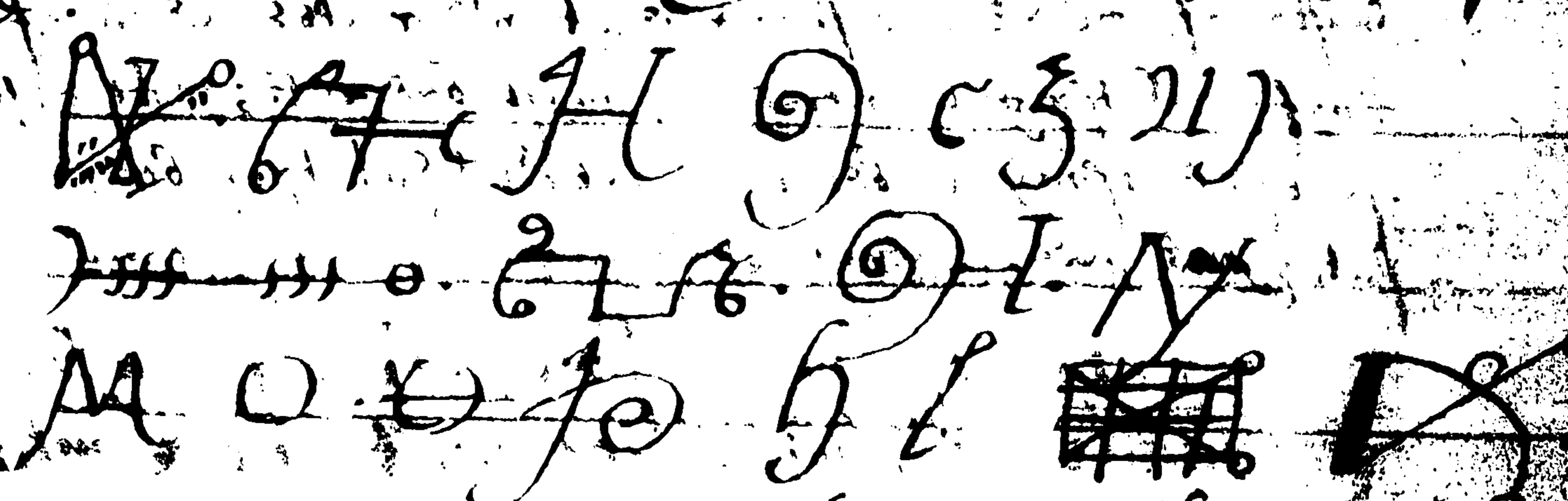
Here followeth of the knyfe regwred in this Arte, and howe yt muste bee made. Cap. 8.

A knife ys requyred in this Art, therfore make yt bee made with a handle of yron which is pure: and lett yt bee tempered in gost blode in the day of Mercury, in the increase of the mone. After yt bee fynisshed cause 10. masses to bee sayde over yt, and write uppon the handle therof, with the nedle aforesayde these signes which followe.

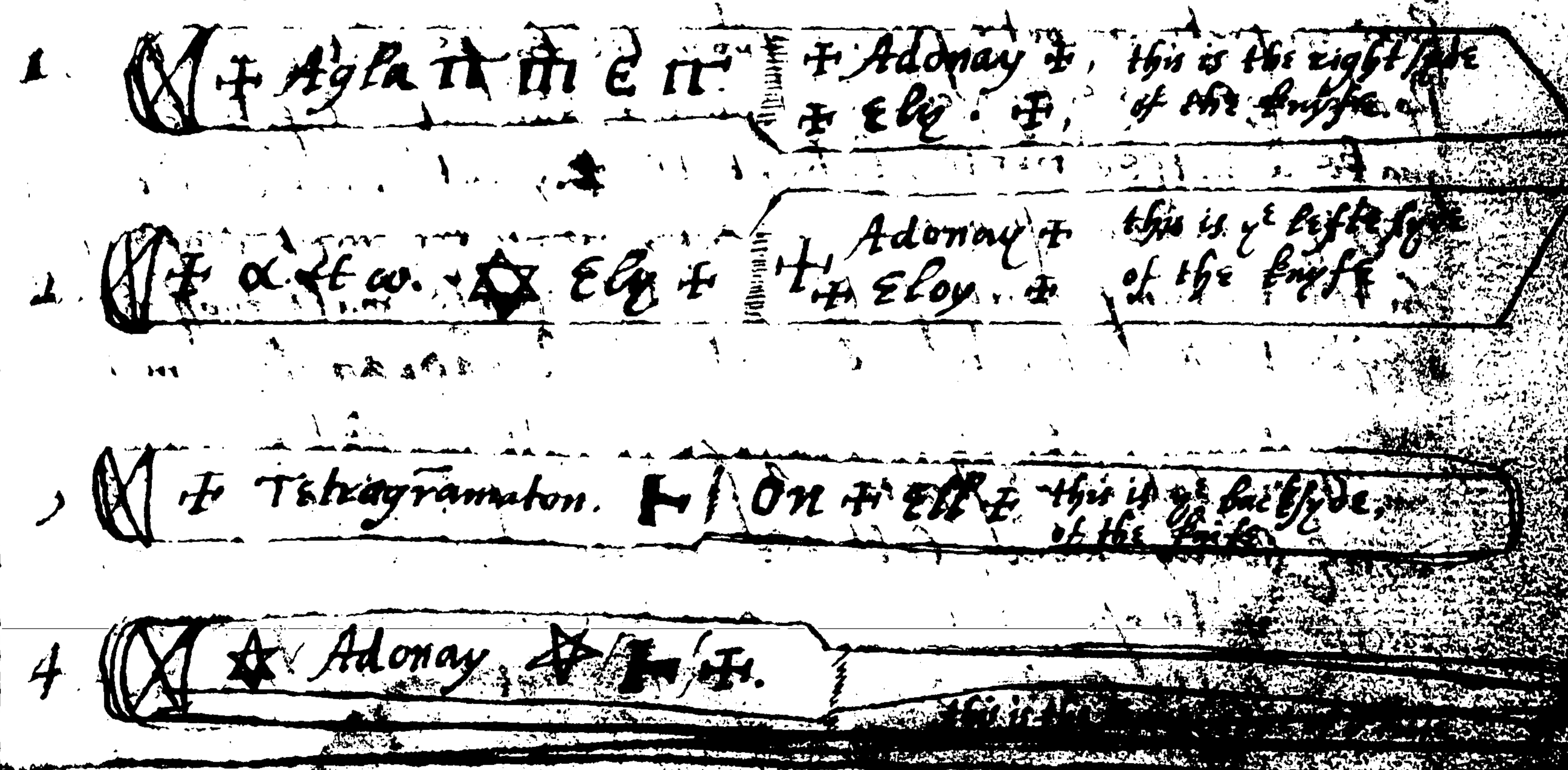


Then perfume yt as hereafter is appoynted, and note that ye circle bee made with such a knyfe, this done lay yt upp in sylken clothes untyll thou wylt worke, and cutt nothinge with this knyfe, but only all thinges belongynge to this Arte.

All other instrumentes of yron whatsoever they bee, let them bee made on the day, and hower of Mercury, and write uppon them these signes followynge.



The forme and shape of ye knife, with wordes and carectes.



Also, sett to the swordes wherewith you wyll worke, that they bee cleane, and write uppon them as followeth: Lamec, Theah, Amles, Theophilos, Def, Beth Ladomay, El, Ja, Jah, Emanuel, Saday, Emnanal, Sum qui sum, Agla, α et ω, write this with the ynke aforesayde, and smoke them with the odoures, and say this coniuration.

I coniure the by the names, Abraham, Abraho, Tetragramaton, which is to saye, Aglane, that thou hurt me not in worke. I coniure the by thee, Stimulaton, and by these consecrable names of allmyghty god: which are: Egyrion, Oystron, Enona, Au[illegible] by Athn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, via, vita, Manus, homo, primogenitus, finis, sapientia, virtus, α. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, sponsus, pastor, propheta, sacerdos, Athanatos, ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I coniure you, that you have noe power to hurt mee; which done let hym keepe yt, as before ys sayde.

Besides this there must be made an other knyfe in the day and hower of Mercury, tempered with the iuce of pim[pe]rnell, and the blode of of a goose, wherewith you shall cause 3. masses to bee sayde, also you muste perfume yt, and sprinkle yt with water, as is aforesayde, with which knyfe, all thinges necessary must bee cutt; note also that before any of these thinges bee consecrated, that they bee [illegible], that is such as [illegible] used in worke [illegible] labour

[illegible] followeth howe circles muste bee made, and howe you must enter into them.

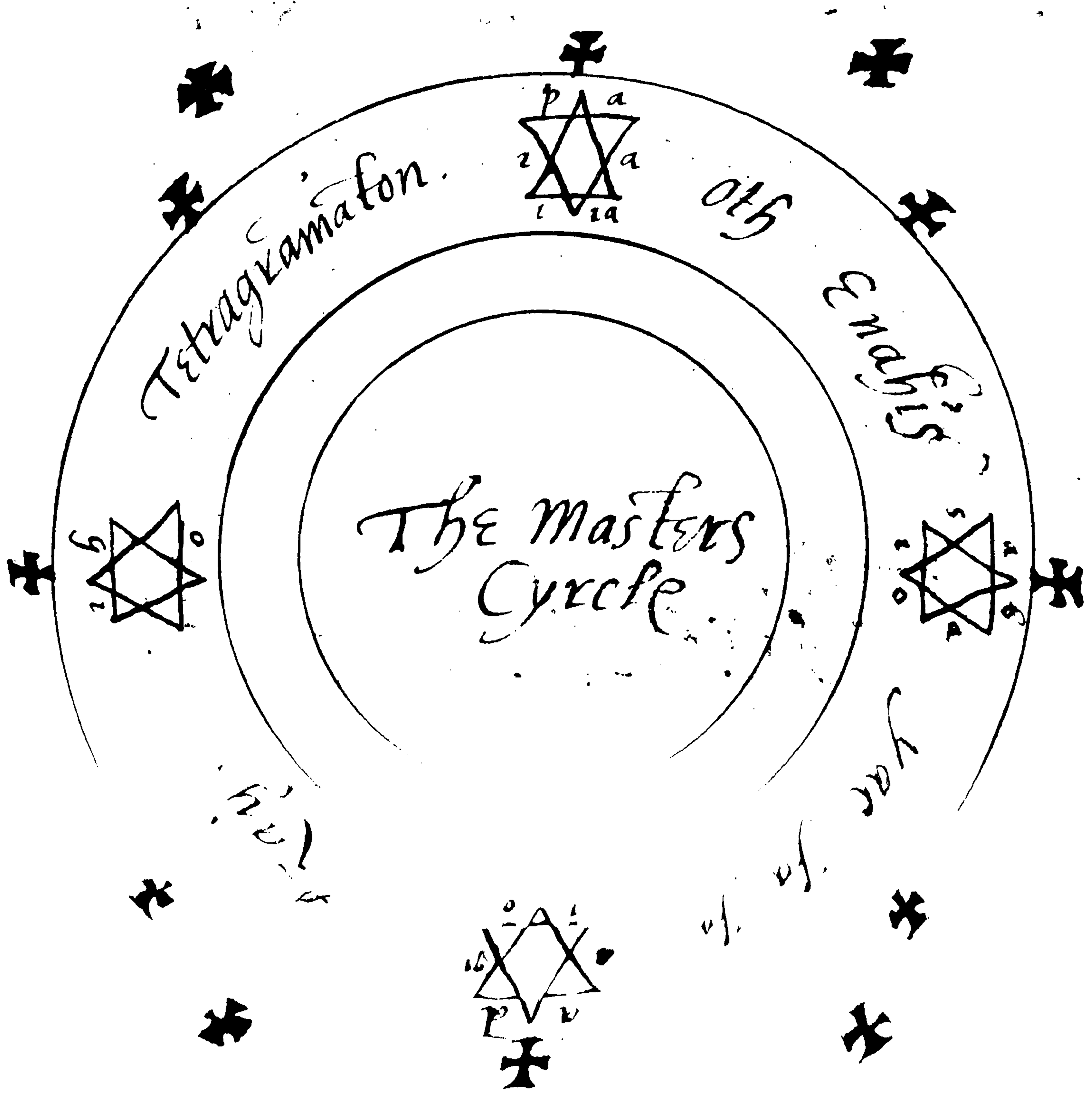
Caput 9:

The circles [illegible] bee made with the [illegible] knyfe [illegible] you wyll worke, like the knyfe in the myddest of the place, and [illegible] 9. foote on bothe sydes from the knyfe but remember to leave a space open, whereby you may go yn, and out: a foote beyonde ye circle make a nother circle, betwixt the greater circles, make [illegible] with the names of your Creator, as in the next leafe shalbe showed In the circumference of the greater [illegible] make crosses, also a foote beyond this latter cyrcle make a Quadrangle, in the topp of every corner make a cyrcle, [illegible] to sett the pott of coles yn, and in an other let there be a [illegible], a foote space from the pott: [illegible] which beynge done, lett the master bryng yn hys companions by the gate of the cyrcle, and lett one of hys fellowes standinge by [illegible] haue [illegible] in hys hande, and [illegible] [illegible] sworde, lett them take hede they move not

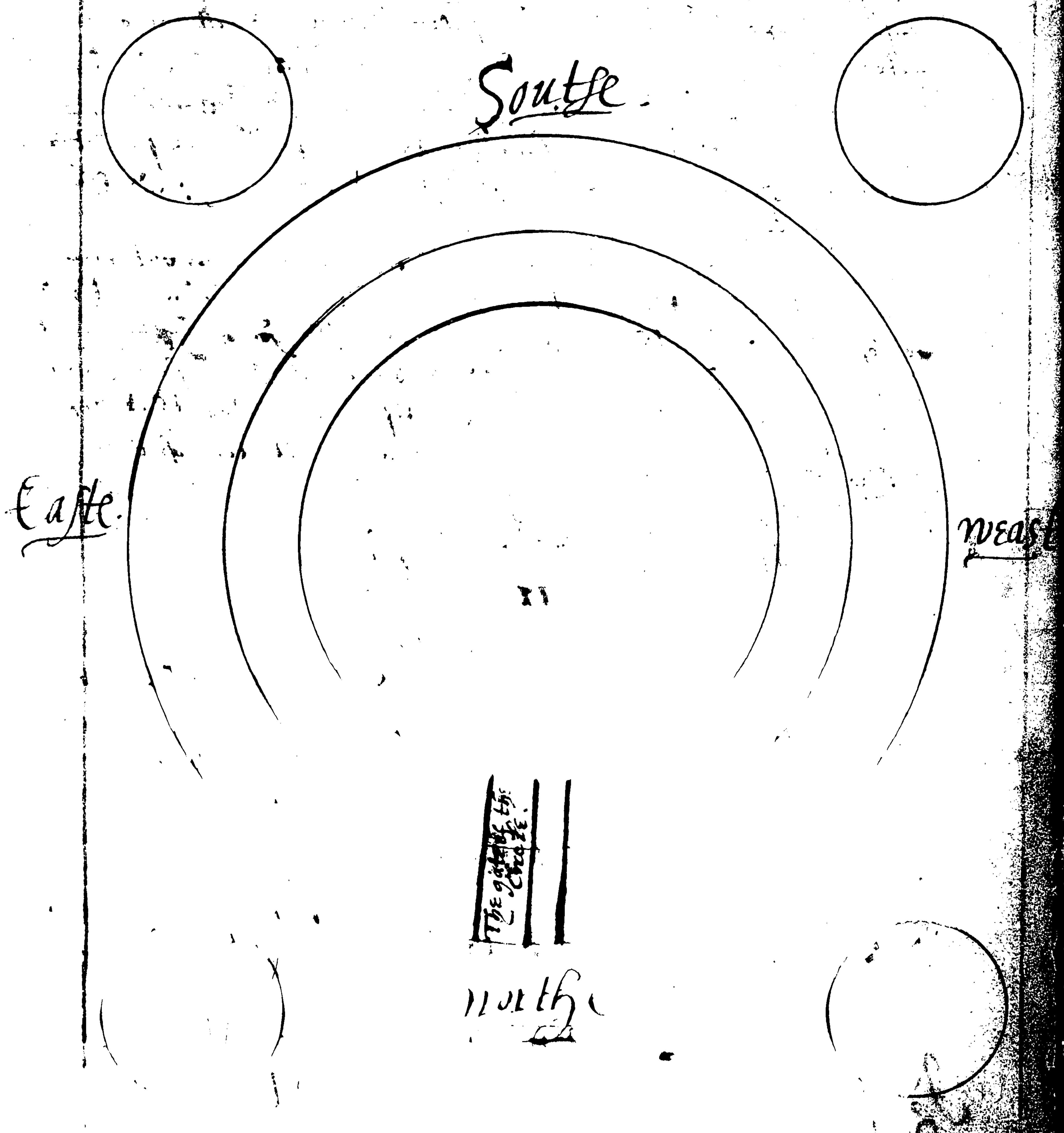
nott the pott; thinges beynge thus ordered, lett the master [illegible] to kyndle the fyer, and caste therin the perfumes, and [illegible] greate candle [illegible] as shalbe sayde hereafter, which [illegible] putt in a lantron, and then let hym shutt the gate of ye Cyrcle, after this lett hym perfume hym selfe, and hys fellowes, and the place with water, All which done, the master standynge in the myddest of the cyrcle, hys knyfe beinge stucke at hys feete, lett hym begynn hys Coniurations towardes the Easte.

The manner to make Circles, shall bee showed, on the other syde of this same leafe.

Howe to make thy Cyrcle wyth hys Pentacle, hearafter followethe .



The righte waye to make the Cyrcle, hearafter followethe .



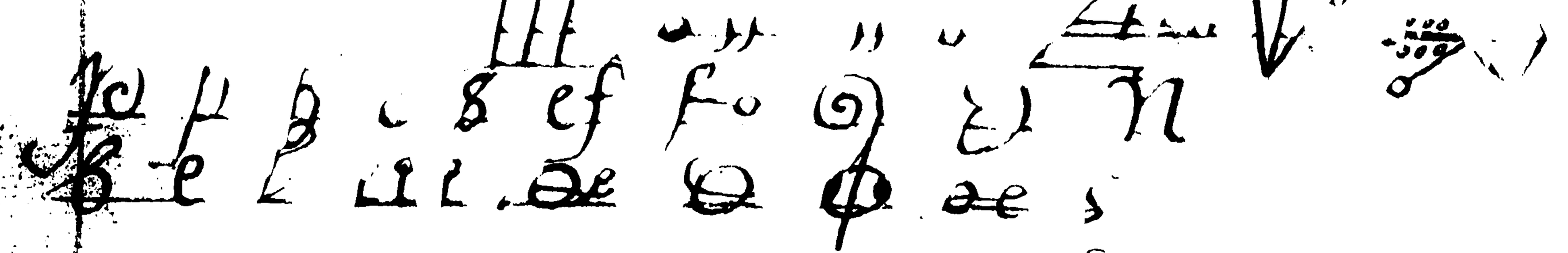
Here followeth of water, and ysope. Caput 10.

The water which is mentioned so often must bee exorsized after this sorte, uppon the day of Mercury, and his hower. Take a clene vessel with exorsized perfumes, and salte, and fill the pott full of cleare water; and first hallowe the salte sayinge: Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctify this salte; which sayd throw yt into the water, and say over yt the 7. Psalmes: and this praier followynge.

Thou art my god, and my reste, thou art my true and ryght way, helpe, most holy father, even as I trust in the: O god which art the god of Abraham, the god of Isaac, and the god of Jacob, I beseche the, ô lord allmighty, by the invocations and desertes of thy Saynctes: vouchsafe to blis and sanctify this water, that uppon whome soever yt bee caste, he may receive healthe both of body and soule. Amen.

Here followeth of ysope. Caput. 11.

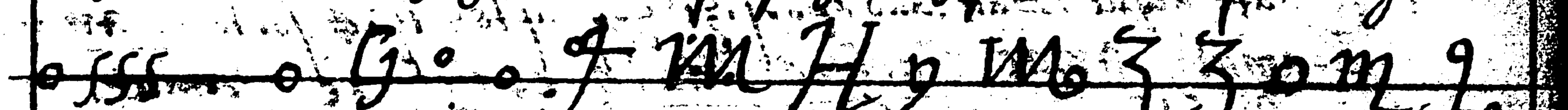
The water beynge ready, make a sprinkle of Vervyn, Valerian, Fennel, Sage, Marieru[m], and Basyll, and let all bee put uppon a hasill wande; and knowe that in the day of Mercury, in the morninge, in the encrease of the Mone, yt must bee cutt, at one cutt, with the abovenamed knyfe, and in that sorte let the same bee bee gathered; which beynge made, cause iii masses to bee sayd over them; which done, say the gospell of saynt John over them, afterward upon the hasyll wande, with which thou doest make thy sprinkle, wryte these caracters followynge, with the nedle aforesayde.



Here followeth of fire and candle Caput. 12.

The light to worke by must bee made upon Mercury ... the candle must be made in this sorte, take sylken threade, made

made and spunn of a virgyn, whereof make the weeke, and with [illegible] make a candle of wax, which came out of a newe hyve, which is called vyrgyn waxe, let the candle conteine halfe a pounde of waxe, and wryte uppon yt, with the nedle aforesayde, these caracters followinge.



Afterwardes say these psalmes followynge: Benedicite omnia opera, Benedic anima mea Domine, Laudate Dominum omnes gentes, Te Deum laudamus; And this which followeth.

O lord god, give me vertue, that only I may truste in the; In the name of the father, the sonn, and the holy ghoste, Amen.

I exorsize the candle by hym which speaketh, and yt was done, that thou drive all errors from hence. Amen. Which done sprinkle yt with water, and perfume yt, and lyght yt, and say over yt: I exorsize the fier, In the name of the father, the sonn, and the holy ghoste, and by the fyrste name of our lorde god On, and by the seconde name which he sayd Let there bee made lyghte, by this name; you, Adonay, Salva, Gla, Manemente, that thou lyght the spyrites, which will appeare heare. Amen.

Then take a lantron, wherein the candle muste bee putt, and write aboute yt these names followynge: Tetragramaton, Sabaoth, Adonay, Tetel, Lademas; And light the candle, and putt yt in yt, and reade by the lyght thereof.

Here followeth of penn and ynke Caput 13

Take a yonge and lyve [illegible], and pull out a fether out of the [illegible] and saye: Arbon, Narbon, Nason, Tamaray, Lyomar, Arme nar, Bludamar, drive out of this quill all deceipte, that truth only may abyde in yt; Then make a penn thereof with the consecrated knyfe, and perfume yt, and then lay yt upp as is aforesayd.

of ynke. Caput 13.

Take a horne, in which you must putt ye ynke, and about the [illegible] wryte with the nedle this followynge: Joth, Teth, Eth, Vau, Anofbias, Ja, Ja, Ja, Anexenaton, Anabona, Sabaoth. Then putt into yt newe ynke, and saye as followeth.

I exorsize the ynke by the name of Anaton, and by the [illegible] Stimulaton, and by this name, that cann do all thinges, that [illegible] bee my helpe in this my worke. + + + + + +

Of the Blode of A Batt, howe you muste worke by yt. Cap. 14.

Take a lyue Batt, and exorcise hym after this sorte: Camac, Ramath, Omac, Cachac, Marbac, Glyac, Jamachar, Valmath. I adiure the Batt, by the father, the sonn, and the holy ghoste; and by all the wordes that ar spoken of hym that thou serue us: O thou Angell Adonay, Eloyt, and thou Angell Adonel, bee you my ayde and helpe, that I may accomplishe my desyer. Afterwardes take the nedle, and prike hym under the right wynge, and take hys blode, and saye.

O allmighty Adonay, Araton, Osbul, Heloy, Heloe, Helion, Esseron, Sadon, Deus, Deus, Infinitus, Jhesus, Christus; be my helper, that this blode may haue power in these my doynges.

Here followeth of vyrgyn paper, or Parchment, called Membrana. Caput. 15.

Take a peece of parchment of the beaste or the nauell, of any beastes skynn which ys called Membrana, let yt be exorcised after this fassion, but fyrste, smoke yt with the fumes, and yn smokynge yt, saye: Domine Deus noster, Domine exaudi, Deus meus respice, Domine quis habitabit, Quam dilicti. Afterwardes saye thys Coniuration followynge twise.

Malec, Fydomos, Theophilos; O god allmighty father which madest all thynges with thy greate wysdome, which didst chuse Abraham, to be thy first electe plom, whose seede thou multiplied, as the starres; which dydest appeare to Moyses, in the midst of the bushe, like a flame fier, and reuealed thy holy name unto hym, which is Eyphy, and Eser, Aserephe, which [illegible] to Solamon, aboue all other creatures, I humbly beseache thy maiestye, that through thy vertue and power this may bee consecrated, as yt ought to bee, by the, O allmighty Adonay, whose kyngdome lasteth for euer. Amen.

Afterwardes sprinkle yt with water, and cause 3. masses to bee sayde over yt.

Howe you must worke with waxe Caput. 16.

It may [illegible] waxe and ymages are usted, whereof ymages ar made, as you muste use waxe, see that yt bee vyrgyn waxe, and that yt bee not wrought, [illegible] vyrgyn waxe made of bees, which neuer [illegible] together: And yf yt be solde at the Apotecaries, when thou wylt worke with yt, say ouer yt.

I will exorcise, Adomyon, Meryon, 29. Asmesaly, Cosimas, Alianes, Concinnas, Orsagos, Almay, Caphays, Equant, Vernant, Othios, Eyomdes, Trephylados; be you present to helpe mee, for you I call [illegible] yn my worke, which I begynne by you, and shall bee ended throughe you: This done say these psalmes followynge.

Domine non est exaltatum, Dne quis habitabit, Dne exaudi, Dne Deus noster, Qua dilicta, Exurgat Deus, Deus deorum, Deus in nomine tuo, Deus iudicium, Ecce quam boni, In exitu Israel, In couertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti; After this cause 3. masses to bee sayd over this waxe, then smoke yt with the fumes, sayinge. I coniure and [illegible] the waxe; by the allmighty father which made all thinges of nothinge, that thou by thy holy name, geuest strength unto this waxe, that yt may bee sanctifyed, which lyueth and raigneth world without ende. Amen.

Here followeth of A nedle wherewith thou muste worke. Caput. 17.

Yt ys needfull yn some experyment, to haue a nedle, or suche lyke wherefore thou shalt cause a nedle to bee made, of style, or yron, in the day and howre of Jupiter, which shall not be fynisshed untill the next day and howre of Venus, which fynisshed take yt [illegible] some [illegible] place, and say over yt: I coniure the nedle, by the father, the sonn, and the holy ghoste, and by all [illegible] which cam bee made, And by all vertue of Stones, herbes, and wordes and by hym which in the laste day, shall come to iudge, the quicke, the deade, and all the world by fyer, that thou through the same Creator, [illegible] [illegible] and strengthe, and that I may allwaies use thy ayde and [illegible] whensoeuer I wyll; Afterwardes say these psalmes over yt.

Domine quid multiplicasti, Dne Deus meus in te speraui, Confitebor tibi Dne in toto corde meo, In Dno confido, Conserua me Dne, Diligam te, Coeli enarrant, Dns regit [illegible] Expectans expectaui, Quemadmodum desiderat, Deus [illegible] [illegible]; which beinge sayde cause [illegible] masses to bee sayd [illegible] fume yt, and sprinkle yt with the exorcised water, and [illegible] [illegible] ytself, and in laynge yt up, say over yt, as followeth.

Baruchata, Lamec, Dalmons, Madaldae, Gedolia, [illegible]

Badalia, Geoderia, Conabaria, Macarya, Geordia, Lalia, Ligia, Amolsiam, Bonefaciam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efeaton, Geon, Gesson, Besso, Agla, Gly, Aglatha, Aglathot, Agladian, Ueriones; moste gentle, and good Angelles, bee you kepers of this instrumente, that yt may helpe me, and that I maye bringe all thinges to passe. + × × + × + × × ×

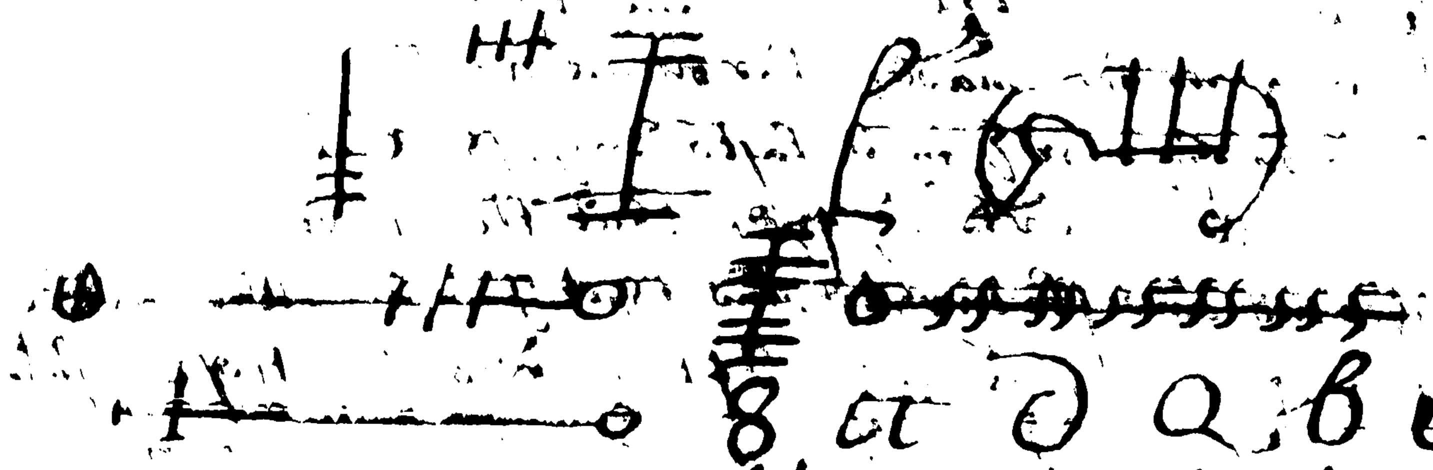
Here followeth of odoures and perfumes, howe they ought to be made. Cap. 18.

In the workes of this Arte diuers odoures are required; Odoures are made wth frankynsence, Insence, wth the wood of Aloes, with myrr, or any other thinge, that haue a sweete smell; ouer wch before they come to the fire, you must saye:

O god wch art the god of Abraham, the god of Isaac, and the god of Jacob, blisse I beseche the these thinges here presente, that there strength and power may bee amplefied, and driue from vs all phantasies, through Jhesus christ our Lord. Amen.

Here followeth the chapter, wherin is declared, what cloth you muste vse to putt yn your thinges necessary for your experiment. Caput. 19.

When all thinges bee consecrated, and thou hast occasion to work, take a cleane lynnen clothe, or rather of sylke, In this clothe wryte these carectes wch followe, with the aforesaied penn and ynke.



and write these names followinge. Adonay, Anathias, Amerunelo, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, Geneas, Cos, Tetragramaton; Then sprincle yt and thinges being done, let these psalmes be sayed ouer yt: Dne Deus noster, Te decet hymnus Deus, Benedicite oma opera;

Laudate dominum de Celis, Ecce quam bonu; After this lett 9. masses bee sayde ouer yt; and therin putt all thy Instrumentes. + × × × × × × × × × × ×

Of the worke of ymages. Caput 20.

(nota peritissime.)

Lett none marueyle at this chapiter; for yn yt breefly is conteyned, all the knowledge of this booke; yt is impossible to bringe any experiment to passe, except all the chapteres of this booke bee joyned together; wherfore let hym diligently peruse this present booke. etc. + × × × + × × × × ×

Aut totum: aut nihil.

Of the howers to worke yn. Caput 21

Whosoeuer desyreth to knowe any experyment, and bringe yt to pass, he ought to consider the howers and daies meete for that purpose: Chuse thou therfore the day of Mercury, yn the increase of the Mone; and cause all thy instrumentes to be wroughte, and made in that same daie. And soe likewise the next daie of Mercury, vntill all bee prepared, requisite for this Arte. Then all thinges beinge in readines, make agayne the dewe howers, and then begin to worke when thou wylte.

When all thinges needefull are prepared and layde vpp in the clothe abouesayde, make 9 masses bee sayde ouer yt; which beinge done, thou mayst safely worke without feare; neyther shalt thou neade to obserue any solempnity after in thy experimentes, But loke when thou hast fynished thy worke, that thou lay vpp all thinges in thy clothe aforsayde.

Here followeth of the colors of the Planetts. Caput 22.

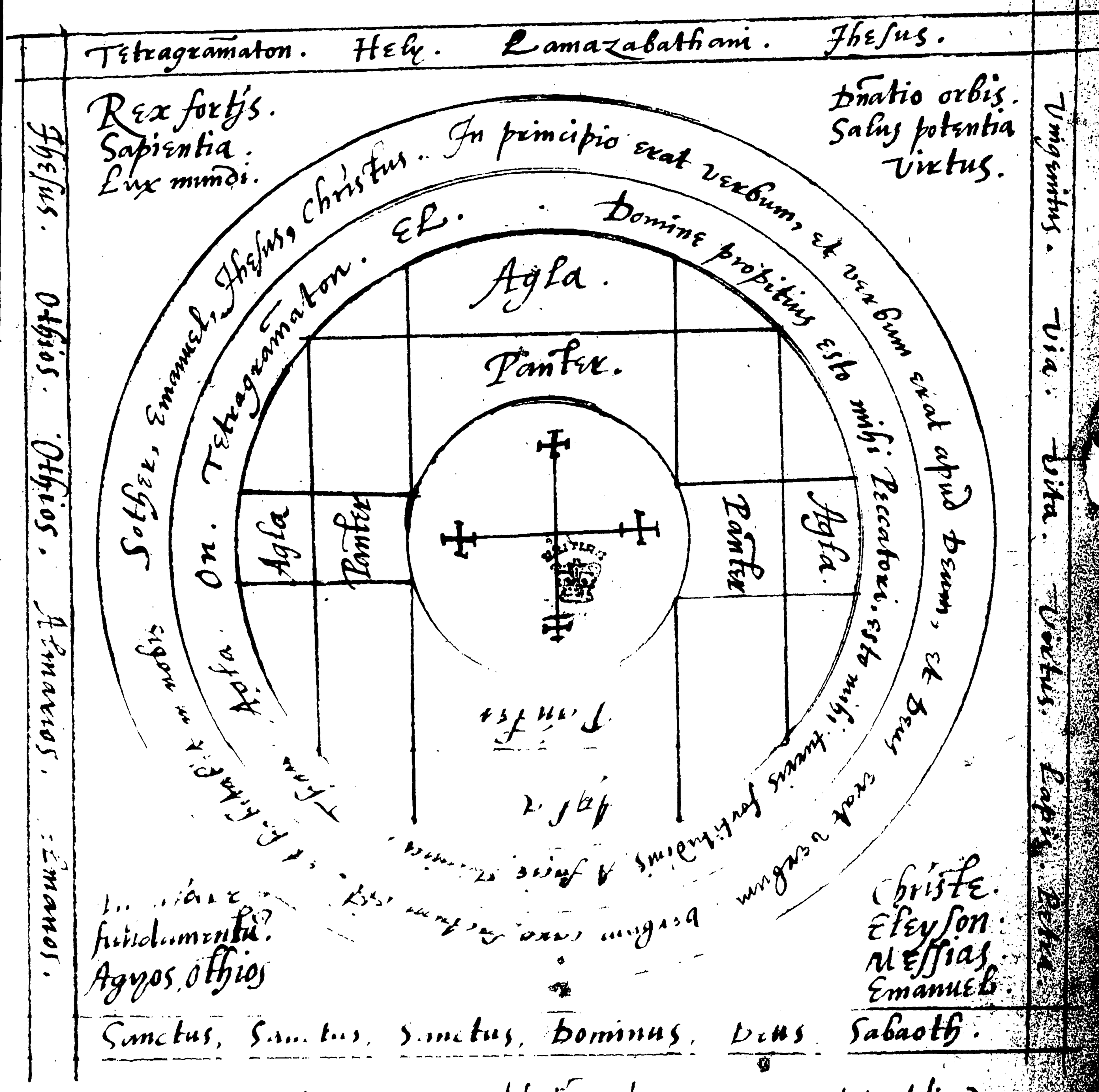
Of Saturne, ys blacke, and ys made of the ... a yeio burnyed. Of Juppiter, ys ... ys made of a noble greene. Of Mars ys ...

Of Venus, ys of azure or of any colour like to violett.
Of Sol, ys saffron, or of greene.
Of Mercury, ys of the yolkes of egges.
Of Luna, ys of white leade..

The manner and waye howe to make thys Pentacle, shalbe showed on the other syde, nexte followynge :.

Here followethe the manner howe to make the Pentacle.

Caput vltimū, et Præcipuum. ss. S.C.4.l.2.



Aut regula ab usque: aut omnia nihil. S.C. ca l. 2. (Damons ars experimentalis.)

ΤΕλ (G).

Here endeth the booke of Salomon otherwise called the Key of Knowledge

3.

Hore dies	Angeli Seraphin	Hore dies	Angeli Seraphin	Hore noctis	Angeli Seraphin
Yayn	Michael	Yayn	[illegible]	[illegible]	Cassiel
Janor	Anael	Janor	Raphael	Barol	Sachiel
Nasnia	Raphael	Nasnia	Gabriel	Thanur	Samael
Salla	Gabriel	Salla	Cassiel	Athir	Michael
Sadedali	Cassiel	Sadedali	Sachiel	Mathon	Anael
Thamur	Sachiel	Thamur	Samael	Rana	Raphael
Ourer	Samael	Ourer	Michael	Netos	Gabriel
Tanic	Michael	Tanic	Raphael	Tafrac	Cassiel
Neron	Anael	Neron	Gabriel	Sassur	Sachiel
Iayon	Raphael	Iayon	Cassiel	Aglo	Samael
Abai	Gabriel	Abai	Sachiel	Calerna	Michael
Natalon	Cassiel	Natalon	Gabriel	Salam	Anael

Hore noctis	Angeli Seraphin	Hore noctis	Angeli Seraphin	Hore noctis	Angeli Seraphin
Beron	Samael	Beron	Michael	Beron	Raphael
Barol	Michael	Barol	Anael	Barol	Gabriel
Thanur	Anael	Thanur	Raphael	Thanur	Cassiel
Athir	Raphael	Athir	Gabriel	Athir	Sachiel
Mathon	Gabriel	Mathon	Cassiel	Mathon	Samael
Rana	Cassiel	Rana	Sachiel	Rana	Michael
Netos	Sachiel	Netos	Samael	Netos	Anael
Tafrac	Samael	Tafrac	Michael	Tafrac	Raphael
Sassur	Michael	Sassur	Anael	Cassur	Gabriel
Aglo	Anael	Aglo	Raphael	Aglo	Cassiel
Calerna	Raphael	Calerna	Gabriel	Calerna	Sachiel
Salam	Gabriel	Salam	Cassiel	Salam	Samael

Hore dies	Angeli Seraphin	Hore dies	Angeli Seraphin
Yayn	Gabriel	Yayn	Sachiel
Janor	Cassiel	Janor	Samael
Nasnia	Sachiel	Nasnia	Michael
Salla	Samael	Salla	Anael
Sadedali	Michael	Sadedali	Raphael
Thamur	Anael	Thamur	Gabriel
Ourer	Raphael	Ourer	Cassiel
Tanic	Gabriel	Tanic	Sachiel
Neron	Cassiel	Neron	Samael
Iayon	Sachiel	Iayon	Michael
Abai	Samael	Abai	Anael
Natalon	Michael	Natalon	Raphael

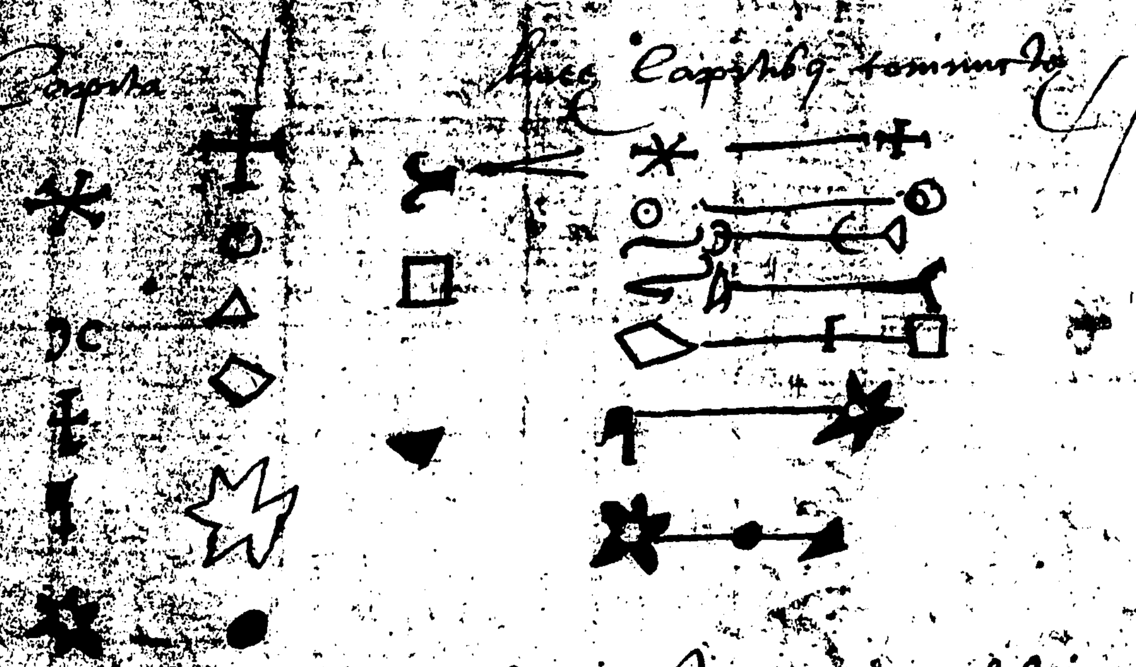
Hore noctis	Angeli Seraphin	Hore noctis	Angeli Seraphin
[illegible]	[illegible]	[illegible]	Gabriel
[illegible]	[illegible]	[illegible]	Cassiel
[illegible]	[illegible]	[illegible]	Sachiel
[illegible]	[illegible]	[illegible]	[illegible]

[Unde mihi] obiter notandum, prima hora diei [illegible] temporis [illegible] ... prima [illegible] orizonte oriente, prima autem hora noctis est decima tertia, a prima hora dies [illegible] ...

This tonne booke was found amongst the paperbookes, & secret writings of Doctor Caius: master & founder of Caius colledg. Doctor Legg gave it to Mr Fletcher, fellowe of the same colledg. & a learned artis[t] for his time.

[illegible]

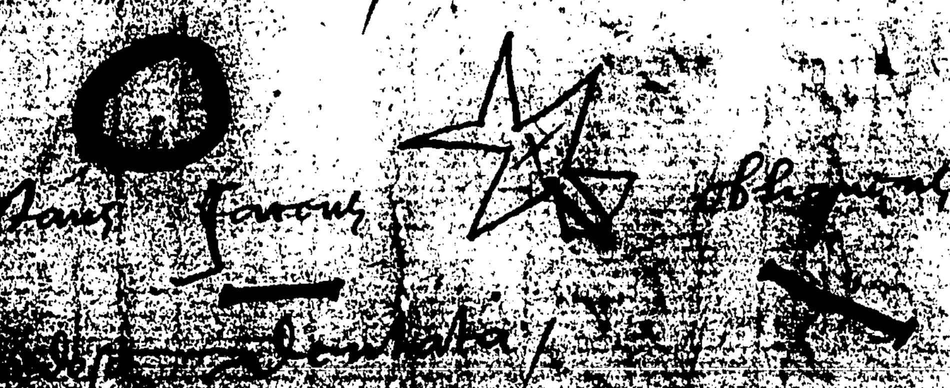
Capita [illegible] hec capitis terminos [illegible]



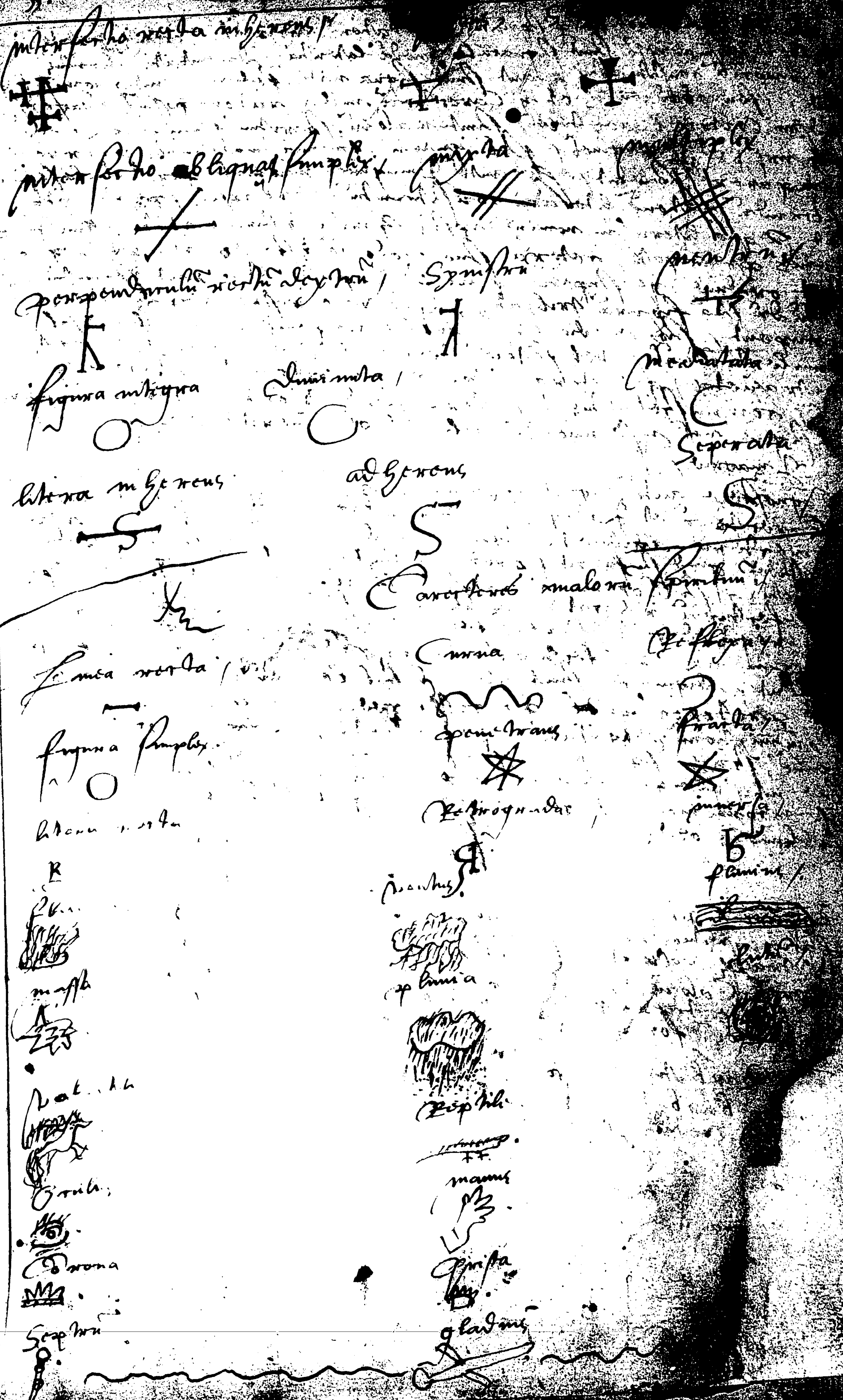
[illegible] formando [illegible] caracteres alicuius imaginis celestis ascendentis [illegible] [illegible]

Caracteres bonorum spirituum

simplex [illegible] stellatus



[illegible]



[illegible] figuratis [illegible] / pro dignitate

[illegible] sunt [illegible] dignitate aliorum

[illegible] obedientie, et ex Caracteribus multa ratione possunt indagari

[illegible] Caracteres, sunt malorum spirituum familiares [illegible]

[illegible] et Imagines / sub quarum forma [illegible]

[illegible] solent, [illegible] ante Imagines [illegible] tabula [illegible]

[illegible] ratione litterarum constructum, nomen ipsius spiritus, ita

[illegible] qua litera in nomine / ipsius spiritus plures habetur illius Imagi[nis]

[illegible] principalem / cetera suo modo commiscendo / ita ut qui priores

[illegible] superior pars si corporis et capud [illegible]

[illegible] figura tribuatur [illegible] que vero postrema pars et extrema

[illegible] modo litere medie corporis parti aliquid sibi

[illegible] attribuatur / vel ipsi [illegible] Si vero aliqua [illegible]

[illegible] litera [illegible] in numero [illegible] si vero equales

[illegible] praeterea si ad nomen ex tabula Caracterum

[illegible] vel instrumentum, aliquid obtenuerit / id ipsum etiam obtenebit

Imagine /

[illegible] autem dignitates malorum spirituum per easdem tabulas

Caracterum et Imaginum [illegible] spiritum ex tabula

[illegible] aliquod / vel instrumentum [illegible] dignitate

[illegible] quod si fuerit Corona, dignitatem indicat regiam [illegible]

[illegible] Corona [illegible] Sceptrum gladius [illegible]

[illegible] indicat / Similiter ex tabula imaginum [illegible]

[illegible] dignitatem [illegible] Ex Corona dignitatem ex

[illegible] prefecturam indica[t] [illegible] qui humana figura

[illegible] inferiores sunt [illegible] qui sub bestiarum imaginibus [illegible]

[illegible] equites [illegible] ferrandum omnium illorum

[illegible] dignitatem [illegible] dignitatis

[illegible] superioris ordinis [illegible]

[illegible] Reges atque duces, subesse et ministrare [illegible]

[illegible] ordinis /

Forme familiares spiritibus

Saturni /

[illegible] longo et gracili corpore [illegible]

[illegible] habentes [illegible] altera [illegible]

[illegible] in utroque [illegible] apparent etiam [illegible]

[illegible] Coloris nigri, et [illegible] motus eorum est [illegible] agitatio

[illegible] terre motus / signum eorum est terra alba, qualibet [illegible]

[illegible] forme autem particulares sunt /

Rex barbatus Dracone equitans /

Senex barbatus

Vetula /

Apparent [illegible] coloris sanguinei et [illegible]

[illegible] colloquio [illegible]

[illegible] forme particulares sunt hec / Rex

[illegible] ordinato Cervo equitans /

Rex gladio [illegible]

Homo mitra [illegible] longa veste

Puella [illegible] floribus

Canis [illegible]

Cervus

[illegible]

Eques [illegible] veste

Gladius

[illegible] /

Forme familiares spiritibus Martis

Apparent longo corpore / Colerici colore subfusco [illegible]

cornibus cervi [illegible] et unguibus [illegible]

[illegible] motus eorum est [illegible] circa circulum

[illegible] forme autem particulares sunt /

Rex armatus lupo equitans /

Vir armatus

mulier [illegible] in femore tenens /

[illegible]

Equus /

Cervus

Rubra veste

Lana

[illegible]

Apparent [illegible] forme familiares spiritibus Solis [illegible]

[illegible] motus [illegible] forme [illegible]

Rex habens sceptrum / leone equitans

Rex coronatus /

Regina cum sceptro /

Avis

Leo /

Gallus [illegible]

Sceptrum

Caudatus /

Apparent [illegible] Veneris [illegible] statura amabili [illegible]

aspectu / colore albo [illegible] ♀ [illegible]

et sunt stella clarissima [illegible] signo [illegible]

Circuli [illegible] puelle [illegible]

autem particulares sunt /

Rex cum sceptro camelo equitans

Puella [illegible] vestita /

Puella nuda /

Capra /

Camelus

Columba

Vestis alba vel viridis

[illegible]

[illegible] herba /

[illegible] / nomina [illegible] in quo continentur adversarios
conspectu Israel / vel illa quae conscribebantur in vexillis [illegible]
[illegible] in fortitudine [illegible] ante faciem tua
ut mors / vel aliquis alius consimilis versiculus. Si vero
nomen divinum alicui circumscribere libuerit / accipiatur nomen aliquod
significans timorem / gladium / iram / vindictam dei / vel aliquod
simile nomen desiderato et effectui congruum. Et si figura
angulare conscribere libuerit / accipiatur secundum angulorum
rationem / sicut docuimus / in libro 3 occultae philosophiae
ubi de numeris egimus / et ita de similibus operibus. Et in [illegible]
[illegible] sunt / duo pentacula sublimis virtutis / et magnae potentiae
et ad consecrationem experimentorum, et spirituum [illegible]
et necessaria / Ex his unum est quod habetur Apocalipsis / Capite
primo / videlicet figura maiestatis dei / sedentis in throno / habentis
et gladium bis acutum / et [illegible] habentis [illegible] Constabantur /
[illegible] sum alpha, et omega / principium et finis, qui est qui erat
et qui venturus est / omnipotens / Ego sum primus, et novissimus
qui vivens et fui mortuus / et ecce sum vivens in secula seculorum
et habeo claves mortis / et inferni / Deinde circum
[illegible] tres versiculi / manda deus virtuti tuae / confirma
hoc deus / quod operatus es in nobis / fiant tanquam pulvis a
facie venti / et angelus domini coartans eos / fiant viae illorum
tenebrae / et lubricum / et angelus domini persequens eos /
[illegible] Circumbantur ei decem nomina generalia
[illegible] sunt / El / Elohim / Elohe / Zebaoth / Elion / Escerchie
Adonay / Iah / Tetragrammaton / Saday / Alterum pentaculum
[illegible] forma / et oculi septem
[illegible] sub pedibus libri / septem sigillis obsignati / sicut
habetur Apocalipsis quinto capite / cui circumscribatur versiculus
[illegible] ecce vicit leo de tribu Juda / radix David / aperiam librum
et solvam septem signacula eius / et alter versiculus / Vidi Sathanam
sicut fulgur de caelo cadentem / Ecce dedi vobis potestatem
calcandi / super serpentes / et scorpiones / et super omnem
[illegible] inimici / et nihil vobis nocebit / et circumscribantur
[illegible] decem nomina generalia ut supra /
[illegible] pentacula constituimus / facta consecratione / aliquando [illegible] nomina [illegible]

Apparebunt ut plurimum corpore / [illegible] mediocri [illegible]
affabili eloquio / forma humana / instar militis armati / [illegible]
motus eorum est / sicut nubes argentea / pro signo / horrorem inferunt
invocanti /

formae particulares /

Rex ursum equitans
adolescens pulcher /
mulier colum detinens /
canis
ursa
pica
vestis variis coloribus
virga
baculus /

7. formae familiares spiritibus Lunae.

Apparebunt ut plurimum magno corpore / amplo / molli / et phlegmatico
colore sicut nubes obscura et tenebrosa / vultu tumido / oculis rubris et aqua
plenis / capite calvo / dentibus aprinis / motus eorum sicut ingens maris procella
pro eorum signo / apparebit ingens pluvia iuxta Circulum. formae autem particulares
eorum sunt /
Rex sagittarius dama equitans /
parvulus puer /
mulier venatrix cum arcu et sagitta
vacca /
damula /
anser
vestis viridis vel argentea /
sagitta
multipes /

Caeterum de formis pentaculorum / atque sigillorum nunc dicamus / Sunt autem
ipsa pentacula tanquam signa quaedam sacra / a malis eventibus nos custodientia
et ad malorum daemonum constrictionem et exterminationem / nos adiuvantia
bonosque spiritus / alliciunt / nobisque conciliantia / Constant pentacula
ex characteribus et nominibus bonorum spirituum / superioris ordinis
vel ex sacris picturis / sacrarum literarum / seu revelationum [illegible]
et aptis / vel ex figuris geometricis / sacrisque dei nominibus iis [illegible]
pluribus mixtim compositis / Characteres autem qui ad pentacula construenda maxime conveniunt
nobis utiles sunt ipsi sunt characteres bonorum spirituum [illegible]
primi et secundi ordinis / nonnunquam etiam tertii / Et ex illo characterum
genere quod potissime / sacrum nuncupatur / Deinde characteres [illegible]
quos supra sacratos vocavimus / quorumque [illegible] in quo circumscribatur
[illegible] circumdamus ipsum duplici circulo / in quo circumscribatur
nomen sui angeli / et si volumus addere aliud nomen divinum [illegible]
ipsi [illegible] congruum / maior erit efficacia / et si [illegible] singulare aliquid
numerorum [illegible] ratione / licebit [illegible]
[illegible] ante [illegible] pentacula
[illegible] quae passim in sacris literis [illegible] figurae [illegible]
veteris et novi testamenti traduntur / [illegible] ex prophetis [illegible]
ut [illegible] Danielis / Esdrae / et aliorum [illegible] in libris [illegible]
[illegible] et nos de illis locuti sumus / in libro [illegible]
[illegible] ubi de sacris [illegible] fecimus [illegible]
[illegible] figura [illegible]
[illegible] nomen aliquod divinum [illegible]
[illegible] desiderato [illegible]
[illegible] ex 2 libro [illegible]
[illegible]
[illegible]
ibidem contentis [illegible]
[illegible]

Sic etiam pentacula constituimus ad acquisitionem alicuius nominis in tabella quadrata, circulo simplici circumducto, vel duplici inscribendo [illegible], aliquod [illegible] nominis [illegible] competentis, vel ex quo [illegible] extractum sit. Et haec est ratio pentaculorum [illegible] modus [illegible] pro libito ad [illegible] operatione et [illegible] intentione [illegible] possimus [illegible] aliis multiplicare, et componere. [illegible] consideratione pro destructione inimicorum, recordemus quomodo deus destruxit in diluvio [illegible] ipsam universam terram, Sodomam et Gomorram per pluviam sulphuris et ignis, Exercitum Pharaonis in mari rubro, et si [illegible] alia dictio reperitur in sacris literis, [illegible] contra pericula aquarum, recordemus salutis Noe, in diluvio, transitus filiorum Israel, in mari rubro, et [illegible] Christi [illegible] ambulavit super aquas, et [illegible] naviculam periclitantem [illegible] imperavit, et [illegible] [illegible] ex aquis et [illegible] et [illegible] denique [illegible] invocamus [illegible] quaedam nomina dei, [illegible] significantia, et ad [illegible] optatum accomodata, [illegible] desiderii nostri [illegible] ad destructionem inimicorum, invocamus nomina irae, vindictae, [illegible] et fortitudinis dei; ad evitandum aliquod malum vel periculum [illegible] invocamus nomina misericordiae, salutis, defensionis, fortitudinis, bonitatis, et similia dei nomina, quandoque etiam deo precamur [illegible] nobis ad id quod desideramus, executorem aliquem [illegible] vel plures [illegible] id quod desideramus, [illegible] illius nomen interserentes [illegible] malos spiritus ad homines [illegible], obtestamus [illegible] ad mali [illegible] operatio. Vel ad vindictam [illegible], et [illegible] ex [illegible] psalmis, vel [illegible] et destructionem [illegible] literarum desiderio nostro congruens [illegible] parte [illegible] ante orationem ad deum, quandoque orationibus nostris [illegible] ante orationem ad [illegible] illum, qui nobis [illegible] ipsam, convenit facere orationem ad executionem illum, qui nobis ministrabit [illegible] in oratione presidentis, sive unus sit, sive plures, sive [illegible] in oratione [illegible], sive stella, sive animal, sive ex [illegible] [illegible] ante oratio [illegible] sive stella, sive anima, [illegible] praecedentes, per nos in libro secundo [illegible] debet [illegible] regulas [illegible] De occulta philosophia, [illegible] de componendis incantamentis, tractans [illegible]

Vincula itaque [illegible] triplici differentia, nam primum vinculi [illegible] quando [illegible], per res naturales; secundo componuntur ex mixtis [illegible] per sacramenta, invocationes, [illegible] et huiusmodi; tertio constituuntur per [illegible] nomina, [illegible] et per huiusmodi vincula [illegible] spiritus [illegible] ligamus, [illegible] [illegible], tempestates, incendia, diluvia aquarum, et [illegible] armorum [illegible] [illegible] consecratio [illegible] Commemorando [illegible] [illegible] serpentis, in paradiso terrestri, [illegible] serpentis [illegible] [illegible] [illegible] aspidem et basiliscum ambulabis [illegible] [illegible] et huiusmodi [illegible] excommunicationem, sepulturae, exequiarum, et huiusmodi.

[illegible] tractemus de consecratione [illegible] quae [illegible] et [illegible] consecrantis [illegible] gratiae, per quam fit consecratio [illegible] in persona [illegible] sanctimonia, [illegible] potestas: quae [illegible] [illegible] consecratione [illegible] et potestate, [illegible], [illegible] [illegible] [illegible] consecrationi [illegible] Ex parte [illegible] [illegible] [illegible] qua fit consecratio [illegible] et sanctimonia [illegible] [illegible] [illegible] [illegible] spiritus sancti, [illegible]

[illegible] sunt [illegible] sanctimonia [illegible] literarum [illegible] consecrandorum [illegible] et [illegible] [illegible] quae ad sanctificationem [illegible] [illegible] olei, [illegible] consecratione [illegible] [illegible] quod in omni consecratione [illegible] [illegible] Consecrationes aquae, olei, ignis et [illegible] [illegible] [illegible] vel lampadibus [illegible] [illegible] [illegible] in quas [illegible] [illegible] consecranda sit, [illegible] exorcisatio, [illegible] [illegible] consecratio [illegible] [illegible] [illegible] debet consecrationem [illegible] [illegible] debet [illegible] [illegible] ad [illegible] consecrationis, post orationem debet [illegible] et potestate [illegible] commemoratione [illegible] Consecrans, per verba [illegible] [illegible] in [illegible] benedictione [illegible] [illegible] [illegible] consecranda [illegible] [illegible] [illegible] et auctoritati [illegible] [illegible] [illegible] per [illegible] in consecratione aquae, Commemoramus [illegible] [illegible] [illegible] consecrationem [illegible] in medio aquarum, ex quo per [illegible] [illegible] [illegible] firmamentum [illegible] terrarum, [illegible] quomodo [illegible] quomodo deus [illegible] rigatur universus [illegible] [illegible] [illegible] flumina [illegible] [illegible] instrumentum [illegible] in destructione [illegible] [illegible] aquas, [illegible] [illegible] omnem terram, et in destructionem [illegible] populum suum [illegible] diluvium generale super [illegible] quomodo eduxit populum [illegible] [illegible] in mari rubro, quomodo [illegible] Jordanis, et quomodo [illegible] [illegible] maris, et [illegible] [illegible] et eduxit fontem aquae vivae, [illegible] aquam e petra [illegible] [illegible] quomodo posuit aquas [illegible] [illegible] [illegible] [illegible] [illegible] salutis, in expiatione [illegible] [illegible] instrumentum [illegible] [illegible] baptizatus est in Jordane, [illegible] [illegible] [illegible] [illegible] [illegible] aquas [illegible] divina nomina [illegible] [illegible] nomina, ad [illegible] [illegible] et huiusmodi [illegible] [illegible] [illegible] commemoramus quomodo [illegible] et expiatione [illegible] in consecratione [illegible] [illegible] in [illegible] consecrationem [illegible] quomodo [illegible] et quomodo [illegible] [illegible] quomodo deus [illegible] in columna [illegible] et quomodo [illegible] [illegible] filios Israel, [illegible] [illegible] et omnes [illegible] [illegible] [illegible] [illegible] [illegible] conservat, et [illegible] [illegible] sub aquis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nomina dei, [illegible] [illegible] aut nomina [illegible] [illegible] [illegible] lux dei, lumen dei [illegible] et [illegible] commemorationem [illegible] in consecratione olei et [illegible] [illegible] nomina [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lampades, [illegible] et [illegible] et lampadum [illegible] [illegible] [illegible] lampadibus [illegible] [illegible] De [illegible] Consecrationes [illegible] sigillis sunt Consecrationes [illegible] atque [illegible] [illegible]

[illegible] itaque [illegible] ostendimus. De consecratione loci. Consecrabit locum in instrumentis suis et [illegible] Consecrandus igitur locus aliquis, sicut circulum, transeundo [illegible] orationes Salomonis in dedicatione templi [illegible] benedicens locum cum aspersione aquae benedictae et suffumigatione, commemorando in benedictione mysteria quae sunt sanctificata [illegible] dei, montis Synai, tabernaculi foederis, sancti sanctorum [illegible] templi Jerusalem [illegible] sanctificatione [illegible] sepulchri Christi [illegible] Thabor [illegible] Christi transfigurationis ascensionis Christi, et huiusmodi, invocando nomina [illegible] conformia, ut [illegible] dei, [illegible] dei, cathedra dei, [illegible] divina [illegible] dei, et huiusmodi nomina, vocamina, quae circulo vel loco tabernaculo [illegible] consecrato [illegible] occurrunt.

In consecratione instrumentorum

In consecrationibus instrumentorum vel quarumcumque rerum [illegible] et suffumigando similiter [illegible] aspergendo illa aqua benedicta et suffumigando [illegible] suffumigio sacrato, ungendo oleo sancto, transeundo [illegible] commemorando ex [illegible] et benedicendo cum oratione [illegible] quae rei consecrandae conformia [illegible] religionem, et divinis nominibus [illegible] ut in consecrando gladio commemoramus [illegible] evangelii qui habet duos gladios, et quod [illegible] Machabaeis [illegible] Judae Machabaeo [illegible] gladius [illegible] in prophetis [illegible] suscipite vobis gladios bis acutos.

De experimentis

Consimili via, consecrabis experimenta et libellos, et quaecumque [illegible] suffumigando [illegible]

[illegible]

Deinde [illegible] et [illegible] librum componit [illegible] et [illegible] magno [illegible] Effusatius tamen [illegible] in [illegible] observantes [illegible] circumstantias locorum temporum [illegible] quod stellis [illegible] quibus spiritus [illegible] libellus ita [illegible] et bene [illegible] ad [illegible] distributione ordinis et consecrationis [illegible] registris et [illegible] contingat ipsum post consecrationem in loco [illegible] in periculum [illegible] aperuit. Consecrandus tamen erit [illegible] extra [illegible] aperiret et prophanatione [illegible] potenter [illegible] omnis pollutione [illegible] amittere [illegible]

Composito itaque libello sacro, servandum modum eum tradentem [illegible] ad consecrationem procedimus, quarum una est, ut [illegible] singulis [illegible] ad circulum [illegible] omnibus spiritibus qui in libro inscripti sunt, ad circulum consecrandus extra [illegible] et [illegible] circulum [illegible] triangulo [illegible] in libello [illegible]

omnia [illegible] circulum in triangulo [illegible] Deinde [illegible] libellus consecrandus [illegible] imaginem et [illegible] Rogantes [illegible] spiritus omnes et singulos [illegible] libellus [illegible] [illegible] consecrantes et consecratus [illegible] et [illegible]

[illegible]

[illegible] Confirmationis [illegible]
[illegible] desideratoque [illegible]

De invocatione Spirituum.

✠

Nunc de invocatione Spirituum [illegible] videamus [illegible] nobis [illegible] Spiritus diversis modis a nobis invocantur [illegible] vigilantibus aperte loquuntur [illegible] invocare voluerit [illegible] [illegible]

[illegible]

De alio ritu.

[illegible]

Nunc alium ritum et faciliorem [illegible] narrabimus [illegible] [illegible] angelorum nomina, in intercapedine [illegible] ad quatuor angulos [illegible] et ponat intra Circulum [illegible] [illegible]

[illegible]

Ad oraculum vero [illegible] res naturales [illegible]

[illegible]

mixtas quas, compositas deprecationes, si quando ater dormitum, cum firma
intentione ceterisque bene se habentibus devote dicantur, indubium afferant
[illegible] oraculorum effectum. Sunt autem ea quae nunc diximus, non nisi
[illegible] sufficiet somniorum oracula, [illegible] autem fuit
[illegible] ... in libro de occulta philosophia [illegible]
[illegible] qui in libro de occulta philosophia [illegible] dicta
observationes ipsi qui [illegible] suscipere oraculum, abstineat cena, et potationes
sint [illegible] cerebro a vaporibus turbantibus libero, habeat
bene dispositum, cubiculum mundum, [illegible] exorcisatum, et sacratum si voluerit,
[illegible] incipiat in eo fumigare, cum suffimigio conveniente, [illegible]
tunc incipiat in eo fumigare [illegible] et posito in digito annulo
[illegible] unguento [illegible] afferat, et [illegible] vel charta, tabula,
ex [illegible] accepta imagine aliqua, vel [illegible] oratione
vel sacra charta ponatur sub capite, tunc [illegible] quam [illegible]
sacra [illegible] lectum, atque cogitans super re, quam scire
desiderat, ita dormiat, sic enim indubia et certissima accipit
oracula, per somnium, quando luna percurrit illud signum quod fuit
in nona domo nativitatis, deinde quando percurrit signum nonae
domus revolutionis nativitatis, et quando est in nono signo a signo
perfectionis, et hic est modus per quem quasque scientias et artes
subito et complete adipisci possumus, cum vos intellectus illuminatur,
[illegible] ad hunc effectum, conducunt inferiores spiritus, quique
quando ad hunc effectum [illegible] in somnis vel extra [illegible]
familiares, [illegible] mali [illegible]
nos informantes.

De malo spiritu.

Si autem malum aliquem spiritum invocare volumus, ad circulum, primum considerari
oportet, et scire naturam ipsius, cum planetam consonet, et quae sibi
[illegible] planeta distributa sunt officia, [illegible] in [illegible]
[illegible] planeta [illegible] planetae naturam [illegible] officiorum
[illegible] supernaturali
[illegible] spiritus [illegible] de singulis, deinde
[illegible] elegatur [illegible] qualitate [illegible] clarum
[illegible] tempus opportunum [illegible] qualitate
[illegible] spiritibus [illegible] die illius vel temporis
[illegible] atque spiritus [illegible] quando die aliquando
pro dominatu [illegible] vel in [illegible] constellati
de nocte pro [illegible] et spiritus [illegible] invocanti qua
circulus in loco [illegible] describenda sunt
[illegible] spiritus [illegible]
divina nomina, generalia, et quae nobis [illegible] spiritus
nomina [illegible] quae [illegible] planetae [illegible] dominantis, et
describenda [illegible] nomina bonorum spirituum [illegible]
[illegible] spiritum illum quem invocare [illegible] characteres
[illegible] volumus circuli [illegible] possumus
et pentacula operationi congruentia [illegible] angulare, cum inscriptione
intus vel extra circulum conformem [illegible] congruentia
[illegible] [illegible] numerorum et [illegible]
[illegible] describendum, et occulta philosophia abunde [illegible]
[illegible] in libro [illegible] luminibus [illegible] naturali
[illegible] planetae et spiritus [illegible] propter
[illegible] spiritus [illegible] et [illegible] deinde
[illegible] vel [illegible] atque consecratis rebus [illegible] ad defensionem
[illegible] spirituum et constrictionem
[illegible] sunt [illegible] pentacula
[illegible] et [illegible]
[illegible] magistro [illegible] circulus
[illegible] et omnia quibus [illegible]
[illegible] circuli [illegible] ultra [illegible]
[illegible] orationibus [illegible] deinde [illegible] spiritus [illegible]
[illegible] et psalmos [illegible] evangelia [illegible] voluerit [illegible]
[illegible] deinde [illegible] orationibus +

incipiat invocare spiritum, quod [illegible] et [illegible]
mundi plagas, cum commemoratione autoritatis et virtutis [illegible] et [illegible]
qui [illegible] respondendo circo [illegible] spiritus aliquis [illegible]
[illegible] invocatione [illegible] usque ad tres vices [illegible]
[illegible] comparuerit, incipiat conjurare potestate divina [illegible]
pertinax, non comparuerit, [illegible] natura, atque officio [illegible]
conjuratio, cum commemorationibus [illegible] obsecrationibus [illegible]
reiterando per tres vices, de fortioribus ad fortiores, obsecrationibus [illegible]
maledictionibus, et poenis ad [illegible] ab officio [illegible]
et [illegible], post singulas vices paululum quiescendo, [illegible] spiritus aliquis
comparuerit, vertat se invocans versus spiritum, [illegible]
suscipiat, et obsecrando ipsum, quaerat nomen eius, exquirat, et si [illegible]
nomine vocetur, deinde percontando [illegible] petendo quod voluerit
et si in aliquo mandato, pertinaxque se exhibuerit, [illegible]
conjurationes convenientes, et si dubitas, [illegible] extra
circulum, cum sacro gladio, figuram trianguli, vel pentagoni
[illegible] et si [illegible] aliqua [illegible]
rogaturque spiritus in [illegible] extenso gladio sacro [illegible]
quam iuramento roborari vel [illegible] spiritus, posita manu super gladio
impetrato itaque a spiritu, [illegible]
impetrato itaque a spiritu, quod optas, vel aliter contentus, [illegible]
ipsum benignus [illegible] [illegible] fortiores, et si opus est [illegible]
[illegible] compellere per conjurationes fortiores, et si opus est [illegible]
ipsum exterminando, et faciendo suffumigationes contrarias, [illegible]
[illegible] non egrediatur circulum, post moram aliquam [illegible]
[illegible] orationibus cum gratiarum actionibus ad deum et bonos angelos [illegible]
ad defensionem et consecrationem [illegible] singuli [illegible]
vocatas, quod si [illegible] circulo [illegible] aliasque
[illegible] arbitrio [illegible]
[illegible] aliquo [illegible] constantia enim reiterationis [illegible]
[illegible] vel [illegible] terrore [illegible]
autoritatem atque [illegible] circulo consistere
facit ad obediendum [illegible] arbitratu [illegible]
[illegible] et pentacula [illegible]
[illegible] comparuerint, ac [illegible] magister
[illegible] quando [illegible] accedat [illegible]
deliberaverit [illegible] plurimi [illegible] sunt [illegible]
spiritum, [illegible] munitus [illegible] spiritus
[illegible] terrore [illegible] vel in [illegible] quibus
[illegible] apparent [illegible] licentia autem [illegible]
[illegible] vel in [illegible] in suspensione [illegible] sequentibus [illegible]
[illegible] obedientes.

Sine circulo. +

[illegible] circulo autem invocatur in conspectum, per modum qui superius traditus
est [illegible] circulo [illegible] consecratione libri.

De effectu mali spiritus

Quando autem aliquem effectum per malos spiritus exequi intendimus, [illegible]
[illegible] fabricatione illa, quae nobis [illegible] vel [illegible]
[illegible] imago, vel annulus, vel [illegible] vel
experimentis [illegible] vel candela, vel [illegible] aliquo [illegible]
characteres aliquid, vel candela [illegible] characteres [illegible]
[illegible] spiritus [illegible] sanguine aliquo, vel alio [illegible]
[illegible] orationibus ad [illegible]
[illegible] conjurando [illegible]
angelos, invocatur spiritus [illegible] mali, conjurando illum [illegible]

mixtas quas, compositas deprecationes, sic quando iter dormitum cum firma intentione exterius bene se habentibus, devote dicantur, medebunt efficere solent producere effectum, qui ante ea quae nunc diximus convenit sunt commiscentes; is verissima suscipiet somniorum oracula. Hoc autem fuit commixtum, ius observationis ijs quae in libro de occulta Philosophia in capitulo de dicta observatione [illegible] obstinat Cena, et potationes sunt. Volens igitur suscipere oraculum, abstineat cena, et potationes sunt volens igitur suscipere oraculum, libero habeat bene dispositus, cerebro a vaporibus turbantibus libero, habeat item cubiculum mundum, mundum, exorcizatum, et sacratum si velit, tunc incipiat in eo fumigare cum fumigio convenienti, et inungat tempora unguento ad hoc efficaci, et posito in digito annulo, ex superioribus, accepta imagine aliqua, vel sacra tabella, vel charta sacra ponatur sub capite, tunc peracta oratione sacra, ingrediatur lectum, et cogitans super re, quam scire desiderat, ita dormiat, sic enim indubia et certissima accipiet oracula per somnium, quando luna percurrit illud signum quod fuit in nono domo nativitatis, deinde quando percurrit signum nonae domus revolutionis nativitatis, et quando est in nono signo a signo perfectionis, et hic est modus per quem quas unusquisque scientias et artes subito et complete adipisci possumus, cum vos intellectus illuminatores, quamvis ad hunc effectum, conducunt inferiores spiritus, quinque familiares, sicut alia mala, sensibiliter in conspectu vel extrinsece, nos informantes.

De malo Spiritu

Si autem malum aliquem spiritum invocare volumus, ad circulum, primum considerare oportet, et scire naturam ipsius, cui planetarum consonet, et quae sibi illo planeta distributa sunt officia, quibus requisitis, in inspiciendi locus invocatione aptus, iuxta planetae naturam, et qualitatem officiorum [illegible] spiritus, quos vel aliud ut desistat, ut si daemon [illegible] supermarini spiritus, eligatur locus in littore et sic de singulis, deinde fontes et flumina, eligatur [illegible] qualitate aeris, serenus, clarus inspiciatur tempus opportunum, [illegible] qualitatem [illegible] spiritibus ad [illegible] illius vel temporis qui naturam [illegible] atque spiritus [illegible] aliquam [illegible] dominatus [illegible] [illegible] [illegible] Circulus [illegible] [illegible] spiritus [illegible] Circulo [illegible] [illegible] planetae [illegible] officijs [illegible] nomina divina [illegible] nomina bonorum spirituum [illegible] inscribenda [illegible] invocationem [illegible] constringere possunt spiritum [illegible] [illegible] angelus [illegible] et pentacula operationis [illegible] angelorum [illegible] vel extra circulum [illegible] [illegible] quid requirenda [illegible] occulta philosophia [illegible] [illegible] libro [illegible] Cologij [illegible] [illegible] planetae et spiritus [illegible] propter [illegible] natura [illegible] et religiosi [illegible] [illegible] religiosi vel superstitiosi [illegible] spiritus [illegible] et [illegible] [illegible] [illegible] spiritui [illegible] invocantes [illegible] Circulus sunt sacri [illegible] necessarijs [illegible] Gladij [illegible] extra circulum [illegible] Circulo [illegible] super omnibus [illegible] et omnia quibus [illegible] [illegible] consecret Circulum, [illegible] [illegible] convenientes [illegible] [illegible] faciat orationes ad deum, deinde [illegible] spiritus [illegible] orationes et psalmos [illegible] evangelia legere voluerit [illegible] illa [illegible] debent, deinde [illegible] orationibus [illegible]

incipiat invocare spiritum, quem cupit leni et blando iuramento, ad omnes [3]
mundi plagas, cum commemoratione auctoritatis et virtutis suae, et tunc parum quiescat circumspiciendo circum circa, si spiritus aliquis compareat, quod si tardaverit, reiteret invocationem, ut supra, usque ad tres vices. Et si pertinax, non comparuerit, incipiat coniurare potestate divina, ita quod coniuratio, cum commemorationibus suis, consonet naturae, atque officijs spiritus, faciens reiterando per tres vices, de fortioribus in fortiores, obiurgationibus, contumelijs maledictionibus, et poenis ut [illegible] ac suspensione ab officio et auctoritate et similibus, post singulas vices paululum quiescendo. Et si spiritus aliquis comparuerit, vertat se invocans contra spiritum, ipsumque benigne suscipiat, et obtestando ipsum, primo nomen eius exquirat, et si quo alio nomine vocetur, deinde procedendo ulterius, petendo quid voluerit et si in aliquo mandare recusaverit, contumaciterque se praestiterit, constringantur per coniurationes convenientes, et si dubitas, commendario, fac extra Circulum, cum sacro gladio, figuram trianguli, vel pentagoni et si per promissionem aliquam subsequens rogaturusque spiritus in genere. Et si [illegible] quam iuramento roborari velis, Extenso gladio sacro, ex circulo
~~impetrato itaque a spiritu~~ / Iuret spiritus, posita manu super gladio quod optas, vel aliter contentus, licentiabis
impetrato itaque a spiritu, quod optas, vel aliter contentus, licentiabis ipsum benignis verbis, praecipiendo eidem, ne cui noceat. Et si noluerit recedere, compelle per coniurationes fortiores, et si opus est per exorcismum ipsum exterminando, et faciendo fumigationes contrarias. Et cum recesserint, non egrediaris circulum nisi post moram aliquam, praefatis orationibus cum gratiarum actionibus, ad deum et bonos angelos, et etiam orationibus ad defensionem et conservationem [illegible] singulis per ordinem peractis, recordans, quod si frustrata spe fueris, et spiritus nullus comparuerit, ob hoc non desperes, sed relicto circulo, remeantes per alias vices [illegible] arbitrans [illegible] imputes [illegible] vel poenis [illegible] aliquo [illegible] [illegible] addendo vel minuendo [illegible] [illegible] reiterationis [illegible] auctoritate [illegible] [illegible] spiritibus [illegible] et adverso solent aliqui [illegible] circulo [illegible] [illegible] ad obediendum [illegible] arbitrari [illegible] [illegible] [illegible] spiritus [illegible] [illegible] [illegible] negligentes [illegible] [illegible] spiritus [illegible] defensione [illegible] [illegible] spiritus [illegible] [illegible] propter [illegible] [illegible] [illegible] [illegible] extra Circulo [illegible] obedientes [illegible] [illegible] Circulis [illegible] [illegible] libri [illegible] [illegible] spiritum [illegible] [illegible] fabricata illa [illegible] imago, vel annulus, vel [illegible] vel [illegible] vel candela, vel sacrificium [illegible] aliquid [illegible] spiritus eius [illegible] experimenti [illegible] nomine spiritus eius [illegible] in sanguine aliquo vel aliter, fumigio [illegible] praefatis [illegible] orationibus ad deum et bonos angelos, invocans spiritum illum malum, commovendo illum potestate divina,

Est aliud genus spirituum ut in libro tertio Oc. Phil. diximus non adeo noxium, et hominibus proximum, ita ut passionibus afficiatur humanis, hominumque conversatione gaudet, libenterque habitat cum eis, alii vero nemora et silvas incolunt, alii diversorum animalium domesticorum vel silvestrium conspectu letantur, alii fontes incolunt, et prata, hos itaque spiritus conspicere volueris, in loco ubi morantur, ubi fieri necesse est suffumigiis [illegible] odoriferis, et sonis dulcibus fidibus instrumentisque musicis ad hoc [illegible], et canendo cantiones et incantamenta, et carmina specialiter composita, ad [illegible] cum laudibus et promissionibus, [illegible] vero obstinati compellentur [illegible] comminationibus, blasphemiis, maledictionibus contumeliis, et maxime [illegible] comminando illis exterminationem ab iis locis, quibus versantur. [illegible] contra [illegible] in hac invocatione [illegible] opus est conferas te ad exorcismata, maximum autem in hac invocatione [illegible] constantia et audacia spirituum, quod observare oportet, et animi constantia [illegible] debes [illegible] verna et aliena. Demum qui invocaturus hos spiritus, debes parare in loco invocationis, mensam mundo linteo coopertam, [illegible] et aquam vinum, et sal, in [illegible] in qua locabis, panes recentes, et aquam vinum, et sal, in basi [illegible] in qua locabis [illegible] constructaque igne, in quo fumigabis [illegible] nomine, cultellos novos, et circum [illegible] adaptata sunt [illegible] invocans in capite mensae, et circum [illegible] ipsos invocando, [illegible] spiritibus, ut libuerit, [illegible] Quod si forte timueris spiritum aliquem nigrum [illegible] pars mensae, in qua sedebit invocans circumscribas circulum [illegible] intra circulum, reliquum vero extra.

[illegible] libro tertio de Occulta Phil. docuimus quomodo, et per quae media anima [illegible] corporis, et quid accidit animae post mortem [illegible] ultra [illegible] quod animae illae, adhuc post mortem relicta corpora diligunt tanquam cognatum aliquod [illegible] alliciunt [illegible] corporum [illegible] violenter relinquerunt [illegible] debita sepultura carentes, [illegible] animae [illegible] cadavera [illegible] corporibus [illegible] sanguinem [illegible]

[illegible]

Heptameron, seu [illegible] magica
Pet. de Abano philosophi.

Confer cum impresso exemplari.

In superiori libro, qui est quartus Agrippae, satis [illegible] abunde dictum est de ceremoniis et initiationibus magicis, verum quoniam videtur [illegible] in hac arte provectus videtur, [illegible] quod [illegible] consilium fuit addere elementa [illegible] ceremoniis [illegible] in genere [illegible] magicas [illegible] magica Petri de Abano, [illegible] libello [illegible] habeat quomodo in iis [illegible] possint, [illegible] distinctas [illegible] spiritus [illegible] magicae vanitati, et quas [illegible] oporteat [illegible] quolibet die, quam [illegible] quomodo illos ad [illegible] allicere oporteat [illegible] quomodo [illegible] syllabatim [illegible] operationes [illegible] a malis spiritibus [illegible] circulis [illegible] in compositione tractabimus.

Primo loco de circuli compositione.

De circulo, et eius compositione.

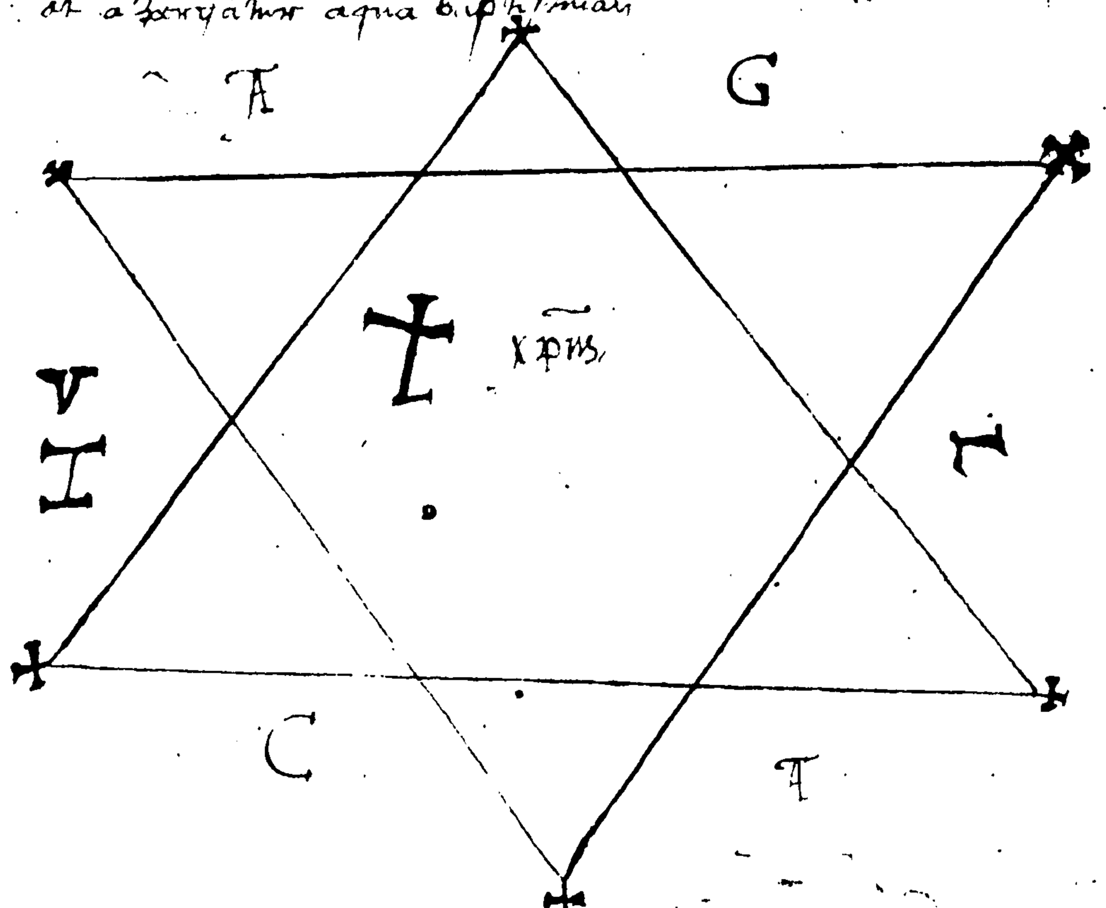
[illegible]

Exorcismus ignis [illegible]
super quem ponuntur fumigia

Ignis quo utendum est ad suffumigationes sit in vase fictili seu terreo novo Exorcizatur ante hoc modo Exorcizo te creatura ignis, per quem illum [illegible] facta sunt ut statim omne phantasma ejicias a te ut nocere non possit in aliquo, deinde dic, benedic domine creaturam istam ignis et sanctifica ut benedicta sit in collaudatione nominis tui sancti, ut nullo nocumento sit gestantibus nec videntibus per dominum nostrum Jesum christum [illegible]

De veste et pentaculo

vestis sit sacerdotalis si fieri potest si non possit haberi sit linea, et nitida, deinde sumat hoc pentaculum [illegible] die et hora mercurii, crescente luna in charta membrana [illegible] sed primus dicatur super illo missa spiritus sancti. et aspergatur aqua baptismali



Oratio dicenda [illegible]

[illegible] Amaton [illegible] Sedomas [illegible] Amtor [illegible]

[illegible]

Agla [illegible] Magister [illegible]

[illegible] On [illegible] Tetragrammaton [illegible]

[illegible] et per nomen [illegible]

[illegible] grande [illegible] et per nomen [illegible]
Ischyros quod moyses nominavit et fuerunt [illegible], et apparuerunt super terram Aegyptiorum [illegible]
quod moyses nominavit grandem et per nomen alpha et [illegible] nominavit [illegible]
[illegible] nomine Emanuel [illegible] Sidrach misach et abdenago [illegible]
[illegible] ardente [illegible] et liberati fuerunt [illegible] Adonay et per O et eos iteros
[illegible]
[illegible] et per sanctos angelos [illegible]
et per [illegible] omnipotentis dei [illegible]
[illegible] voluntatem in omnibus [illegible]
[illegible] moyses nominavit [illegible]
[illegible] Datan Coran et Abiram [illegible] nominis [illegible]
[illegible] vos [illegible] vos omni [illegible]
[illegible] vos [illegible]
[illegible]
[illegible] per haec nomina Adonay zebaoth Adonay Amioram, venite, venite [illegible]
vobis Adonay Sadai rex regum potentissimus et [illegible] vires nulla [illegible]
[illegible]
[illegible] nomine [illegible]
[illegible] Adonay [illegible] Adonay Amioram [illegible]
[illegible] vobis adonay Sadai, rex regum [illegible] Ay [illegible]
[illegible] Vau Via Ey Hag [illegible] El [illegible] a [illegible]
[illegible] Va [illegible] Va,

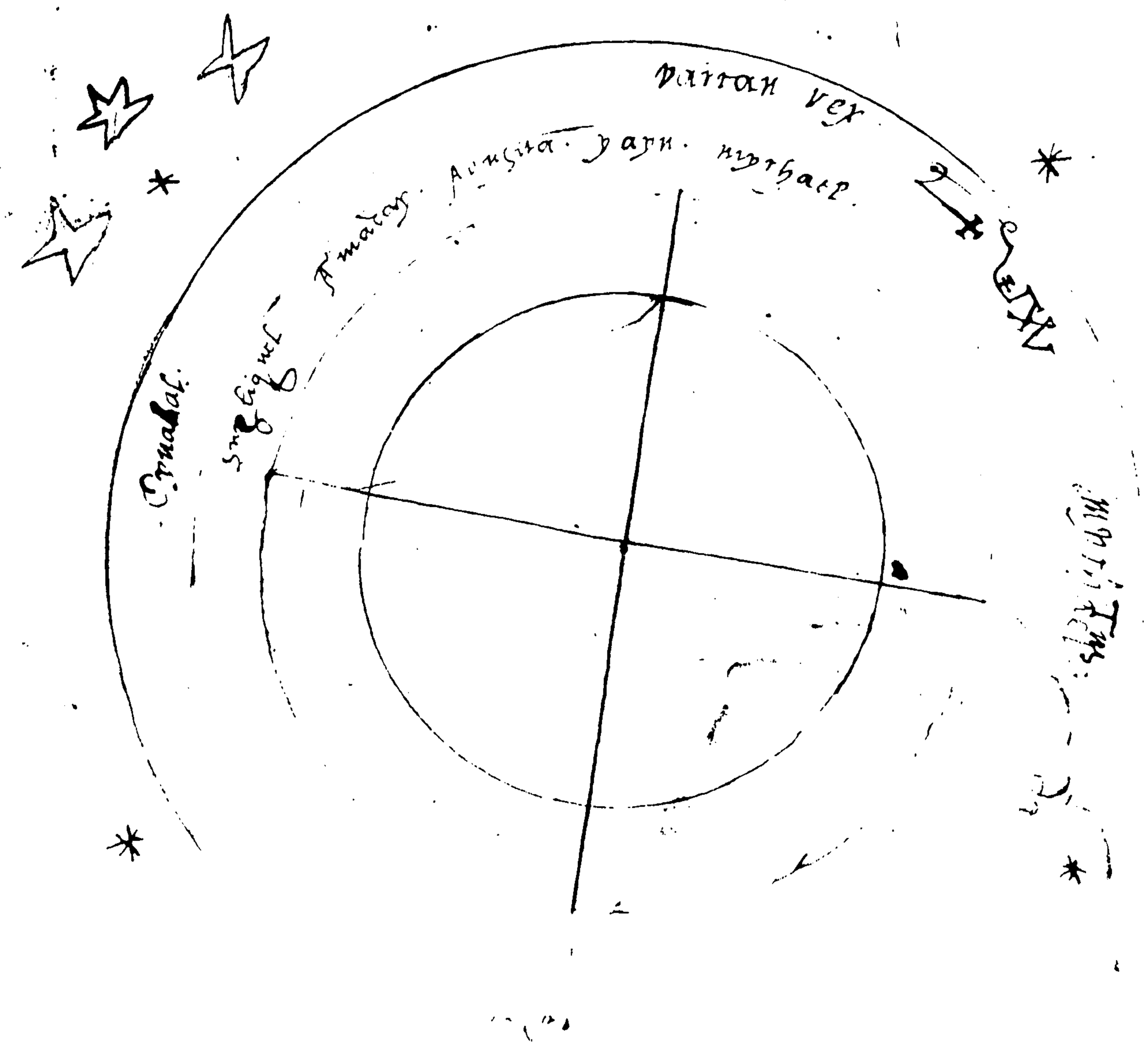
Oratio ad deum quae dici debeat in
quatuor partibus circuli

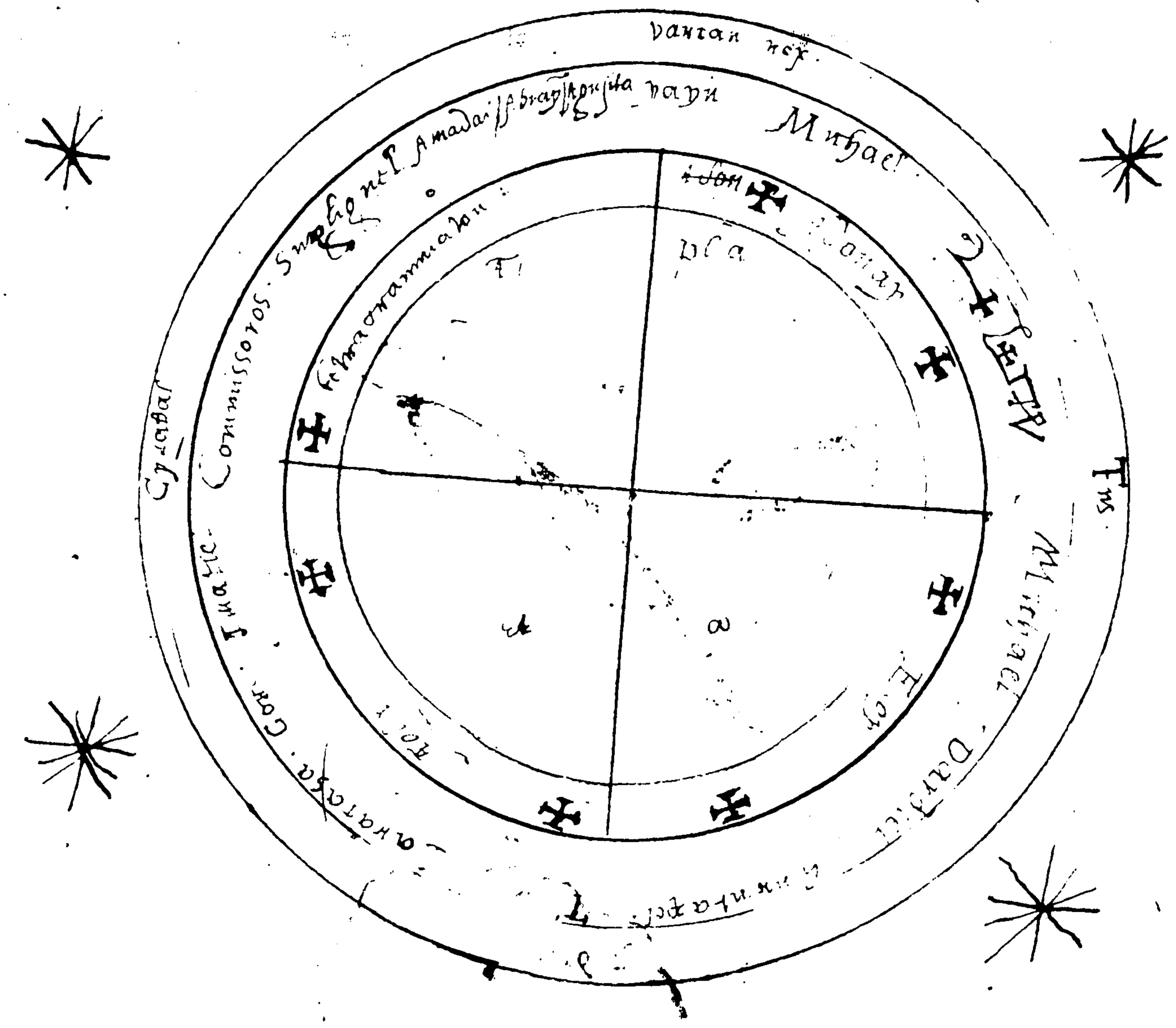
[illegible] Circulo Eria [illegible] Alpha [illegible]
[illegible] Adonay [illegible]
[illegible] potenti [illegible] contra vos spiritus [illegible]
[illegible] contemplatio [illegible]
[illegible] spiritus exorcizo te [illegible]
[illegible]

[illegible] Adonay [illegible] Tetragrammaton [illegible]

Ut a[...] facilius ratione circuli possis cognoscere
subsequentem figuram sit ita ut aliquis velit
operari tempore prima hora diei Dominice
[...] facere [...] erit [...]
qui in figura [...] continentur

figura circuli pro prima hora
diei dominice [...]
tempore





Angeli quar[ti] celi regnantes die dominico qui sunt notari ex opposito et quatuor [mundi] partibus

Ad orientem

Samael
Baciel
Gabriel
Vionatraba

Ad occidentem

[illegible]

Ad septentrionem

[illegible]

Ad meridiem

[illegible]

Conjuratio diei lune

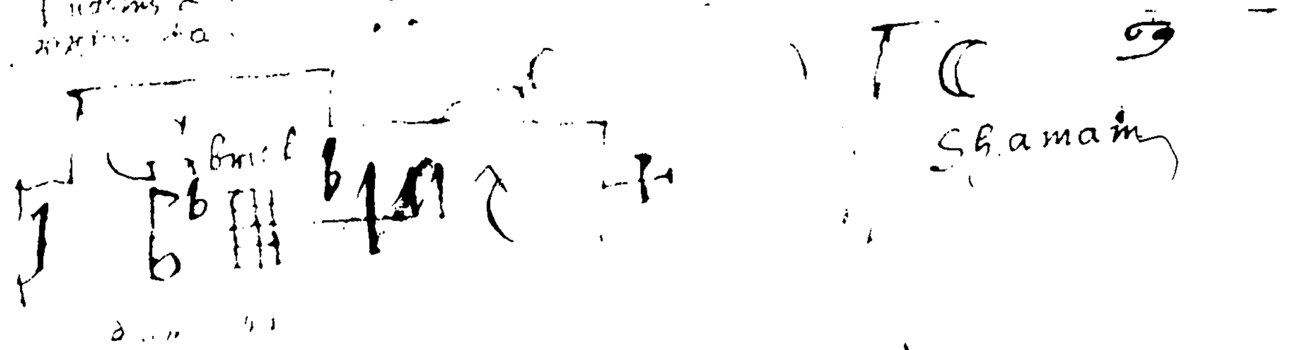
Conjuro [illegible] super vos Angeli fortes dei et sancti in nomine [illegible] Adonay Eye Eye Eya qui est ille qui fuit et est et erit Eye [illegible] Cados Cados Cados alte sedentis super [illegible] nomine magni ipsius dei fortis et [illegible] [illegible] ferulorum qui [illegible] creavit mundum Celum Terram mare et omnia que in eis sunt [illegible] primo die et sigillavit ea sancto nomine Saphaa et per nomina [illegible] dominantium in quarto exercitu et [illegible] sancto [illegible] in [illegible] magno [illegible] [illegible] Stelle [illegible] et sol et per [illegible] et per nomen dei [illegible] [illegible] Michael Angele magne [illegible] et per omnia predicta [illegible] Conjuro [illegible] et per nomen Adonay dei Israel qui [illegible] [illegible] et [illegible] [illegible]

[illegible] conjurationem [illegible]

[illegible] Formis [illegible] aeris die dominico [illegible] [illegible] omnibus sonos tribuere [illegible] antequam compareant [illegible] [illegible] vel auferre [illegible] de materia [illegible] libro [illegible]

Considerationes diei lune

[illegible] diei lune sigillum eius planeta eius et signum planete et nomen [illegible]



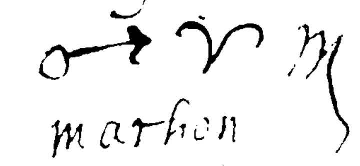
Samael
Cetael
Tmebiel

Angeli aeris regnantes [illegible]

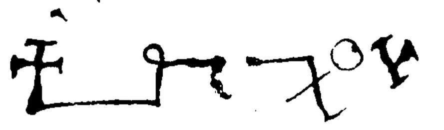
Conjuro et confirmo super vos Angeli [illegible] lune [illegible] Adonay [illegible] Cados Cados Cados [illegible] Hanathan ya ya ya [illegible] in glorificatione [illegible] Adonay [illegible] [illegible] [illegible] in terre [illegible] [illegible] [illegible] Gabriel qui es prepositus diei lune [illegible] sancto [illegible] [illegible] libro [illegible] antequam compareat [illegible] libro [illegible]

Considerationes diei martis

Angelus diei martis sigillum eius planeta eius et signum dominans [illegible] planete nomen [illegible]



Samael



Conjuratio diei martis

Conjuro et confirmo super vos Angeli fortes et sancti per nomen ya ya [illegible] he he ya [illegible] [illegible] He ya [illegible] [illegible] El ay [illegible] Elohim [illegible] per nomina [illegible] Elohim [illegible] qui fecit aquam [illegible] [illegible] terram et [illegible] [illegible] sigillavit super ea [illegible] [illegible] nomine [illegible] [illegible] et per nomina angelorum [illegible] [illegible] [illegible] [illegible] [illegible]

Samael
Satael
Amabiel

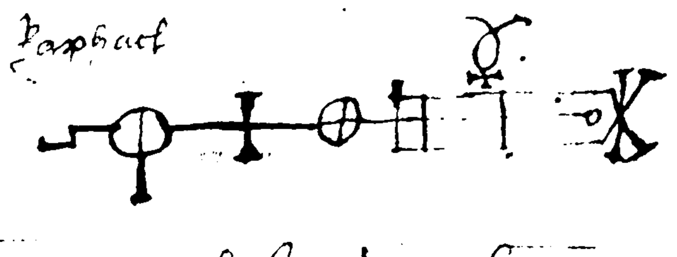
Angeli aeris regnantes [illegible]

[illegible]

Considerat[io] diei mercurii

Angelus diei mercurii, sigillum eius, planeta eius, signum dominans illi planetae, nomen caeli

Raphael



♊ ♍

Raquie

Angeli quarti caeli ministrantes die mercurii quos advocare oportet a quatuor mundi partibus

Angeli diei mercurii

Raphael
Miel
Saraphiel

Angeli aeris regnantes die mercurii
Mediat sive Modiat rex

Ministri

Suquinos
Sallales

Ventus cui subsunt angeli aeris supradicti
Affricus

Ab oriente

[illegible]
[illegible]
[illegible]

Ab occidente

[illegible]
[illegible]

A septentrione

Thiel? Rael? Jariahel? Venahel? Velel? Abuiori? [illegible]

A meridie

[illegible] Miliel? Nelapa? Babel? [illegible]

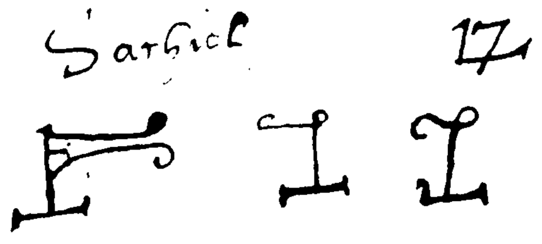
Angeli

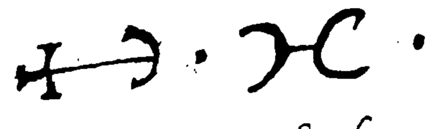
[illegible] diei mercurii

[illegible]

Angelus diei Jovis [illegible]
planeta eius [illegible]
illi planetae [illegible]

Sachiel 17





Zebul

angeli diei Jovis
Sachiel
Castiel
Asasiel

Angeli aeris regnantes die Jovis
Suth rex

Ministri
Maguth
Gutrix

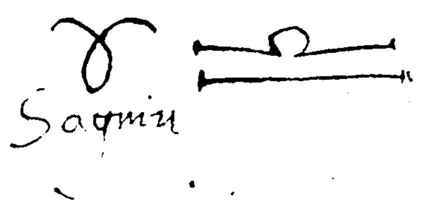
Ventus cui subsunt angeli aeris supradicti
Auster

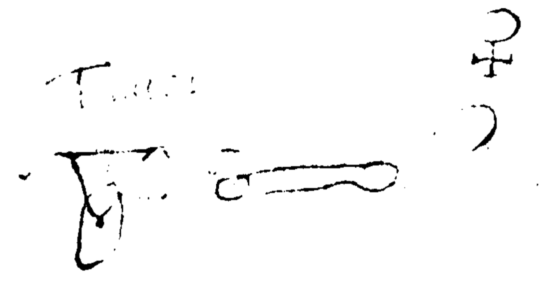
[illegible] in anno [illegible] aeris [illegible] [illegible] [illegible] quatuor [illegible] mundi partibus orationes [illegible]

[illegible]

[illegible] diei Veneris

[illegible]





Angeli diei Veneris

[illegible]
Rachiel
Sachiel

Conjuratio diei Veneris

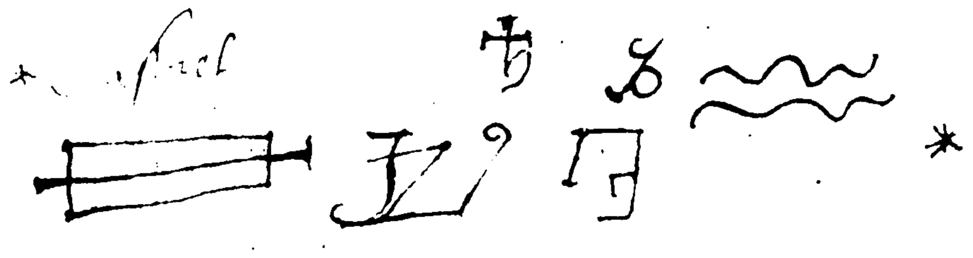
Conjuro et confirmo super vos angeli fortes sancti atque potentes in nomine [illegible] [illegible]

Angeli aeris regnantes die Veneris
Sarabotes rex

Ministri
[illegible]
[illegible]
[illegible]
[illegible]

Angeli aeris regnantes die Veneris [illegible]

[illegible] diei Saturni [illegible]
[illegible]



Angeli diei Saturni

Cassiel
Machatan
Uriel

Angeli aeris regnantes die Saturni
Maymon Rex

Ministri
Abumalithe
Assaibye
Balidet

Ventus cui subiecti sunt supradicti angeli aeris praedicti
Africus

Suffimigium diei Saturni
Sulphur [illegible] quod [illegible]

[illegible] accommodata

Conjuratio diei Saturni
[illegible]

Conjuro et confirmo super [illegible]

Secundum alteram rationem tabule

Dies martis

Dies dominicus

Hore diei

iayn
ianor
nasnia
salla
sadedali
thamur
ourer
tanir
neron
iayon
abay
natalon

Hore noctis

beron
barol
thanu
athir
mathon

Angeli horarum

michael
anael
raphael
gabriell
cassiel
sachiel
samael
michael
anael
raphael
gabriel
cassiel

Hore diei

1 iayn
2 ianor
3 nasnia
4 salla
5 sadedali
6 thamur
7 ourer
8 tanic
9 neron
10 iayon
11 abay
12 natalon

Hore noctis

beron
barol
thanu
athir
mathon
rana
netos
tafrac
sassur
aglo
calerna
sala

angeli horarum

michael
anael
raphael
gabriel
cassiel
sachiel
samael
michael
anael
raphael
gabriel
cassiel

1 sachiel
2 samael
3 michael
4 anael
5 raphael
6 gabriel
7 cassiel
8 sachiel
9 samael
10 michael
11 anael
12 raphael

Dies hore

yayn
ianor
nasnia
salla
sadedali
thamur
ourer
tanir
neron
iayon
abay
natalon

Hore noctis

beron
barol
thanu
athir
mathon
rana
netos
tafrac
sassur
aglo
calerna
sala

gabriel
cassiel
sachiel
samael
anael
raphael
gabriel
cassiel
sachiel
samael
michael

Gabriel
Cassiel
Sachiel
Samael
michael
anael
raphael
gabriel
cassiel
sachiel

Illud vero scias, quod nomina intelligentiarum presidentium unicuique planete secundum hunc modum constituuntur: nempe ex figura mundi, colligendo literas ab ortu corporis planete, secundum successionem signorum per singulos gradus, atque ex singulis gradibus, ab ipso planete aspectibus [illegible] gradu ascendentis. Consimili ratione nomina principum et malorum spirituum sub singulis planetis presidentium, [illegible] retrogrado facta progressione, contra successionem signorum ab initio septime domus. Nomen vero supreme intelligentie, quam plerique animam mundi arbitrantur, ex quatuor cardinibus figure mundi colligitur. Nomen secundum rationem iam traditam, et per oppositum modum colligitur nomen magni demonis ex super quatuor angulis cardinibus. Simili literis nomina magnorum spirituum, presidentium aereis potestatibus, colligitur super quatuor angulis domorum succedentium, ita ut eliciatur ad nomen boni spiritus eliciendum, fiat processio secundum successionem signorum incipientium a gradu ascendentis, ad nomen vero mali spiritus [illegible] incipientium a gradu ascendentis.

Illud autem scias, quod nomina malorum spirituum, per has tabulas, extrahuntur ex nominibus tam bonorum quam malorum spirituum, ita tamen si ingrediemur tabulam cum nomine spiritus boni, secundi ordinis, nomen mali spiritus extractum erit, de ordine principum et gubernatorum. Si autem ingrediamur tabulam cum nomine spiritus boni, tertii ordinis, vel cum nomine mali spiritus gubernatoris, quocunque modo extractum sit, per has tabulas, sive ex figura celesti, nomina, que que ex his procedunt, erunt malorum demonum ministrorum inferioris ordinis.

Ad illud autem sciendum, quod quoties ingredimur tabulam hanc cum spiritibus bonis, secundi ordinis, ipsa nomina extracta, sunt secundi ordinis, et, si sub illis extrahimus nomen mali spiritus, ipse erit de superiore gubernatorum ordine; idem est si ingrediemur cum nomine spiritus mali superioris ordinis. Si vero ingrediemur hanc tabulam cum nominibus spirituum tertii ordinis, sive spiritum ministrorum, tam bonorum quam malorum nomina extracta, erunt spirituum ministrorum inferioris ordinis.

Multi autem magorum [illegible] non parvus auctoritatis, cuiusmodi tabulas latinis literis extenderunt, voluerunt ita ut per easdem tabulas, etiam ex nomine officii vel effectus, [illegible] nomen spiritus tam boni quam mali, [illegible] per eundem modum, quo superius traditus est, accepto nomine officii vel effectus, in columna literarum, in sua linea, sub suo sidere. [illegible] quidem gravis autor est [illegible], qui cum hanc calculationem [illegible] literis tradiderit, [illegible] aliarum linguarum, literas mutare [illegible] operationibus signis assignatas. [illegible] de nominibus spirituum eliciendis, [illegible] primus ille extitit, Sed ergo atque [illegible] ad hanc [illegible] spirituum nomina [illegible] [illegible] constituit, per nomen spiritus efficiunt, et quibus nomen [illegible] bonorum constituitur. Hoc autem artificium ita perficitur, primo in locandis vocalibus illarum literarum, quae per calculationem figure celestis [illegible] ad nomina spirituum, secundi ordinis bonorum, atque malorum presidentium, et gubernatorum eliciendum, est advertendum, ut hoc in bonis ita perficitur, [illegible] consideratis stellis, quae literas constituunt, et [illegible] a gradu stelle [illegible] in ordine [illegible] remanent, prosequatur a gradu ascendentis, et ubi numerus ille desinit, ibi est pars vocalis prime litere [illegible] ergo ab illa, proveniet vocalis illarum literarum [illegible] secundum [illegible] et [illegible] in [illegible] stelle, que primus est in ordine ea vocalis prime litere [illegible], demereat in [illegible] parte, secunde litere [illegible] gradu stelle, que secunda est in ordine, a stella prima [illegible] quod remanet, proiiciendo ab ascendente, et ubi est pars [illegible] vocalis, atque procedendo per secundam stellam, ea est vocalis secunde litere, et ita in sequentibus investigabis vocales sequentium literarum semper subtrahendo gradum stelle sequentis, a gradu stelle precedentis [illegible] et [illegible] atque in operationibus in nominibus [illegible] secundum successionem signorum in nominibus [illegible] in bonis spiritibus gradus [illegible] domus in istis [illegible] domus.

commutationes vero et praeparationes omnes fiant, in progressione [illegible]
successione, initium sumendo a gradu ascendente domus, in nominibus vero per
tabulas extractis, alio modo vocales locantur, primo enim accipitur numerus
columnarum literarum, nomen ipsius quaestionis, et sic numeratos ab initio columnae
primae literae, vel sub qua nomen extraximus, et litera in qua ceciderit sic
numerus, deferatur ad primam literam nominis extracti, accipiendo distantiam
[illegible] ab altera, secundum ordinem alphabeti, et numerus illius distantiae
[illegible] ab initio ipsius columnae, [illegible] ibidem et pars primae
vocalis, ab illa ergo [illegible] vocales [illegible], suo numero et ordine
in eadem columna, quae ceciderit super primam literam nominis, [illegible]
erit attribuenda, sequentes ante vocales [illegible], accipiendo distantiam
a praecedenti litera, ad sequentem, et sic consequenter secundum
successionem alphabeti, et numerus distantiae illius, numeratus ab initio
sue columnae [illegible] ceciderit, ibi est pars vocalis quaesitae, ab illa ergo
[illegible] vocales ut supra diximus, et quae ceciderint supra suas literas
[illegible] attribuantur, si vero vocalis aliqua, supra vocalem ceciderit,
[illegible] sed de bonis duntaxat intellige, in malis
[illegible] posteriores, et hoc de bonis [illegible] quod facias numerationes
[illegible] consimili ratione, [illegible] contra successionem alphabeti,
ordine contrario, et [illegible] contra [illegible] descendendo,
et contra ordinem columnarum, [illegible] ascendendo, [illegible] lib 3 [illegible]
nomen genij boni [illegible] hominis, quod [illegible] nec modum est fundamentum
[illegible] modum, [illegible] autoritatis, nec [illegible] rationibus
Sed nunc dabimus quosdam alios modos, [illegible] quinque loca [illegible]
et ex ijs [illegible] est, [illegible] in figura nativitatis, [illegible] literarum suo ordine et numero
[illegible] quibus notatis, [illegible] ceciderint in gradus [illegible] locorum
ab initio arietis, et quae literae [illegible], et combinatae nomen genij
secundum ordinem et dignitatem illorum [illegible], hoc est stellae domina
constituunt. Est alius modus [illegible], hoc [illegible], a gradu ascendentis
[illegible] [illegible] quinque locis, et [illegible] quibus secundum dignitatem
colligendo literas cadentes super [illegible], quibus [illegible] constituunt, Est adhuc alius
[illegible] locatis in ordine nomen genij [illegible] [illegible] [illegible]
modus, ab [illegible] Colligendo literas [illegible]
a gradu ascendentis [illegible] bonum daemonem vocant, quibus secundum [illegible]
[illegible] nomina constituentes, mali vero genij
[illegible] [illegible] [illegible]
[illegible] ab initio
[illegible] libra [illegible]
[illegible] in malo [illegible] a gradu septimae domus
[illegible] collectis nomen genij [illegible]
secundum [illegible] vocant, et [illegible]
[illegible] a nobis tradita sunt
[illegible] lib 3 [illegible] philosophiae [illegible] possunt [illegible]
[illegible] [illegible] mysterijs [illegible]
[illegible] [illegible] nominibus
[illegible] Alij vero experimentis [illegible] spiritus, boni vel mali
[illegible] tabulas [illegible] formatas [illegible]

[illegible] 35

{ Among the principall callinge of Spirites,
{ Is to conjure the winde, the hoast, and ayre,

I conjure the winde the ayre the hoast by Jesus Christ which is holye and by his holye and most vertuous blessinge which he made, and by his holye vertue that he walked on the sea [illegible]

Ars experimentalis Baconis.

(To gett a familiar.

X Goe to a man or woman or child when they lye in departinge and saye this followinge in their eare, I charge thee [illegible] whether thou beest spirituall or temporall, that when thou dost depart this world
X that thou dost never rest neither in fire water or earth or ayre stocke nor stone, nor in any kinde of secret place that ever god made bodyly or created, through the power and vertue of god the father, god the
X sonne, god the holye ghost, 3 persons and one god in trinitie, that thou dost come awaye to me in speede and fulfill all my request or els I condemne thee by the power and vertue of our lord Jesus Christ, which is the everlastinge god, into the pitt of hell, where is wepinge and waylinge and gnashinge of teethe, there thou shalt never cease out of everlastinge payne and thou shalt never be partaker of his passion, but the bloud of Jesus Christ shall be unto thee everlastinge damnation, if thou doe not come to me and fulfill all my request. Amen.

pro thesauro.

Exorciso vos spiritus custodientes absconditos qui hic thesaurum custoditis in terra per virtutem dei patris omnipotentis et per virtutem patris et filij et spiritus sancti. Exorciso vobis quod thesaurum observatis per virtutem passionis domini nostri Jesu Christi, Exorciso vos per virtutem spiritus sancti [illegible] in [illegible] exorciso vos et [illegible] ab hoc loco dimittentes thesaurum [illegible] in terra hac absconditum [illegible] et [illegible] meis [illegible] concedatis [illegible] [illegible] nec [illegible] et [illegible] loco [illegible] per Jesum Christum dominum nostrum, qui venturus est [illegible] vivos et mortuos qui [illegible] est [illegible] per ignem [illegible]
[illegible] exorciso vos [illegible] thesaurum custoditis [illegible] nostri Jesu Christi [illegible] [illegible] [illegible] [illegible] et per virtutem [illegible] [illegible] ab hoc loco [illegible] thesauro qui hic est in terra [illegible] [illegible] [illegible] [illegible] damnationis
Exorciso vos [illegible] et per virtutem domini nostri Jesu Christi [illegible] et [illegible] [illegible] vos ab isto loco fugiatis dimittentes [illegible] in terra [illegible] et [illegible] concedatis [illegible] Exorciso vos spiritus et [illegible] [illegible] [illegible] [illegible] ut possimus [illegible] [illegible] Exorciso vos spiritus [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] nostro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Treasure, [illegible]

[illegible] ... et [illegible] omnes / fiant [illegible] in [illegible]
[illegible] [illegible] a [illegible] domus / in nominibus [illegible]
[illegible] / absque vocalibus [illegible] / primo cum [illegible] numerus
[illegible] literarum / [illegible] / et [illegible] numeratos ab initio columnae
[illegible] literae / vel sub qua nomen extractum / et litera in qua [illegible]
[illegible] literis [illegible] litera nominis extracti / accipiendo distantiam
[illegible] ab altera / [illegible] ordine alphabeti / et [illegible] distantiae
[illegible] ab initio ipsius columnae / [illegible] ibidem [illegible] pars [illegible]
[illegible] ab illa ergo [illegible] vocales [illegible] / [illegible] numero et ordine
[illegible] / ab [illegible] / qui [illegible] super primam literam nominis [illegible]
in eadem columna / qui [illegible] ante vocales [illegible] / accipiendo distantiam
[illegible] / [illegible] ante vocales / et [illegible] consequenter [illegible]
a [illegible] literae / ad sequentem / et [illegible] distantiae illius / numeratis ab initio
[illegible] alphabeti / et numerus [illegible] / [illegible] vocalis quaesita / ab illa ergo
[illegible] columnae [illegible] / ibi est [illegible] vocalis [illegible] / [illegible] super literas
[illegible] vocales / ut supra diximus / et quae [illegible] supra vocales [illegible]
[illegible] / si vero vocalis aliqua / supra vocales [illegible] / in [illegible]
[illegible] / et [illegible] bonis [illegible] intellige / in [illegible]
[illegible] / [illegible] / quod facias [illegible]
[illegible] / [illegible] / contra [illegible] successionem alphabeti /
ordine contrario / et [illegible] / [illegible] ascendendo /
et contra ordinem columnarum / [illegible] lib. 3. [illegible]
[illegible] bonis [illegible] hominis / quod [illegible] / nec modum [illegible] fundamentum
[illegible] illum modum / sed [illegible] auctoritatis / nec [illegible] rationibus
[illegible] dabimus quosdam alios modos / [illegible] / [illegible]
[illegible] / [illegible] / in [illegible] literarum [illegible]
[illegible]

[illegible]

(Ka. [illegible])

[illegible] following in [illegible]
[illegible] / [illegible]
[illegible] the powers and [illegible]
[illegible] the everlasting [illegible]
[illegible] and [illegible] of [illegible]
[illegible] everlasting [illegible]
[illegible] passion [illegible] blood of [illegible]
[illegible]

pro thesauro

Amen

[illegible]

[illegible] in nomine dei altissimi, vos spiritus [illegible] [illegible] in nomine domini benedicti [illegible] nostri omnipotentis, et in omnibus operationibus [illegible] [illegible] per [illegible] [illegible] [illegible] apostolis [illegible] illumina [illegible] veritatis videat et [illegible] nobis [illegible] [illegible] omnia [illegible] Amen [illegible]

pro tribus angelis in lapide Cristallino.

[illegible] Deus meus [illegible] [illegible] in nomine [illegible] [illegible] angelos de celo in hunc lapidem christallinum [illegible] visibiliter appareant [illegible] respondeant [illegible] veritate [illegible] presentibus et futuris [illegible] a spiritu [illegible] interrogabimus [illegible] nomine patris filii et spiritus sancti amen.

pro eodem.

O deus Abraham, O deus Isaac, O deus Jacob, [illegible] deus Tobie deus qui liberasti [illegible] Sydrach Misach and Abednago et Danielem de [illegible] [illegible] in hunc lapidem cristallinum [illegible] tres sanctos angelos [illegible] visibiliter appareat [illegible] interrogabimus [illegible] nomine patris filii spiritus sancti [illegible] demonstrata [illegible]

pro eodem.

[illegible] nobis [illegible] tres illos sanctos angelos [illegible] [illegible] in nomine patris filii [illegible] [illegible]

[illegible] God [illegible] [illegible] [illegible] in nomine patris et filii [illegible] [illegible] per sanctos angelos [illegible] Alpha et Omega [illegible] [illegible]

[illegible] you will [illegible] to depart, [illegible] angels [illegible] [illegible] [illegible] and [illegible]

[illegible] words [illegible] [illegible] [illegible]

pro [illegible] talo: [illegible]

[illegible] the name of the father [illegible] and of the sonne [illegible] [illegible] and [illegible] father [illegible] [illegible] and of all [illegible] angels [illegible] [illegible] [illegible] thy holye name [illegible] christall [illegible] [illegible] a mercyfull father [illegible] [illegible] graunt [illegible] Jesus Christ our lord [illegible] God of all [illegible] [illegible] for his sake [illegible] [illegible] angells [illegible] [illegible] [illegible] christall [illegible] [illegible] I [illegible] the name [illegible] [illegible] [illegible] [illegible] in this [illegible] christall stone [illegible]

pro speculo [illegible]

[illegible] vel alia materia in speculo [illegible]

[illegible] et pone super mensam [illegible] super [illegible] [illegible] deus [illegible] magne potestatis [illegible] [illegible] lapide [illegible] [illegible] [illegible]

CC

[illegible] qui sunt lapide christallino vel speculo ex materia fragili [illegible] vel confectum ad istum finem [illegible] filius [illegible]
[illegible] et lucentes radiis splendens multiplices [illegible]
[illegible] infundere et in temporibus [illegible] varia [illegible]
[illegible] etiam [illegible] [illegible] elementis
[illegible] in facie istius lapidis vel speculi [illegible] multiplici
[illegible] benedictiones tuas qui gratie [illegible] affluentes in corde [illegible]
[illegible] [illegible] maiestatis imperio [illegible]
[illegible] et spiritus sanctus qui per spiritum
[illegible] et luminis et admixtione [illegible]
sanctificatione concedas concepta et perfecta per
filios tuos veridicos quos [illegible] nominis [illegible]
[illegible] et [illegible] nostra natura [illegible] nobis
[illegible] lucidissimi [illegible] et etiam nobis [illegible]
[illegible] hoc speculo vel christallo [illegible] te domine [illegible]
[illegible] omnis spiritus [illegible] ex [illegible] in se [illegible]
et mihi concede ut omne diabolicum [illegible] quicunque
[illegible] in hoc speculo [illegible] sit quod hoc
speculum vel lapis liber ab omnium [illegible] fallaciis
[illegible] sit speculum lucidissimum vel lapis christallinus
[illegible] angelos [illegible] declarantes dubia [illegible]
occulta et [illegible] et etiam manifestantes et omnis
homo qui in speculo vel christallo [illegible]
operatione quam voluerit per spiritum sanctum [illegible]
[illegible] et eius sanctificatione et [illegible] consequatur
[illegible] benedicte spiritu sancto [illegible] qui speculum
vel christallum hoc [illegible] per
[illegible] spiritus [illegible] representandum
[illegible] ut consecratum et confirmatum ad hoc [illegible]
[illegible] ut lapis [illegible]
[illegible] et [illegible] ad quod etiam [illegible]
[illegible] [illegible]

[illegible] et per [illegible]
[illegible] in [illegible] nobis [illegible]
[illegible] in speculo vel lapide christallino [illegible]
[illegible] in fine [illegible]
speculum vel christallum

Postea facies unam suffumigationem vel fumigationem [illegible]
appareat in hoc speculo vel christallo [illegible] spiritus [illegible]
[illegible] bona speculum vel christallum [illegible] et aqua benedicta [illegible]
[illegible] aqua clara et [illegible]
[illegible] et respondeas omnia [illegible] speculo
vel christallo [illegible] norma [illegible] per nomen Balsamii
[illegible] matris [illegible] per [illegible] magnomini per [illegible]
[illegible] per infernum [illegible] per [illegible] castissima virgine
beatam Mariam Magdalenam et beatam Margaretam per caput sancti Johannis baptiste
[illegible] et [illegible] et per [illegible] domini nostri Jesu Christi et [illegible] speculo [illegible]
[illegible] interrogata respondeat et postquam [illegible] hoc [illegible]
[illegible] spiritus [illegible] ut recedat per [illegible] dominum nostrum Jesum Christum
et [illegible] recedat [illegible] fuerit [illegible] consecrationis [illegible]

55. { ut in [illegible] habeas
{ spiritum tibi familiarem

[illegible] Dubarus [illegible] I commaunde you [illegible] ladye Delbora [illegible]
[illegible] of the everlastinge [illegible]
[illegible] of the [illegible] [illegible] that he shall
[illegible] agayne at the dreadfull daye of [illegible]
[illegible] the quicke and the dead [illegible] he shall come agayne at the
[illegible] Dubarus [illegible] Delbora that [illegible]
I conjure you [illegible] of a [illegible] and [illegible] of the clarke [illegible]
[illegible] betwene [illegible] nor [illegible]
[illegible] not onlye [illegible] but also that
[illegible] and [illegible] that I may [illegible]
speake to and [illegible] and [illegible] of wordes that I [illegible] all
and that you saye the truthe [illegible] I commaunde you by
[illegible] as I commaunde [illegible] the father the sonne and the holye ghost [illegible]
[illegible] ladye Delbora I commaunde you [illegible]
[illegible] and Dubarus [illegible] his death [illegible]
[illegible] his glorious
[illegible] of his [illegible] and everlastinge glorye [illegible]
[illegible] and by the [illegible] of his [illegible] the [illegible]
[illegible] to appeare before me [illegible] and [illegible] answere [illegible]
[illegible] and that you [illegible] you and I commaunde you
[illegible] that I shall requeste of you [illegible] the power and strength
[illegible] charge you and I commaunde you [illegible] and by [illegible]
[illegible] of the everlastinge god the father [illegible] Delbora I commaunde you
[illegible] of god the holye ghost [illegible] Dubarus [illegible] Delbora [illegible]
[illegible] ladye [illegible] come [illegible]
[illegible] pleasant [illegible] everlastinge [illegible] of god [illegible]
[illegible] that the sonne of [illegible] [illegible] names of god [illegible]
[illegible] I commaunde you [illegible] you by the [illegible]
[illegible] I [illegible] the face or maiestie of god [illegible]
[illegible] all [illegible] good thinges that may be spoken [illegible]
[illegible] of the most [illegible] names of god
[illegible] all [illegible] thinges that ever god made [illegible]
[illegible] heaven or earthe or in the [illegible]
[illegible] the earthe also I commaunde you [illegible] before the face [illegible]
[illegible] all [illegible] of all good thinges that may be
[illegible] by the [illegible] of all [illegible]
[illegible] of god [illegible] I commaunde you by the [illegible] of all [illegible]
[illegible] of all thinges that [illegible]
[illegible] and [illegible] you [illegible] you [illegible] and [illegible]
[illegible] and [illegible] angells [illegible]
[illegible] that [illegible] [illegible]
[illegible] names
[illegible] Eloy Eloym alpha et omega Ayla tetragramaton [illegible]
[illegible] et [illegible] [illegible] pateron messias [illegible] Emanuel
[illegible] by the [illegible] of [illegible]

[illegible] confession

[illegible] makinge your confession in your chamber [illegible] god beinge ther all alone the space of thre dayes paringe your nayles, and washinge your bodye [illegible] with swete herbes and flowers, prayinge to god and his angels and all his companye of heaven for to assist you in your worke rightfully and also before the beginninge of this worke it must be done upon the mondaye [illegible] mone increasinge and [illegible]. Thou shalt gather 4 willowe roddes [illegible] [illegible] settinge them in 4 corners of your chamber, and a brighte fier [illegible] strowe it with swete herbes and flowers, havinge mastike and frankencens [illegible] swete wodes burninge in a chafinge dishe, havinge theis 4 names written [illegible] holye water of virgin parchement [illegible] [illegible] [illegible] [illegible] thou shalt begin with this oration

[illegible] [illegible] quesso domine [illegible] [illegible] et [illegible] [illegible] [illegible] opera ad [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ego [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ablacione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in nomine patris filii spiritus sancti amen. 55.

You must take parmacitie, lignum aloes, saffron, and mastic, and temper all this togither with the blod of a [illegible], and drye it in the sun before or els where and make [illegible] therof, and cast it in a chafinge dishe of coles and makinge a fumigation [illegible] [illegible] as [illegible] by [illegible] swete [illegible], 3 dayes to [illegible] that [illegible] at the chaunge of the mone [illegible] the first night after the chaunge when [illegible] [illegible] [illegible] the morninge before [illegible] [illegible] at [illegible] a clocke [illegible] is downe, and in the [illegible] [illegible] you must sitt downe upon your knees and [illegible] [illegible] when the [illegible] is downe you must [illegible] 3 times that night your chamber strowed [illegible] this [illegible] all this must be done 3 [illegible] [illegible] [illegible] [illegible] with herbes and flowers, swete smellinge and your bedd also [illegible] [illegible] [illegible] [illegible] and the fower names [illegible] [illegible] and a table [illegible] aforesayd [illegible] [illegible] and the [illegible] and a candell and a candell [illegible] ther burninge [illegible] white clothe ther upon and a candell [illegible] [illegible] white clothes upon your [illegible] sittinge upon your bedd or els lyinge [illegible] [illegible] when they come, be not afrayd, for they will not [illegible] and make them an answere when they [illegible]

[illegible] experiment. pro furto.

O thou desperate theefe or theeves [illegible] [illegible] hast stolen and borne awaye the goodes of N, a [illegible] [illegible] [illegible] [illegible] hast not feared the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] shalt not steale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in any place [illegible] whatsoever [illegible] [illegible] sittinge walkinge ridinge [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hast stolen and borne awaye [illegible] [illegible] confusion and [illegible] as a stone [illegible] [illegible] borne awaye [illegible] [illegible] [illegible] [illegible] [illegible] on the right hand [illegible] [illegible] [illegible] the stollen goodes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the great god [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] written [illegible] fortasse, a bodkin [illegible] and [illegible] the wordes [illegible]

Fiat, fiat, fiat. Amen.

[illegible]

[illegible] [illegible] 3 dayes to [illegible] [illegible] [illegible] [illegible] in nomine [illegible] [illegible] [illegible] patris filii spiritus sancti amen. [illegible] [illegible] and almightie father and most mercifull god [illegible] [illegible] [illegible] [illegible] [illegible] thou knowest lord that [illegible] [illegible] [illegible] not to attempt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] kingdom and power [illegible] [illegible] [illegible] [illegible]

Then saye this prayer followinge unto the est, into the southe, unto the west, and unto the northe. 30

O lord my god be unto me a tower of strength against the face of the malignant spirits.

Towardes the east, 1.

O Belferito vel Belferit, kinge of the east I conjure the by the livinge god and by the blissed virgin marye, and by the lord Jesus christ and by the [illegible] throne of all angells and blissed apostells, and by all the saintes of god that [illegible] [illegible] that thou dost [illegible] prepare that [illegible] into this place [illegible] [illegible] tarienge that this same spirit [illegible] settinge all thinges apart,

Towardes the southe 2.

O Sorbidein vel Madron kinge of the southe I conjure the by saint marye magdalene [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and by the throne and queres of angells [illegible] [illegible] [illegible] [illegible] [illegible] and by [illegible] [illegible] [illegible] Jesus christ and by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that this spirit [illegible] and by [illegible] [illegible] [illegible] [illegible] [illegible] that he [illegible] into this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] be redye to [illegible] [illegible] [illegible] [illegible] thou dost [illegible] [illegible] and obaye me and that he be redye [illegible] [illegible] [illegible] without any tarienge or any delayes that he do appeare

Against the west . 3.

O Emabalys vel Caublane kinge of the west I conjure the by the [illegible] lord [illegible] Jesus christ and by the speare that [illegible] [illegible] [illegible] in [illegible] and by his redemption of all mankinde, and by the nayles that pearsed his handes and his fete, and by all the vertues of god and the holye names of god, [illegible] [illegible] ✠ [illegible] ✠ [illegible] ✠ alpha ✠ oo ✠ agla ✠ [illegible] by the [illegible] of the worlde [illegible] without tarienge thou dost [illegible] prepare and compell the same spirit [illegible] into this same place settinge all thinges aparte.

Against the northe, 4

O [illegible] [illegible] [illegible] [illegible] [illegible] northe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] all [illegible] [illegible] [illegible] [illegible] [illegible] and by the crowne of thorne [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and by the [illegible] [illegible] our lord and saviour [illegible] [illegible] [illegible] [illegible] and by the nayles [illegible] [illegible] [illegible] [illegible] [illegible] on the crosse and by the [illegible] [illegible] [illegible] names of god ✠ [illegible] ✠ [illegible] [illegible] ✠ [illegible] ✠ [illegible] [illegible] that thou [illegible] [illegible] [illegible] [illegible] compell [illegible] [illegible] that he do [illegible] into this [illegible] to be redye to fulfill and obaye me [illegible] [illegible] without delaye or [illegible] or tarienge all delayes set a side in nomine [illegible]

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et per [illegible] [illegible] [illegible] [illegible] [illegible] domini nostri [illegible] [illegible] et per passionis [illegible] et per [illegible] [illegible] [illegible] et per omnes sanctos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] omnes malignos spiritus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et voluntatem meam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per [illegible] christum [illegible] [illegible] [illegible] et gloria [illegible] in secula seculorum.

Then saye this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] all this that followithe.

[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] domine [illegible] [illegible] [illegible] [illegible] N. et [illegible] [illegible] [illegible] [illegible] experimento [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui vivis et regnas [illegible] in omnia secula seculorum amen.

The principall rule of callinge of Spirits. 5. [illegible]

First to conjure the winde the light and the aere / I conjure the winde the light the aere / by Jhesus Christe whiche is holye, whiche is moste holye in worde and blessinge whiche hathe made the seas and the drye lande walke upon the seas / which did save Peter, commandinge that he shoulde come unto him, and by the holye worde he did helpe him / I charge the that thou dost obeye me, and that thou to my purpose [illegible] that I be not letted by the o thou aere, but that I maye perfectlye knowe of this spirite N. in this N. appearinge to / shewe unto me all thinges verefeyle [illegible] playnlye that I shall aske or demaunde of him that I maye se it [illegible] the blessinge of god the father the sonne and the holye ghost the truthe, and his grace, defende them and the holye [illegible] the commaundement of god the peace of god and the healthe upon us / the [illegible] unto us an ayde to helpe us the ordynaunce [illegible] this Spirite maye appeare unto us perfectlye in this glasse or stone / unto us the truthe of all thinges that I shall aske or demaunde of him by him that shall come to judge the quicke and the deade, and the worlde by fyre. Fiat fiat fiat

Here followethe the conjuration of the light. +

I conjure the light by the father the sonne and the holye ghost [illegible] by his worde [illegible] let there be made light and there was light, and by all the [illegible] of god, and by all the [illegible] and by all thinges whiche god hathe [illegible] in heaven and earthe and in the depthe that thou dost increase [illegible] to my use and purpose so that I be not [illegible] light but that [illegible] [illegible] sive lapide cristallino sive in speculo / and also all thinges that this spirite will or [illegible] shewe [illegible] unto me by [illegible] / also I conjure the light by the [illegible] names of god / On [illegible] and by the [illegible] of all the [illegible] of god / and by his passion and by [illegible] and by all his [illegible] and by all the apostels martirs confessors virgins and by all the patriarkes and prophetes and by the [illegible] confessors virgins and by all the holye [illegible] by [illegible] and by [illegible] and by his fastinge [illegible] that this spirite [illegible] [illegible] Amen fiat fiat fiat /

[illegible] Amen fiat fiat fiat.

Etiam ad [illegible] qualis dominus [illegible] / effectus sufficit nobis, ad quomodo [illegible] / principales [illegible] corporis / [illegible] / virtus correspondentes / perficere / [illegible] artificialia / [illegible] fabricata fuerunt sunt spiritualia / ideo lumina artificialia [illegible] / composita / [illegible] / ad invocationem compositionibus [illegible] nominum / et [illegible] [illegible] / propter [illegible] naturalem plurimum conferunt / [illegible] suffermunt / tempore ad animarum invocationem / superiorem, et [illegible] rationisque [illegible] Calo et [illegible] naturales / et religionis [illegible] Oportet igitur per [illegible] animas [illegible] debite administratas / dictas animas [illegible] imaginatione, quia rationales [illegible] anima [illegible] / [illegible] et que et intellectuales et sunt [illegible] / [illegible] coniurationes, exorcismata / et [illegible] ex religione sunt / [illegible] coniurationes [illegible] / quae ad hoc possunt adhibere commode / 2

Here followethe the conjuration of the Spirite / +

Conjuro te [illegible] vos spiritus per celum et terram et mare et infernum et per omnia que in eis sunt / et per omnia verba que deus dixit in creatione mundi [illegible] / et per omnia verba que deus dixit [illegible] et omnibus aliis sanctis prophetis et per [illegible] [illegible] et per [illegible] nomina [illegible] [illegible] et per incarnationem nativitatem passionem et [illegible] et [illegible] domini nostri Jhesu Christi et sepulturam eius et [illegible] et per [illegible] Conjuro te vel vos [illegible] et per [illegible] patriarchas apostolos martires confessores [illegible] conjuro te vel vos spiritus [illegible] et virginibus / [illegible] te vel vos spiritus / [illegible] creature [illegible] ad [illegible] / [illegible]

[illegible] [illegible] et appare et forma [illegible] / de omnibus [illegible] [illegible]

[illegible] O tu spiritus N [illegible] in corpus meum [illegible] aliquos [illegible]; Surge O tu spiritus [illegible] in [illegible] et [illegible] et [illegible] mihi [illegible] et corpus meum [illegible] et formam [illegible] et loquere mihi [illegible] et omnibus [illegible] quibus interrogavero [illegible] O tu spiritus N [illegible] per [illegible] spiritus sancti et [illegible] et [illegible] omnis [illegible] et [illegible] et [illegible] misericordiam et gratie dei et per [illegible] Surge O tu spiritus N [illegible] te per [illegible] potentiam [illegible] cum patre et filio in trinitate [illegible] Surge O tu spiritus N [illegible] te per [illegible] omnium [illegible] et [illegible] adorationem potentissimi dei [illegible] Surge O spiritus N per [illegible] dei et omnium terrarum et omnium creaturarum [illegible] et omnipotentis [illegible] Surge O tu spiritus per [illegible] dei omnium [illegible] Surge O tu spiritus [illegible] et [illegible] adorantium omnipotentem dei [illegible] Surge O tu spiritus [illegible] aliquos [illegible] et aliter [illegible] Surge O tu spiritus [illegible] et per [illegible] Surge O tu spiritus [illegible]

[illegible]

fiat fiat fiat

Exorcismati forma

If [illegible] on this wise, I conjure the spiritus [illegible] that thou appear by the vertue of those wordes that are written after, the whiche were [illegible] at [illegible] in the creation of the worlde, and of all creatures [illegible] that thou appeare [illegible] by the first word [illegible] when [illegible] that [illegible] the second word was when he made the firmament [illegible] fiat firmamentum in medio aquarum et dividat aquas ab aquis [illegible] when he [illegible] to gether the waters that were under heaven [illegible] congregantur aque que sub celo sunt in locum unum et appareat [illegible] the fourthe word was [illegible] germinet herba [illegible] super terram [illegible] the fifte word when [illegible] fiant luminaria in firmamento celi et dividant diem [illegible] et sint in signa et tempora et dies et annos [illegible] the sixt word was [illegible] the waters [illegible] et volatilia super terram [illegible] the seventh word was when he blessed [illegible] crescite et multiplicamini [illegible] the eight word when he [illegible] producat terra animam viventem [illegible] the ninth word [illegible] faciamus hominem ad imaginem et similitudinem nostram et presit [illegible] et bestiis [illegible] crescite et multiplicamini [illegible] animantibus que moventur in celo super terram [illegible] Amen

Conjuro te spiritus [illegible] per [illegible] nomen dei tetragrammaton [illegible] in celo et in terra [illegible]

[illegible]

Conjuro te [illegible]

[illegible]

Conjuro te spiritus [illegible] per [illegible]

[illegible]

[illegible] that in all [illegible] thou make me a true answere [illegible]
[illegible] nor to make anye illusions, nor [illegible] to loke a [illegible] nor
[illegible] friends or [illegible], and that when thou shalt be commaunded to [illegible]
[illegible] at all times, and shewe thy self obedient and [illegible]
[illegible] tyme [illegible] tyme to tyme that thou shalt be commaunded to [illegible]
[illegible] constrayne thee thou spirit bye all these holye names of god
[illegible] ✠ [illegible] ✠ Emanuel ✠ Sabaoth ✠ Adonay ✠ Unigenitus ✠
[illegible] ✠ vita ✠ veritas ✠ manus ✠ homo ✠ [illegible] ✠ Salvator ✠
alpha ✠ omega ✠ fons ✠ origo ✠ spes ✠ fides ✠ charitas ✠
[illegible] ✠ anima ✠ ovis ✠ agnus ✠ vitulus ✠ primus ✠ novissimus ✠
pater ✠ filius ✠ et spiritus sanctus ✠ ego sum redemptor ✠ veritas ✠
trinitas ✠ pater ✠ filius ✠ et spiritus sanctus ✠ ego sum qui sum [illegible]
✠ [illegible] ✠ Eloy ✠ Eloy ✠ Emanuel ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ o [illegible] ✠ [illegible] ✠ eloye ✠ amathyi ✠ amathyi ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ tetragrammaton ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ agla ✠ [illegible] ✠ aglata ✠ alpha ✠ [illegible] ✠
[illegible] ✠ homo ✠ [illegible] ✠ [illegible] ✠ trinitas ✠ unitas ✠ and by all
the holye names of god knowne and unknowne, speakable and unspeakable
[illegible] and [illegible] [illegible] god the father and in god the sonne
and in god the holye ghost, and bye the faythe of the apostles, and bye the
evangelists [illegible] bye the holye martyres and bye the holye ghost that
[illegible] crucified on, and bye the vertue of all holye ministers
of god, and bye the vertue of the holye word that [illegible] god [illegible]
and bye all the greate and [illegible] miracles that [illegible] god [illegible]
and bye the [illegible] god [illegible] and by all his [illegible] and bye the
[illegible] all the firmament [illegible] [illegible], starres and
[illegible] and [illegible] [illegible] and by all the holye wordes
[illegible] and [illegible] and [illegible] and bye all the holye religious of the
[illegible] [illegible] and [illegible] all the power [illegible]
[illegible] [illegible] of his [illegible] and I bind the
[illegible] the holye wordes that [illegible] in latyne and greke
[illegible] that thou [illegible] [illegible] nor [illegible], but
[illegible] to obeye [illegible] as I shall demaunde
[illegible] [illegible] or [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] commaund [illegible]
in the deepe [illegible] of hell and by the names of [illegible]
and bye the names of oure lord god, of whome thou knowest [illegible]
[illegible] and bye oure blessed ladye [illegible] the [illegible]
[illegible] maye excommunicate [illegible] [illegible] the [illegible]
[illegible] baptist and all the blessed saynctes of god maye excommunicate you and
[illegible] into the deepe dungeon of hell in the which is everlastinge
[illegible] and not to be [illegible] nor [illegible] excepte that thou [illegible]
[illegible] at all tymes and [illegible] fulfill my request [illegible] and [illegible]
[illegible] bye the [illegible] and power of all the things before spoken, I do [illegible]
[illegible] and anguishe and all [illegible] and [illegible]
[illegible] into sorrowe, and into the indignation of god and into the [illegible] of hell
[illegible] into the [illegible] prison of damnation [illegible] is no [illegible], but everlastinge [illegible]
[illegible] bye the [illegible] of god the father almightie, and all the spirites [illegible]
[illegible] [illegible] Amen then saye this psalme,
[illegible] maligne spiritus [illegible] [illegible] this psalme followinge is [illegible]
[illegible] quicunque vult,
[illegible] is to be rebellinge, saye this followinge

O maligne spiritus [illegible]
[illegible] qua demones [illegible]
[illegible]

[illegible] [illegible] vos spiritus qui [illegible] me [illegible] per patrem et filium et tetragrammaton, Adonay
[illegible] non habeatis potestatem, et per Saday, et per omnia sancta dei nomina et per
tetragrammaton et Adonay [illegible] non habeatis potestatem nocendi in corpore [illegible]
[illegible] anima toto mundo, vel [illegible], a [illegible] meo [illegible]
[illegible] vel omnia mea interrogata, exhibeatis sine mendacio et fallacia et
[illegible] aliquibus [illegible]

[illegible] [illegible] vos spiritus [illegible] in nomine dei patris omnipotentis, et in nomine [illegible]
[illegible] [illegible], et per [illegible] [illegible] [illegible] et per [illegible]
[illegible] potentissimi domini, qui [illegible] domini nostri Jesu Christi [illegible]
[illegible] non habeatis potestatem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] quod non habeatis potestatem [illegible] a [illegible] meo, [illegible]
[illegible] [illegible] I charge the [illegible] [illegible] [illegible]
[illegible] [illegible] to your [illegible] all my intent [illegible]

[illegible]
[illegible]

[illegible] and when the moone [illegible] [illegible] unto / and [illegible] and silence / then kneele downe and saye about a pater noster and then saye this coniuracion

[illegible] the coniuracion [illegible] the grace of god and of his holye word / and in the name of the father and of the sonne and of the holye ghost which was [illegible] of god and that was made man in / which cam from heaven [illegible] the holy [illegible] wrought [illegible] in the earthe / [illegible] that noble [illegible] our consecrating the spirits through the [illegible] the [illegible] and the holye ghost / and by the holye virgine which [illegible] [illegible] and living god / heaven my god

[illegible] the o woman the greatest and eldest by the full of [illegible] / [illegible] thee and thy spirits by the precious blood of our saviour Jhesus

[illegible] comaund thee and all thy [illegible] wth the allwayes remembering that thou bringe them wth the when I take the up / that thou be thankful [illegible] thee [illegible] and [illegible] unto whatsoever I will the to do [illegible] especially when I shall [illegible] any man or woman unto the / that then thou [illegible] [illegible] [illegible] most [illegible] and perfect and strongest [illegible] come [illegible] [illegible] and that thou wilt bringe to passe that he or she come [illegible] [illegible] [illegible] whatsoever and that thou neither let him nor her [illegible] neither sleape nor wake nor rest, nor [illegible], unlesse that [illegible] fulfill all my desires. Amen

[illegible] [illegible] lay the gould and the silver about it after that you sett all that [illegible] [illegible] and saye then this coniuracion that is before [illegible] [illegible] [illegible] gould and silver about it and [illegible] it wth the earthe / and then [illegible] before the [illegible] and saye that same coniuracion againe [illegible] that [illegible] all [illegible] / wth the silver and goulde / that was layde [illegible] [illegible] such man or woman whom thou wilt, [illegible] [illegible] [illegible] this coniuracio. Conmixo te Loo will. Barathiel [illegible] fellowes to [illegible] me at this time, and to fullfill my desires [illegible] [illegible] from [illegible] for ever.

fiat fiat fiat.

[illegible] / vera [illegible] [illegible] coniuracion / 2

[illegible] that [illegible] as you art the [illegible] to [illegible] over [illegible] [illegible] [illegible] of [illegible] [illegible] and for [illegible] that [illegible] [illegible] but [illegible] and a [illegible] [illegible] [illegible] of him selfe [illegible] the [illegible] [illegible] [illegible] and to be over [illegible] now take in [illegible] [illegible] and [illegible] [illegible] before the lord [illegible] and to be [illegible] [illegible] Jhesus Christ our [illegible]

[illegible] a [illegible] [illegible]

[illegible] earthe and when [illegible] [illegible] take a [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] as [illegible] followeth [illegible] I do take of the earthe [illegible] woma whether thou [illegible] spirituall or temporall [illegible] [illegible] [illegible] [illegible] untill thou [illegible] [illegible] earthe [illegible] [illegible] [illegible] [illegible] place that [illegible] [illegible] followe [illegible] [illegible] [illegible] of god [illegible] [illegible] to you [illegible] and [illegible] god [illegible] [illegible] [illegible] [illegible] and graunt me [illegible] and [illegible] [illegible] my [illegible] [illegible] [illegible] [illegible] [illegible] the power and [illegible] [illegible] [illegible] [illegible] and be thou [illegible] [illegible] [illegible] [illegible] [illegible] that maye be [illegible] /

[illegible] and do not to [illegible] [illegible] [illegible] [illegible] graunt me my request [illegible] / [illegible] and fulfill my commaundmentes as [illegible] before [illegible] /

fiat fiat fiat.

42

The best skill, that Mr Butler physitian had in Nigromancie, with [illegible] Occulta [illegible] : of his [illegible] [illegible] upon his Oathe [illegible] [illegible] [illegible] seriously intimated unto mee.

[illegible] qui [illegible]
ad [illegible] [illegible] [illegible]
animi [illegible] exhibebit.

45

[illegible]

Thesaurum ... in terra ... [illegible]

Forman — certified by Mr Macray of the Bodleian July 1868

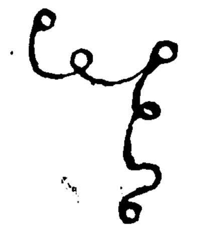
55.

These ~~[illegible]~~ must be had.

1. Notable goulde to write wyth;
2. Sylver.
3. Blewe.
4. Redd;
5. Greene.
6. Yelowe.
7. Turkeses.

Great plenty of sweete powders, and perfumes.

Bleathe, shoulde a younge beginner first call; although to call difficile yt is, the most noble duke; whose charact followeth.



Note, that there is not playnt so greate, as to burne a spyrittes name, and + charact: most especially, that is, yf the spyritt be of the hygher.

~~Nova methodus, et praxis magica Academici Philotechni, vel Aulici Omnisci.~~

This prayer is to be sayde when and before you deale with any spyritt; this was revealed + by kynge Salomon, Anno Dni 1567, die 20 February circa 9 10.

O ... god of ... god of ... god of ... god of Prophetts, god of all Sinners; O lord be my helpe, that this my worke may proceede in good tyme to the glorie of god, and to learnynge, and not that else, that I would this day haue. O my god be in my tounge, that I may glorifie the in all workes Amen. [characters]

... god ... the glorie ... god; for ~~[illegible]~~ thou knowest, even as yt was to thy servaunte Salomon; O lorde sende me some of thy good ~~[illegible]~~ ... for that cause I desier the O god to sende yt mee, that in these ... ... yt may be knowen: Amen Amen, Lord Amen, ...

Here begynneth an excellent booke of the Arte of Magicke, first begoone the xxiith of Marche Anno Dni 1567. ☉ in ♈ 11 gradus 18 Mi. aboute 30 Mi. after 8 of the clocke, Ante Meridiem.

First it is good Arte allwayes for the Mr, that must begin this Arte, to leave swearinge, and all drunken company, yf he do knowe them; he must allway goe very cleane apparilled that must worke in this Arte; he must allway keepe his promyses, yf he make any, and not breake them; he must be good to the poore when he seeth neede.

He must allway keepe his Skrier in cleane apparrell; this is the begin-ninge to bringe them to Arte. +

The Mr must also have 1. or 2. good bookes to call by; as after you shall here fynde.

I. (Spirits in the stone.)

The first Spyritt that he must call, must be the ruler of ye Deade whose name is Assasell, and he must call him by night in the hower of ☉. And when he is come he must require one that is under him to serve hym, And yf he say noe, ye must not be over hasty wth him, but let him goe, and call him an other nighte; And when he is come And then charge him in the name of his maker, that he give you one, And then he wyll, whome ye doe aske. And then you must call one into ye stone whose name is called Asael; all this is for the stone; And when he is come, yf he be not to your sighte, you must first bynde hym to tarry, And then when you have bounde hym, you must charge him to appeare to ye owne sighte, And yf he come not, you must goe and [illegible] some thinge, as you thinke good, and charge him most straightly to [illegible] it, and tell you in what place of the house, or field it lyeth in, yet [illegible]. And when he hath [illegible] you truly, then say thus: O thou wicked [illegible] and cursed Spyritt, why doest thou [illegible] me [illegible] Then you [illegible] and say he doeth lye, Then you [illegible] in a contrary place or in some [illegible], And charge him very straightly, as followeth, that he tell you where it is. And yf he tell you that it is in the [illegible], say that you will not beleeve it [illegible] you may [illegible] upon the [illegible], [illegible] And when it is [illegible] it out of the [illegible] yf it [illegible] there. And when it is layde on the lande as by ye compulsion it may bee, Then say to him: Thou most vyle and wicked Spyritt, this is not so, for this [illegible] [illegible] none of my [illegible].

Nota

[illegible] you must [illegible]

And then discharge him [illegible] place [illegible] [illegible]

speake with him; And yf he doe not tell you the truthe in those thinges then straightly punnishe him, And yf he say leave punnishinge me and I wyll doe it, then say him nay, I wyll punnishe the moste cruelly for this lye; and after [illegible] to doe it, which you by Art must doe, or else you shall never [illegible] thinge done for you. Then you must after you have charged and compelled him to tell you ye truthe, release him untyll suche time as you shall neede him againe.

Nota.

+ You must never keepe any inclosed above 24. howres.

3. ☉.

Then you must call another whose name is called Oriens, wch is A ruler over the wicked, And when he is come commaunde him straightly to appeare to ye sighte, or else that he wyll make the stone to leape 3. tymes from the place where the stone lyeth. And yf he wyll not, commaunde him straightly as followeth. O thou wicked, cursed, vyle, and rebellious Spyritt, why doest thou rebell against my commaundements; I charge and bynde the in the name of thy maker Jhesus christ, and by the power of heaven, thou cursed Spyritt, that thou nowe let the stone stande, and appeare to my sighte, for I wyll have noe nay. Therefore I charge the by these holy names of god, that thou doest appeare, Sabaoth, Adonay, Sachaell, Adonay α et ω. and by the name Tryon [illegible], Cranto, Panto, that thou do it without any more delay, appeare visible to my sighte, and speake or write to my hearinge or seeinge. Thus I charge the to doe without any stopp or stay. And when he hath by ye compulsion appeared, say that you see a thinge shadowe in the stone, which is in the walle, for I wyll not beleeve, that there is any thinge to my sighte, except thou speake or wryte, and appeare to my syghte, and speake to my hearinge; And therefore appeare to mee and speake or wryghte, or else I wyll accurse the and condemne the by gods power, and not by my owne power. Therefore I charge the do it. And when he hath doon it, then commaunde him to [illegible] [illegible] thinge thou art the kynge of the [illegible] of the East [illegible] I charge the doe it; And when he hath brought you A booke in the stone to ye sighte, then charge him to delyver it to you, or appointe him some place where he shall lay it, and let it bee doon wth speede, Thus I charge the to doe. And when it is come [illegible] you can not reade it, then come to him againe and say what haste thou given mee? I knowe not whether it bee good or ylle; Therefore I charge the [illegible] to showe me the readinge and understandinge of it, And yf he say not: Then straightwayes goe and take ye booke of [illegible] out of his hande [illegible] called

(Unicus liber, ius ter omnium librorum.)

Marginalia: to [leave] sweringe, dronkennes, dronken company. Almes. the Skryer well apparelled. Clenlynes in apparell. Truthe in promis. 1. spirit. [illegible] first time take hys denyall. 2. [A]sal into ye stone. Bynde hym. then to appeare to sight. wicked and cursed Spyritt. not to beleve the spyrytt when he telleth truth [illegible] to belye ye spyrytt. 2. Punnishe hym for hys lye. And then compell hym to dayst. not paste 24. howers. 3. Oriens ruler over ye wicked. Lucifer belike. Appeare, or make the stone leape. O wicked cursed, vyle, and rebellious Spyrit. Jhesus christ, and by the power of heaven. [illegible] The readinge and understandinge [illegible]

and curse him as here followeth, and compell him to doe it, and take no nay, nor not deferringe of tyme, but imediatly to have yt doon without stopp or staye/ and when he hath doon yt, release him into his place, untill suche tyme as you shall need him againe. And in the releasing of him +

Any that is under hym. — bynde him thus, that whensoever you shall call any that is under him that they shall imediately come, and fulfill your mynd in all thinges that you shall aske of hym; thus bynde him to doe and promis, And then release him, and not before he hath made you understand your

Cronig. — booke.

Nota

the three spirits. — You must of force first call Asasel; and then Aosall; and the Oriens; and as ys before sayde, and make them fiende it; and continually practice as this booke shall teache/ for thus you must do by order.

Asasel. 1
Aosal 2
Oriens. 3

Nota

Oriens. ye Boke. — That when you commaunde Oriens to laye downe the booke, it must bee even don out of hande before you release him.

Regula

Invisibiles spyritts not into ye stone — You must never call any Spyritt in the stone, yf he be invisible. But you must allway finde thinges to make them fynde yt. And make the do thinges for you that you doe knowe allready to be true. +

Nota

Invisible hardly beleved. — That yf [illegible] do tell you never [illegible] truly, that be [illegible] in the stone; you must never say to them that they tell truth for it is [illegible] yf he be invisible to the [illegible] for yf he be visible to the [illegible] he knoweth what he hath to doe, for he must straightly commaund him as followeth. And if he do tell you [illegible] truly, whether he be to your

yf [illegible] the releas — sight or not, then you must release him within the space before sayde. And yf he [illegible] to you, then you must straightly punishe him. And when he doth tell you truly, yet he must punishe him; for then he must straightly punishe him agayne for that lye, and commaund

Punnish [illegible] the lye. — him to doe another thinge for you, what thou thinke very harde: And yf he tell you yt truly, then release him within the tyme aforesayde; and yf he doe not tell you truly, then bynde him to carry very strongly, and strongher then you did at the first, And every daye when his

[illegible] punish [illegible] hym euery daye. — power waxeth, then punishe him very straightly. As yf he be of the fier; then punishe him with stinkinge water, either of man or woman; And putt stinkinge thinges into yt; and then putt the stone into yt, and straightly commaunde him to come fourth out of the stone into the water that you did putt him in, and there to tarrye, untill you doe +

commaunde

[illegible] for [illegible] of [illegible]

commaunde him to come into the stone agayne. And yf he be of the water P° Aqueis sulph[illegible] then take brimstone and burne yt, and commaund him first to goe into some stone for the purpose, and then putt him into the burninge brimstone; and that is for the punnishment of them, [illegible] & curse over them.

Si Aereus. — And yf he bee of the Ayer then you must commaunde him to goe fourth of the stone, into some vyle stinkinge mudd, and to tarry in yt, until you doe commaund him to goe into the stone againe. And yf he

Si terreus. — be of the Earthe then you must curse him in godes name. And the that will serve them sufficiently. +

Nota

Yf you must not beleve in the stone. — You must allway in the stone, never seeme to beleve them, howe truly soever they saye. Haud credo: quoth Derick.

Nota

That you must allwayes use all spyritts in the stone after this order, + and not otherwise; without ~~[illegible]~~ them, what spyritts soever + they bee.

Nota

Asasel. Aosal. Oriens. — The first spyritt proceedinge by order, must be Asasel; then Aosall; and then Oriens, usinge them as before. And after you have thus used them, you may call whome you will, and make them doe what you will have them. +

I.

Nota Asasels call.

Oratio ad vocandu Asasel. — This is the call to have Asasel, which is the first you must call. first your prayer before, the call must be thus, beinge sayd with O god of Angells, O god of Archangells; O A good [illegible]. O god of Patriarches, god of Prophetts; god of us synners, I must wretched synner, doe desire the to be my helpe that this spiritt Asasel, may nowe come and fulfill my will. O lord be my helpe, and assistaunce, that I may by thy power call him, and not by myne owne power. O lord lord be merciful unto mee, and that the prayer of A [illegible] may be heard in thine eares. And I charge the Asasel which that thou doe prepare thy selfe to come when I call the, which shalbe this nighte; O lorde be my helpe. And sayinge your Pater noster, and Credo, then call him as followeth.

Vocatio Asaselis in nom[illegible] Iheso ch[illegible] — O thou spyritt Asasel [illegible] in the name of Jhesus christ, the commaundementes of god, I charge the that thou doe appeare here visible to my sighte, here without any delay, I conjure and commaunde the, and by godes power constrayne the that thou doe appeare heare, and doe my commaundementes without any

any more staye. O god be my helpe that this spyritt Asasel may come and obay thy holy wordes wch procedeth forthe of my mouthe. O thou loving Asasel, I charge the that thou do come and appeare here quickly without any stopp or stay: By these holy names of god I here constrayne the Sabaoth, Adonay, El, Tetragramaton, and by this holye name Aglaon, Laiagin, Lialgagie, that thou doe appeare here quickly that thou doe appeare here to my sighte, or to the sighte of my childe. I conjure the and I comaunde the, that thou appeare here without any delaye, or tarryinge, thus I charge the to doe, and lay yt to thy charge at the latter daye. And therfore as thou fearest thy god and maker that thou appeare here presently, and fulfill my desyer, as may be expedient for a synner. O thou spyritt Asasel, or what other name soever thou hast, I charge the to appeare here, wch art the keper of the deade bones presently, without any staye, and then I wyll release the, And untyll thou have doon yt, I wyll never leave callinge, untyll thou doe come by the power of god. Therfore I charge the, and comaunde and constrayne the, to come and appeare, for I am the creature of god. O lord be my helpe that this spiritt Asasel may come. And this is the call for hym.

Loving Asasel.

exercitum dni. Sabaoth, Adonay

yt would be El. wch in hebrewe is god or lord

Asasel. or what other name soever thou haste.

ye keper of ye deade Bones

And yf Asasel wyll not come and obay you, say as followeth this sentence.

O thou spiritt Asasel, which hast been take for A noble spyritt and kinge, and I cannot fynde it in the, by thy disobeyinge of gods worde: Therfore I shall doe as Arte wylleth mee. O thou wicked and rebellious spyritt, that rebelleth against gods power, I by gods power accurse the, and excommunicate the, and deprive the, and condemne the for thy disobedience. Therfore god the father accurse the, and condemne the, and of the [illegible] deprive the, God the sonn accurse the, god the holy ghoste accurse the and comdemne the. All holy [illegible] accurse the, all Patriarches and Prophetts accurse the: And I [illegible] by gods power doe accurse the for thy disobeyinge: Therfore I charge the come. Amen.

wicked and rebellious spyritt

accurse and excomunicate

[illegible] Asasel is [illegible] the [illegible] this sentence unto hym.

[illegible] Asasel, which art appeared here [illegible] by [illegible] power, not to departe untyll thou be lycensed by mee. [illegible] I charge the that thou doe not departe in payne of this endles damnation. And I comaunde the that thou lay thy hande uppon this booke beinge A [illegible] which must be layde under the stone with thy right hande his [illegible] uppon. And sweare that thou wyll not departe

sub p[illegible] etern[illegible] damnat[illegible]

not departe untyll thou be lycensed by mee: And that thou shalte fulfyll all my desyer. And then bynde him straightly not to departe by the wordes before sayde: And then call him againe into ye same stone, although he seeme to be there. And then yf yt be A delusion; then the true spyritt will come, And then reade the curse before uppon him whatsoever he weare, that first appeared in Asasels name, and comaunde him to come into the stone of punisshmente, and bynde him there for whatsoever he bee that hee commeth in Asasels name, And although it be Asasel, yet reade the call see often as you dyd before, and yf it be so, then there will nothinge come, Then you must aske one of the [illegible] And never release him, untyll he have given you the spyritt of him that you doe aske. Then release him untill suche tyme you have need of him againe: And this is all that apperteyneth to the first you call, which is Asasel. And after you have ones called him by this call and order, you may still occupy him at wyll.

Spiritus plantechus: vel demon pansophus.

\+ yf it be a delusion

ye stone of punishment

\+ one of ye [illegible]

ss.

The call of Aosal. 2.

You must call him by day in any hower you will, but moste comonly in the hower of ♃. And this is his call to call him.

O thou spyritt Aosal, I conjure the and I charge the, that thou appeare here in this cristall stone presently to the sight of my selfe, or my childe, and fulfill my intent holy. O thou wicked and rebellious spyritt Aosal or of what name soever thou bee, it is the I call, and I charge the by the power of thy maker, that thou here presently appeare without any delusions, crafts, or subtelty or deceipt. to me or any creature livinge or deade. O thou spyritt Aosal, or what other name soever thou bee, I conjure the by these holy names of god, that thou appeare here to me presently, and to no body elss. Athanatos, Cyrios, Lyon, Cuantoh, Kanton, Agla, Sabaoth, Adonay, and by all other names, that are not for me to rehearse, I charge the to come and appeare here without any stopp or any staye, in the payne of thy endles damnation, without any hurte to me, or any bodde; for I will not staye; Therfore I charge the do my will quickly, for yf thou dissemble with me, I shall accurse the. Therfore come and doe yt presently without any staye; Then say the Pater noster, and Credo

divinus et [illegible] spiritus

Aosal. his [illegible]

wicked and rebelleous spyritt.

Athanatos Kyrios [illegible] I thinke yt [illegible] be [illegible] which [illegible] ompotens Agla Sabaoth, Adonay exercitum [illegible]

[illegible] yf Aosal doe not appeare, say thus as followeth.

[illegible] Aosal, I comaunde [illegible] comaunde the, that thou doe not disobay as thou hast doon, And for thy disobeyinge I doe here accurse the, and by gods power condemne the, and deprive the of these holy wordes, that followeth. Lama sabathany, and by Luther,

Lamaka [illegible] cuieme religi[illegible]

[Ti]rno Serna tor. [Sab]aoth exercitum. [L]agin. [H]algali. [A]meson.

Sother, Sabaoth, Lagin, Halgali, and by Ameson, I charge the to come and appeare, and for thus disobeyinge, I by these holy names doe accurse and excommunicate the, thou wicked and rebellious spyritt. The curse of god the father lighte on the, the course of god the sonn come to the, the curse of god the holy ghost come to the, Therfore I charge the to come awaye, without any delay or elusion, or any other deceyte or crafte, but immediatly to appeare here in this cristall stone, or else I will reade as followeth, the greate malediction; Therfore I charge the to come awaye: And for thy first disobayinge I say againe, All holy Angells curse the and condemne, and for thy disobayinge excommunicate and deprive the. Therfore I charge the to come away, And I shall by gods helpe release all these bondes from the. yf thou doe not appeare I shall goe further in thy constraynte and to gods glory: Therfore I shall charge the to come awaye, for I shall never leave tormentinge the and callinge the untill thou come awaye: therfore thou wicked spyritt I charge the come: And therfore yf thou de not come before I have redd this 3 tymes over, or as sone as I have doon yt, I shall proceade in farther constraynte to the, therfore without any delaye come presently, for this I will but 3 tymes goe over. ‡ And when ye have reade this latter constraynte, which is not the generall curse for Askal, then in the thirde readinge say, that I am nowe in the laste readinge, I will proceade further to thy constraynte.

‡ This is a generall sentence and malediction for Askal.

O thou cursed and rebellious spyritt Askal, which hast [illegible] agaynst gods commaundementes for altogether I will nowe by gods power torment the. O thou cursed spyritt that hast rebelled, god must [illegible] and [illegible] the, god the holy ghost accurse the thou wicked and rebellious spyritt, god the holy ghost constraine the thou most vyle and rebellious spyritt. ‡ Then you must take brimstone and burne [illegible] to this constraynte. And in the burninge [illegible] this [illegible] that I trust god will [illegible] the, for disobayinge this most holy [illegible], All holy anngells accurse the, and anathematize the, and from the power [illegible] the, I desier that all prophetts accurse the thou most vyle and rebellious spyritt, All heavenly motions accurse the, All holy [illegible] to gods glory and to thy constraynte deprive the All holy [illegible] that fall [illegible] the [illegible] spyritts by [illegible] power that they have curse the and make the [illegible]. And I will never [illegible] [illegible] in [illegible] this, untill thou either appeare, or be deprived All [illegible] of this [illegible] the holy testamente curse the, without [illegible] to heare my voyce. ‡ Then presently appeare, I [illegible] god to heare my voyce. ‡ Then say the Pater noster ‡ This is of

Anathematize.

‡ This is yf he appeare quickly at the first, this bande.

And yf he doe appeare at the first, then here followeth this bande. I bynde the thou spyritt Askal which art a spyritt of much obayinge to gods worde, here to staye, untill I by gods power release the, and I commaunde the that thou doe all my wyll, that I shall byde the, And yf thou doest disobay and goe hence, I will accurse the therfore, by these wordes I bynde the, Lyfe, Lefe, Lochando. Amen.

Life, lefe, Lochando

‡ Yf Askal doe not appeare without much constraynte as before, then here followeth this bande when he is come.

O thou spyritt Askal which art nowe come into this stone by much constraynte, I here bynde the as a most vyle and wicked spyritt to doe all my commaundementes: And the curse of god and all holy Angells lighte on the, thou rebellious spyritt: Therfore here I bynde the and charge the, not to departe without my leave and lycence, thou most vyle, and wicked, and rebellious spyritt: And I charge the here to staye, untill thou haste doon all my commaundementes; and then presently make him doe as before is sayde.

3.

‡ The sommoning for Oriens, and all 4 kinges, And this note, that as ye weare dyvidinge it, in 4 partes, you must say it 3 dayes, knelinge devoutly, before you call him in the morninge; thone parte towardes thone quarter; and thother partes [illegible] of them to the [illegible] of the worlde; and turninge your face accordingly.

[illegible] O lorde prosper my worke that I [illegible] this [illegible] begynne to a good entente, to thy glorie I truste, and no [illegible] of my neighbour. O god be my helpe, that this kinge [illegible] do appeare in this cristall stone when I call him. O god be mercyfull unto mee, and sende me well to prosper in yt, and in all other good workes, that I shall nowe, or at any tyme take in hande to thy glorie O god or not. In the name of god, O thou kinge Oriens, I commaunde the to prepare thy selfe, to come when I shall call the in this cristall stone, and I charge the not to delaye with mee; for here in gods name I summon the. O holy Angells be my helpe that this kinge Norman come and [illegible] my wyll when I shall call him. O thou kinge No. here I bynde the to prepare thy selfe

[illegible], glory or not.

selfe to come when I shall call the. Therfore I charge the delay with me nothinge at all, neyther nowe nor any other tyme. O holy prophetts be my helpe, O god be my helpe, O holy Aungells be my helpe, that this spiritt kinge No may come to me when I shall call him. O lord to good intente I do yt, to thy glory, his constraynte and my commodytye; O holy and holiest of all, be my helpe, And here thou kinge No I charge and lay to thy charge to prepare thy selfe, to come when I shall call the; lord prosper me, god prosper mee, All holy Aungells prosper me, All prophetts and Patriarches prosper me in this my good intente and purpose that I begyn. Amen, lord Amen, and graunte it I beseche the.

‖ The generall call for the 4. kinges, especially for Oriens.

hurte / blusteringe / blowinge / cryinge / roringe. / Castinge downe Trees / hurtinge howses.

In the name of god, Amen. O thou kinge No, which art of the East, or No; I charge the here to come without any delay, without hurte to me or any other creature livinge or deade, thus I charge the to doe, or without any blusteringe or blowinge, cryinge or roringe, to any mans hearinge, speakinge or talkinge, to any mans hearinge, whether thou goest, I charge it doe it not, or castinge downe trees, or hurtinge any howse, grasse, corne or cattle, this by gods power I charge the, thou doe not, for yf thou doe, I wyll by gods power marvaylous cruelly curse the, anamente and tormente the. O thou No which art of the East or No, or what quarter soever thou be of Oriens or No, I call the hither to come, and doe my intente without doinge any of these hurtes I forbidde the, or without this hurte thou wicked and rebellious spiritt, which I charge the in the name of god the father [illegible] that thou [illegible] no grownde that to hurte shall doe, and further thou [illegible] upon the no grownde whether it [illegible] And that [illegible] any kinde of [illegible] that shall doe any kinde of [illegible] whether it [illegible] and further that thou make noe [illegible] by gods power. I charge the [illegible] that shall [illegible] that thou make noe [illegible] or by [illegible] downe any howse or [illegible] any kynde of thinge [illegible] I charge the [illegible] that thou shalt [illegible] any cattle, I charge the [illegible] by gods power, thus I charge the that thou doe make noe [illegible] that out of the [illegible] shall come. Furthermore I charge the thus to doe, that thou make noe greate lyghtninge, that shall burne or hurte any creature howse or grasse, trees or hedges, or mollest any kynde of [illegible] or any other kynde of [illegible] hurtinge of [illegible] or any other kynde of tymber or any kinde of stones, or any kynde of [illegible] or any thinge that [illegible] this I charge the [illegible] doe not. O thou kinge Oriens or No [illegible] quarter [illegible] thou, I charge the here

here without any delay to appeare ether visible to me or my skryer, without any hurte or delay, And this further in the way I charge the, that thou nor none of thy men that be under the, do hurte any kynde of thinge or any of the kinges or other subiectes or servauntes, this I charge thou all to doe, and in no other places to reast [illegible] I call not, And as for the, O thou kinge No, I charge the here to come, and to fulfill my entente generally in all thinges. O thou kinge No, and rebellious kinge, I charge the here to come without any delaye stopp or staye.

kinges there subiectes & servauntes

O thou most wicked kinge No, I charge the in the payne of eternall damnation, that thou here come presently and fulfill my entente without any hurte or harme to me, or any thinge that heare is conamed, this I charge the to doe and presently to come, and not to staye. This I charge the to doe, and ere thou cease to fulfill my entente, O thou kinge No, I charge the presently, and not I by my owne power do comaunde the, but by the power of god the father, sonne, and the holy ghoste, here to come presently, O thou No of what quarter soever thou be, I charge the to appeare presently for [illegible], I conjure and commaunde the, I conjure and charge the, I conjure and I constrayne the here to appeare within the space of an hower, or the space of 10 minutts in this cristall stone, and fulfill all my entente, this in payne of eternall damnation, I charge the, and that thou shall not come in the brimes of the stone, and [illegible] to deceive me, but to come [illegible] to the sighte of me or my skrier without any delay. thus I charge the by the power of god the father omipotent and by the power of α et ω, that thou presently appeare here without any stopp or stay, or daunger to me, or to any other creature, this I charge the to doe, and not to hurte noe kynde of thinge that is of me conamed, although it is sayde that thou haste power of the earth, the sea and trees. O lord graunte this be doon, [illegible] spiritt, nomina, and kinge of the East may appeare without any [illegible] to thy glory, o god [illegible] In the name of god the father the sonn, and the holy ghoste I [illegible] Amen.

Sub pena eterne damnationis

fall in the midst of the stone.

α et ω.

power of [illegible] Earth, [illegible] and ye Trees

‖ [illegible] not appeare [illegible] sentence that followeth, for any of the 4 kinges

[illegible] thou rebellious spiritt, [illegible] spiritt, [illegible] by gods power I curse the [illegible] will of [illegible] kingdome and power deprive the as a most wicked and rebellious spiritt, and an infernall thou shalt be [illegible] greate curse and greate maledictions of god [illegible] upon the for thy disobayinge, and if thou doe not presently come [illegible] O god curse the and deprive the all holy Aungells [illegible] power deprive the all [illegible] and prophetts [illegible] and all there prayers deprive the as a most wicked [illegible] and rebellious spiritt. God confounde the for thy disobayinge of

of those holy wordes. O thou N., wch was once a kinge, and by that tyme I have redd this 3. tymes, and thy deprivacio 3. tymes more thou wylt be an inferiour, and a footestole to the worste. Therfore I charge the to come awaie quickly, yf thou doe love to have thy kyngdome, for gods name I wyll not bee dysobayed, all heavenly and earthly motions curse the and deprive the, I will say [illegible] more, yf thou wylt not come presently, thy deprivacio wyll I reade [illegible] an other hand bounde the in the name of god, that thou canst not [illegible], that then thou sende presently some of thy servauntes to speake to [illegible] sowme havinge, that I shall stay untyll thou be releasted and so sende me worde thou wylte presently come so sone as thou art released. O lord prosper my worke Amen. Lorde Amen.

yf he be bownde, to sende his vicor for a tyme to excuse hym.

Oriens East
Amaimo. West.
Paimon. North.
Egyn. South.

Those ar the names of the 4. kinges:
Oriens, AMAIMON, Paymon, ÆGIN.

If he come not presently, then say as followeth, wch is the deprivacion of the kynge.

O thou Oriens or N., wch was once a kinge, and nowe by gods power shalt nowe be a footestole to the inferiours, I wyll here by gods power deprive the, yf thou doe not come presently before I have redd this deprivacio. God deprive the and condemne the thou rebellious spyritt N., All holy motions deprive the thou rebellious spyritt N., God the father deprive the thou N. rebellious spyritt, god the sonn deprive the N., god the holy ghost deprive the and condemne the, and curse the thou wicked and rebellious spyritt N. O thou rebellious spyritt wch was of great power [illegible] tyme [illegible] the [illegible] nowe of noe power I truste thou shalt bee [illegible] for thy disobayinge all creatures lyvinge, [illegible] the [illegible] they have deprive the, curse the and [illegible] condemne the: And for thy disobayinge thou spyritt N. [illegible] deprive and condemne the. And the 4 Evangelistes Marke, Mathewe, Luke, and John, condemne the and deprive the for thy [illegible] disobayinge. Tobyell and Uriel condemne and deprive the, for thy disobayinge, All the [illegible] that is amongst the [illegible] be against the. Amen, and Amen.

many [illegible]

Tobyell
Uryel

Nota

[illegible] ... tymes, then [illegible] the [illegible] before you have red the deprivacion [illegible] tymes, [illegible] as you have to doe wyth them, and put brimstone [illegible] the letters of their names. And [illegible] together, and put stinkinge stuffe [illegible] and [illegible] at the burninge say thus: Even as this [illegible] so I [illegible] the [illegible] these kinges N. may burne in hell [illegible] this [illegible] for their disobayinge; and then by [illegible] you [illegible] say the [illegible], and [illegible] forthe of the worke house for the space of [illegible]

When he is come, his bande. +

O thou spyritt N., wch art appeared here in this stone, I bynde the here to tarrye, and never to departe untill thou bee lycensed by me, I bynde the here to stay and to tarry and not to departe in the payne of eternall damnation, and by the power of Jhesus christ, and that thou fulfill all my commaundementes, and here to remayne wthout any hurte doinge to any creature, lyvinge, or deade, wythout breakinge [illegible] stone, or any other hurte, that thou canst imagyn or devise: All [illegible] by gods power charge the to doe; furthermore that thou at noe tyme bodily + feare me in my cominge to the, or my sister, or any other that in this place shall come. This I charge the to doe, Ame, lord Amen.

+ wythout hurte
wythout breakinge the stone

A lycence for the 4. kinges to departe.

I coniure the thou kinge N., that thou goe to thy place wthout any hurte or harme, of any thinge that I have named, or not named. Therfore I charge the avoyde, and to departe wythout any hurte doinge, generally to any kynde of thinge, but quickly to departe untyll I shall call the agayne, I doe not discharge the but releasse the, Therfore avoyde Sathan, avoyde I charge the Amen.

Avoyd Sathan.
+

A generall call [illegible] into the stone. 55.

I coniure and commaunde the thou spiritt N. what name soever thou otherwise have, that thou here appeare by the same name presentlye. I call the and not to disobay it, I charge the by these holy names Tetragramaton, Alcon, Messyas, Sother, Emanuell, Sabaoth, Tyon, Craton Panton, Creaton, Pantoll, that thou here obay by these holy names and [illegible] of god. I coniure the here to appeare presently wythout any delay, and fulfill all my commaundementes, Amen. O thou spyritt N. I charge the to come, and appeare as thou fearest god, and hopest to be saved. O thou kinge of the East I commaunde the to discharge this spiritt N. if he be under the and not to kepe him from me. This I charge the to doe. O thou kinge of the weaste, I commaunde the to release this spiritt N. from the, if he be in thy dominion, by gods power I charge the. O thou kinge of the Northe I charge the and commaunde the to let this spiritt N. goe from the, and come to me presently, if he doe not come I shall [illegible] you all 4. kinges and him also. O thou kinge Ægyn which art of the Southe or of what [illegible] soever thou be of, I charge the to release this spiritt N. from the if he be in thy dominion [illegible] I shall doe to the, as afore I [illegible], if [illegible] you all the 4 come not, And for his disobayinge I wyll [illegible] him, and you all then [illegible]

[illegible] to be [illegible]

[illegible] tenens et gubernans.

therefore I coniure the here to appeare thou spyritt No, wythout any delaye or elusion, O holy Aungells I desier you be my helpe, that this spyritt may appeare in this cristall stone. Amen.

Generalis Sententia.

The malediction and greate curse of god the father, the son, and the holy ghoste, lighte on the thou spyritt No, And all holy Aungells curse the, all Patriarches and Prophetts curse the, all children and Innocents curse the, All men and women in this world curse the, all grasse and cattle curse the, therfore I charge the come O thou wicked and rebellious spyritt No. I commaunde the to appeare in this cristall stone without any delay or deferringe of tyme, O thou spyritts of the ayre I charge you, that none hinder this spyritt No, but that he may come and doe my commaundements in all thinges bothe nowe and ever, And yf he doe not appeare here presente, the curse of god and the holy ghoste come to hym, therfore I charge the come awaye.

A generall Bonde.

I bynde the thou spyritt, that art in this cristall stone, that thou doe not disobay my commaundements, but doe all thinges for me, that to thy office apperteyneth. And more ouer here I bynde the not to release nor goe away, till I doe release the by the same bonde I bounde the, Therfore I charge the here to remaine untill thou hast fulfilled all my commaundements, for I will use Arte towarde the, and nothinge but [illegible] and all spyritts, therfore here stande I charge the in this cristall stone

A [illegible] [illegible] the [illegible] to departe, whatsoever thy be, out of the stone

[illegible] hast fulfilled all my commaundements [illegible] I charge the [illegible] departe to the place where god hath appointed the untill I shall call the agayne, And yf thou doe not departe god curse the. Therfore [illegible] thou wicked spyritt No.

Nota.

[illegible]

[illegible] [illegible] [illegible]

The Arte howe to call any spyritt out of one Cristall stone where he is invisible, into another Cristall to make him appeare visible to all mens sightes; And this is the prayer that before your worke begun, muste be sayde.

O god be my helpe in this my beginninge, that I may have the victory over this spyritt No, that I intende to call, whose name is No, that he may appeare in this cristall stone when I shall call him in the name of god, Amen. O god be my helpe that he may appeare when I shall by thy power call him, and that he may not resiste in nothinge to me that I shall aske of him. O holy Aungells I desier you be my helpe, that this spyritt No, may appeare when I call him visible to my sighte, and to all mens sighte that he shall loke on. O god speede me well in this my enterprize, that he may come and appeare visible unto me, and unto all men that he shall loke on, without fraude guyle, or any kynde of deceipte, but quyetly and peaceably here to appeare without hurte to me, or to any thinge visible or invisible, or to any thinge moveable or immoveable.

O thou spyritt No, I coniure and I charge the, that thou prepare thy selfe here to appeare when I shall reade the call followynge, without stopp or staye, or any kynde of deceipte, but peaceably, nowe here to come. O lord god graunt that this spyritt No, nor no other spyritt may have the power to putt any [illegible] into my mynde [illegible] any mans mynde but they may come without any elusions puttinge [illegible] or any creatures mynde that is lyvinge. O thou spyritt No, I charge the in the name of Jhesus christ, and as thou hopest to bee saved at the dreadfull daie of iudgemente, that thou appeare [illegible] presently when I shall reade the call as followeth. O god be my helpe in [illegible] enterprize, that I may bringe him to good [illegible] [illegible] [illegible]. And graunte O lorde that this spirit No, may appeare presently when I shall reade the call that followeth. Amen, lorde Amen.

Nota.

[illegible] muste putt A little [illegible] [illegible] the stone, and a little [illegible] invisible [illegible] in the smoke thereof, and [illegible] 2 or 3 tymes the flame thereof [illegible] stone, and then [illegible] followeth.

O thou spirit No, [illegible] [illegible] to my sighte thou [illegible] [illegible] therfore delude not [illegible] for I [illegible] [illegible] [illegible]

Then must you say the prayer againe, and then procede in the worke.

Here beginneth the call for visible, to make any spyrit, that is in any stone invisible, to appeare in another stone visible to all mens sightes. +

In nomine patris et filij et spiritus sancti. Amen.
Then say the Pater noster, and the Credo, And then saye.
O thou spyritt No I commaunde the to come into this stone visible unto my sighte, I charge the as thou hopest to be saved, that thou comest forthe of that stone into this stone visible to my syght and to all mens sighte, without any hurte doinge to me, or to any creature lyvinge or dume beaste, I charge the that thou doe hurte no kynd of thinge, And I charge the that thou hurte noe grasse nor corne, upon paine of eternall damnation, And I charge the in the name of Jhesu christ, and doe commaunde the that thou doe hurte not trees, no hedge nor noe maner of tymber that is buylded or unbuylded, I charge the thou spiritt No in the name of Jhs christ, that thou hurte no maner of howse that is standinge or that is aboute to be buylded in the paine of thy confusion, And that thou hurte no kynde of thinge that ever god was suffered to be made. furthermore I charge the that thou open noe grounde, nor no lofts, nor noe chestes, boxes, bounde, stoles frames, walles, stones, crownes, or any other kynde of thinge that is of [illegible] commanded or named, that thou shalt not hurte no kynde of thinge nor [illegible] noe kynde of thinge, nor put any kinde of boddy in feare.
furthermore this I charge the in the name of Jhs christ, that thou hurte no kinde of [illegible], cattes, [illegible] or any kynde of thinge In the name of Jhs I charge the thou spyritt No or any other kinde of spiritt that is [illegible] [illegible], that you doe no kinde of hurte, nor [illegible] [illegible] no kynde of [illegible] nor [illegible], nor any other kynd of [illegible] In the name of Jhs christ I charge you [illegible], nor no other kynde of thinge: I charge you all in the name of Jhs christ, that you make no greate [illegible], that shall [illegible] or hurte any kynde of thinge [illegible] [illegible] I charge you all in the name of Jhs Christ, that you make noe kinde of [illegible] that shall [illegible] destroy any kynde of thinge lyvinge or not I charge you in the name of Jhs christ, that you make no greate [illegible], or [illegible], that shall [illegible] any kynde of [illegible] [illegible], or [illegible], or any other kinde of thinge And that you make no kinde of [illegible] of [illegible] in the [illegible] to [illegible] any kynde of thinge lyvinge or [illegible], or any kynde of thinge. I charge you spyritts all and specially thou spyritt No, that thou make no greate [illegible] of [illegible] to hurte any kynde of thinge by sea or lande any [illegible]

[illegible]

brigges, or any other kynde of thinge. And now I charge the in the name of Jhs christs sake, that thou nor noe other kinde of spyritt, do come nere this house to hurte me or it, or any other creature in it, but that thou come peaceably into this cristall stone, (and then you muste putt on your stone) god graunt that all these my wordes may bee fulfilled, I coniure and commaunde the thou spyritt No, that thou presently appeare in this cristall stone, visible to my sighte, for I [illegible] I coniure and by gods power compell the thou spyritt No, that thou presently appeare here in this cristall stone visible to my sighte, without any kynde of [illegible] that ever was, or may be imagined by any wicked spyritt [illegible] thou spyritt No, I charge the presently here to appeare without any stopp or staye, into that cristall stone that here standeth, visible to my sightes, and to all mens sighte that on yt shall loke: O thou wicked and rebellious spyritt I coniure and commaunde the by these holy names of god, that thou presentlye here appeare + Agla + Miron + Messias + Sother + Emanuel + Sabaoth + Emanuel + Agla +, And by all these holy names of god Amen that thou presently here appeare, thou wicked and rebellious spyritt No without any stopp or stay delusion or delaye here to appeare visible to all mens syghtes. O thou spyritt No I coniure and commaund the and charge the in paine of eternall damnation, that thou here presently appeare to my syghte in this christall stone, appointed for the that thou mayest appeare heare thou spiritt No to my syghte and all mens that on the shall loke in paine of endles damnation: I charge the without any delay stopp or staye but mekely and quietly here to appeare thou spiritt No, and that I may with my eyes see the: O lorde graunte that these my wordes may be of muche truthe: Amen, lord Jhesu christ, Amen I beseche you

[illegible]

[illegible] spiritt No [illegible] for thy disobedience, god the father curse the for thy rebellion, god the holy ghoste curse the for the disobeyinge of these holy wordes. the curse of the eternall lyvinge god, lighte on the thou wicked and rebellious spyritt No for thy disobeyinge, All holy Aungells curse and condemne the thou wicked and rebellious spiritt No for thy disobeyinge, All children of men and women curse the, and by there power [illegible] the thou wicked and rebellious spiritt No for thy greate disobeyinge [illegible] curse the, Sother curse the, Sabaoth curse the, Sydrach Mydrach and Abednago with their burninge in the oven of fire curse the, and by gods power were delyvered from it [illegible] curse the by the [illegible] that Moyses did strike the earthe in the lande of Aegypt, and [illegible] were innumerable of flyes amongst men and beastes and as truly as the water turned into bloud [illegible]

[illegible]

I curse the with all my power, and deprive the by the power of god for thy greate disobayinge of his wordes / Amen lord I beseche the.

Nota.

Yf he come not visible to yor syghte, with the fyrste call beinge twyse reade, then you muste reade the laste call or sentence 3 tymes, and then leave.

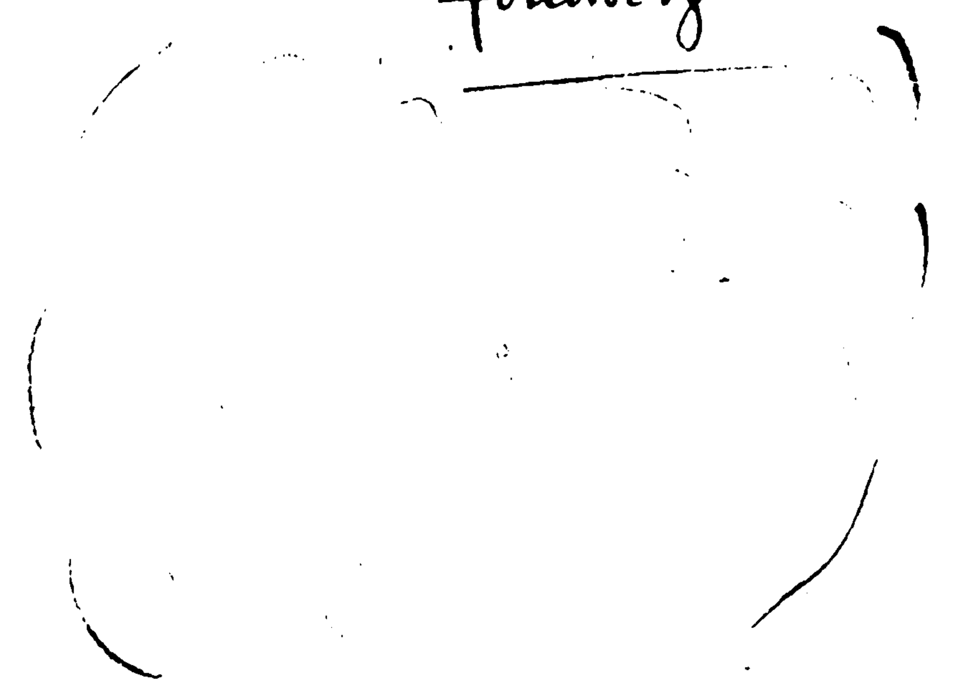
The deprivatio yf he do not appeare vysible.

O thou wicked and rebellious spyritt, god the father curse the, god the sonne curse the, god the holy ghost curse the, with theire power deprive the for thy disobayinge of those holy wordes: All Angells and Archangells curse the, and condemne the, and for thy disobayinge of thy office deprive the. Lord I beseche the that this rebellious spyritt NO, may be deprived for his disobayinge. All sayntes curse the and deprive the thou rebellious spyritt NO for thy disobayinge, All patriarches and prophettes curse the for thy disobayinge, and deprive the, I by godes power and not by myne owne doo curse the, condemne the, and for thy greate rebellio deprive the, Amen Lord I beseche the.

The bande when he is come to yor syghte to bynde hym.

I bynde the thou spyritt NO, which art appeared here in this cristall stone heere in my syghte that thou do not departe out of this cristall stone untyll thou be lycensed by mee and that thou shalte tarry there without any hurte doinge to me or to any other creature, or fearinge any creature that is in this house or in any other place: this by godes power [illegible] lyfe [illegible] I command the [illegible] I bynde the [illegible] and [illegible] that thou [illegible] departe [illegible] thou shalte be lycensed, and [illegible] that place where thou standeste [illegible] I bynde the [illegible] that thou breake not my [illegible] the [illegible] I doo bynde the, that thou [illegible] I bynde the to doo [illegible] of this [illegible] that I bynde the to [illegible] the [illegible] power [illegible] curse the [illegible] god [illegible] thou [illegible] in that place where thou [illegible] holy [illegible] Angells I [illegible] bynde him that he [illegible] not [illegible] I [illegible] against this wycked spyritt [illegible] and [illegible] I bynde the, and [illegible] lyfe [illegible] I bynde the [illegible] Amen.

The beste and moste excellente waye and rule is, as well for Angells, as for Inferiors and other Spyrittes, to have theire names of god wrytten in your stone, as followethe.



This is wrytten wythout, because the circle was to lyttle, but yt muste be wrytten wythin the circle nexte adioyninge / the stone muste be flatt of bothe sydes, and cleare without crackes or staines and as large as may be gotten, and of a good thicknes.

Nota.

No spyritt can disobay that is called into the stone thus graved: And the makinge thereof was discovered by Luke [illegible] Luke Easter tyme, beinge in Anno Domini 1567

Kinge Salomon / &c.

[illegible]

[illegible] the stone [illegible] muste be flatt on bothe sydes [illegible] the border of the [illegible]

[illegible]

Stone for Aungells.

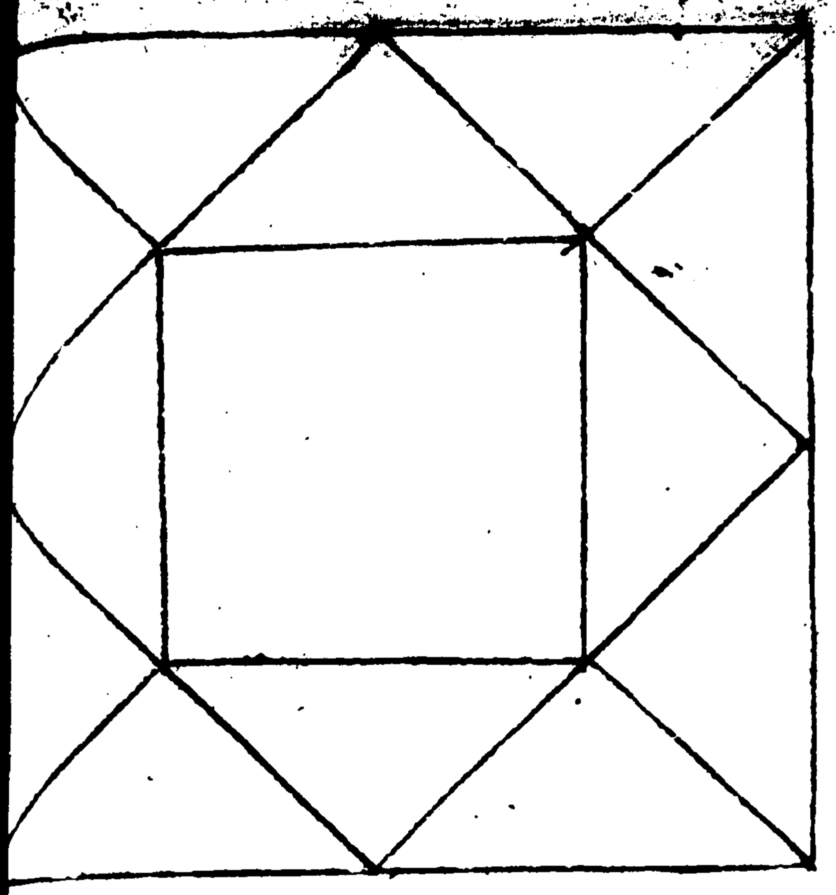
This is the grauinge of another christall, to call Angells or spiritts into: But if you do call bothe, then muste ye neuer call any spiritts + into that stone you call Angells into. And of bothe it is beste for you, to kepe this laste nexte before you for the Angells.

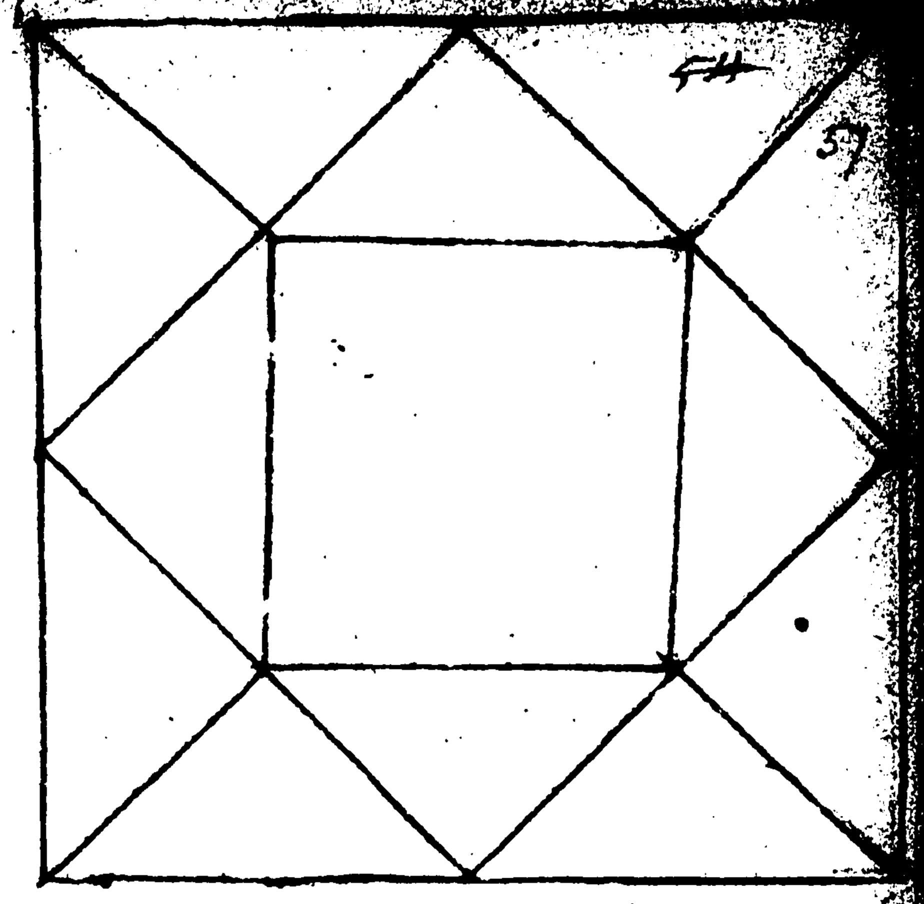
Nota.

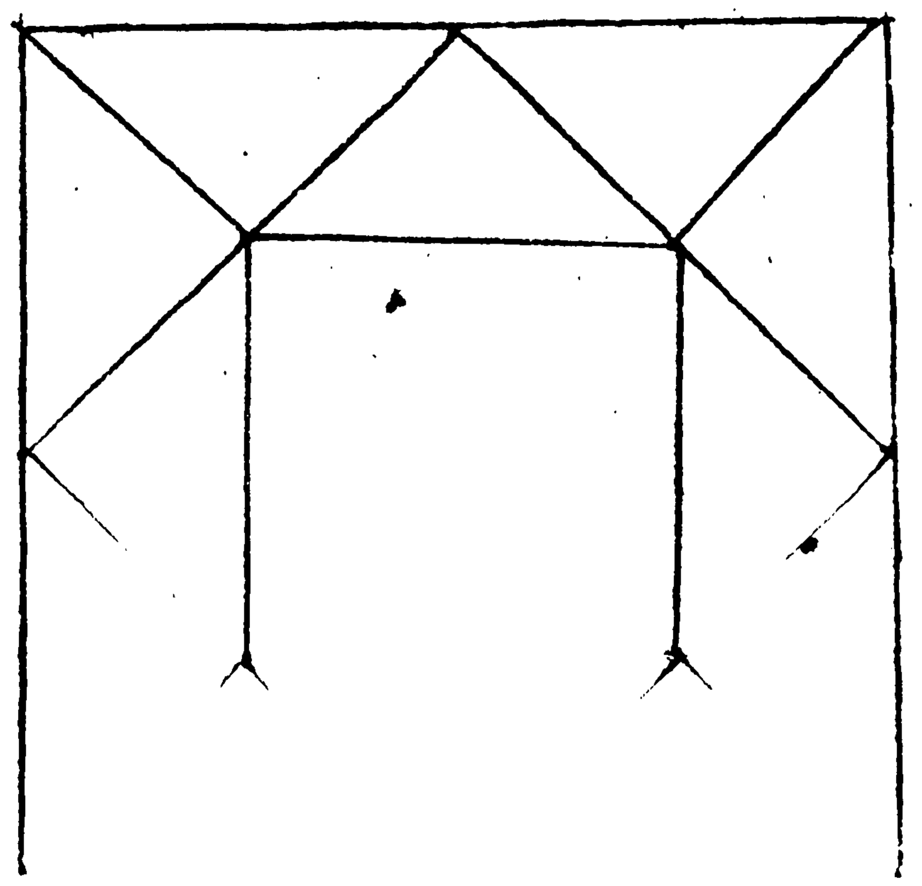
They be grauen at any time, or any planetts howre. +

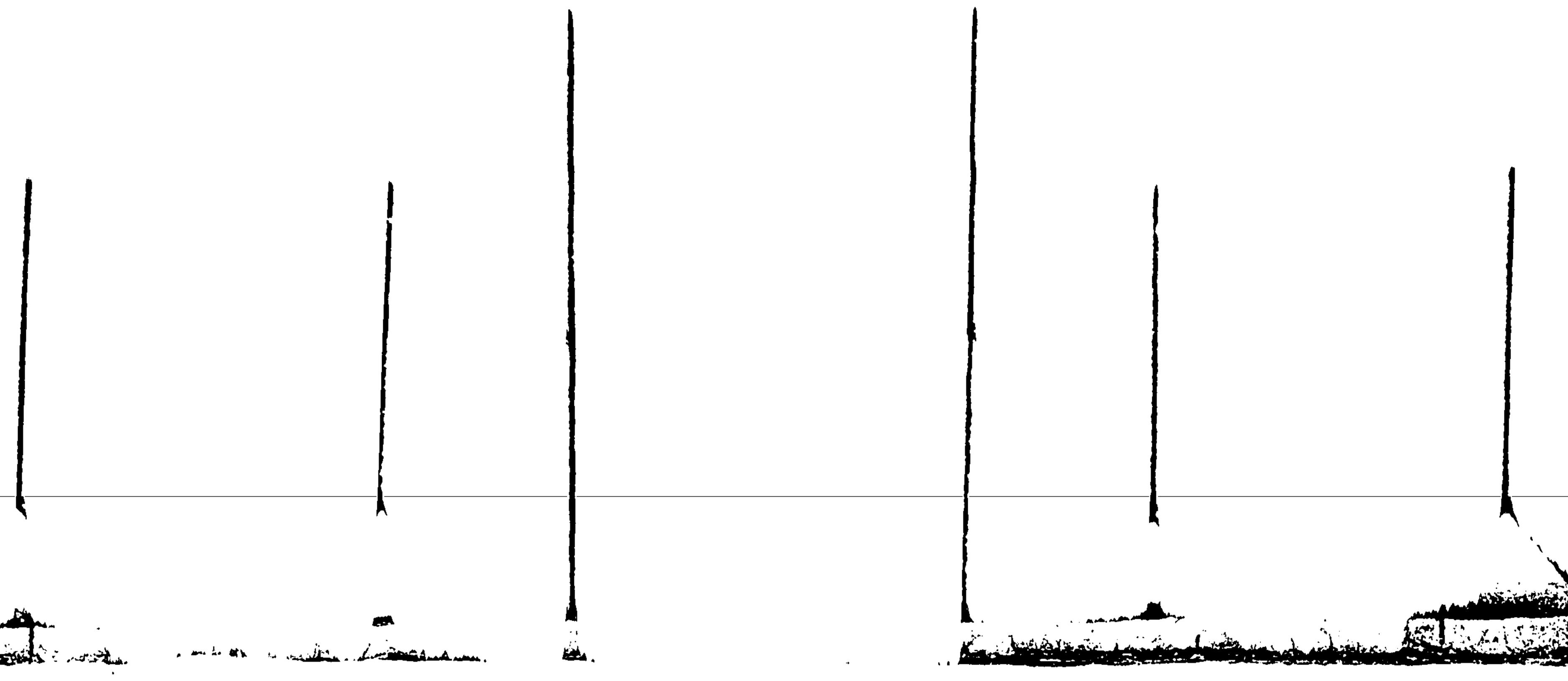
Nota.

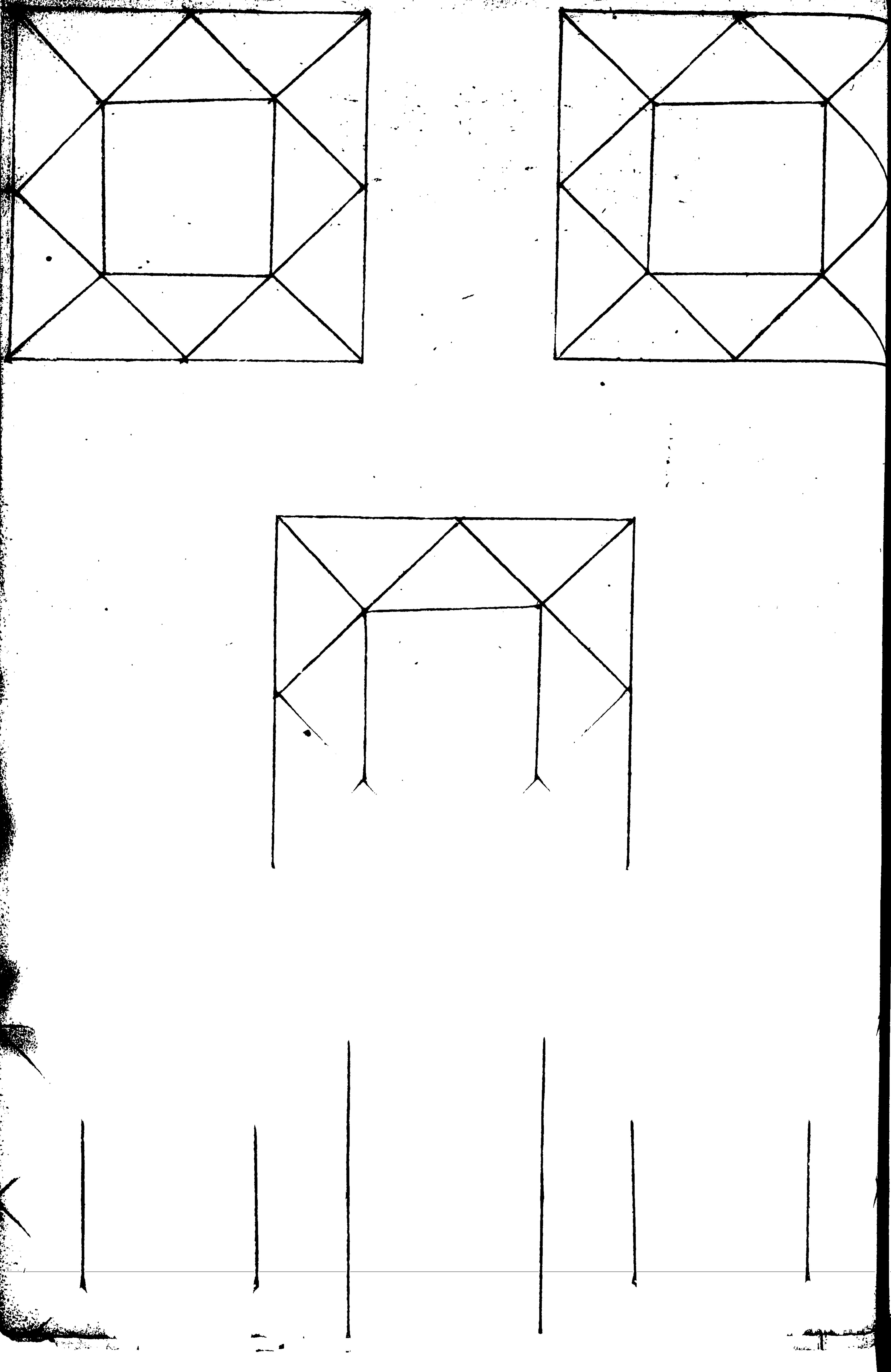
That it is not necessary that yor stones shoulde be consecrated for the Angells; but for Inferiours, they muste nedes be consecrated. +











Certaine strang visions, or apparitions
of memorable note. Anno 1567.
Lately imparted unto mee for secrets
of mutch importance.
A notable Journal of an experimental
Magitian.

This vision aperd, on the 24 of februarye, at the sonne rising, towardes the East, Aº Dni 1567.

24. februar. 1567.

(A notable Journal of an experimental Magician.)

There apered a long blew clowd like a streike from the East to the west, on the wch H. G. went, having a gilt sword in his hand, & Jo. Davis going after him with a booke covered wth a skye colour, the hearye syde outward, himselfe being apparelled in a blacke cote, & cape clokes/ wth a payer of blacke silke nether stocke, garters wth blacke garters rose above the knee; having a velvet cap & a blacke fether; & very many, like men, running away before him, kneling and falling downe, holding up theire handes to him & he followed them very cruelly, & stroke one of them, that had a crowne on his heade, wth a sword in his hande, most shall to be told, and he stroke the kynge so cruelly, that he fell downe on his knees to him, and holding up his hande; and yet he stroke him agayne wth greate force, as though he would have kylled him; then the boye opened his booke, holding yt abrode; and then they saide to the boyes, having, what lacke you, that you shewe such cruelty unto us; shut yor booke, and you shall have done, what you will desier. This booke was written wth blacke, white, yelowe, blew, grene, red/ H: G: passed on wth greate force after them/ And at the last there apered Assasiell, Salomon, Bakon, Adam, Jobe/ Bacon. And they sayd to the boyes having [illegible] who [illegible]./ Also there aped a blew clowd, like a man wth one leg, holding up the other; And Salomon sayd, that H. [illegible] to speake unto him;/ And also Job sayd [illegible] no [illegible] visible or invisible but the spirit of [illegible] [illegible] for [illegible]

Necyomantia. The black art. Sciomantia. S. Luke. 1.

Also the 24. of the same monthe, [illegible] as followeth

[illegible]

the apparel of H. G. a rebel, & fine gentleman.

Jo: Mr Scrier: His booke displayed.

Assasiel. Salamon. Adam. Jobe. Jobe & y^e [illegible]

Omniscij.

at feb

Bacon.

The visions of S^r. Th S. himself: as is credibly supposed. Though Mr Fon [illegible] imagins one G. H. Tempus demonstratibus revelabit.

[illegible] and other the [illegible] outward, with divers other goodly bookes; this the spirits [illegible] grewe as in the next leafe followeth. /

25. Febru.

Also the 25 of february at the rysing of the sonn, there apered as followeth. / Ao De. 1567. /

Jo. sawe a golden [illegible] hill, with the fower corners, there being 4 Angles standing at eche corner, therof one, on the which mountaine there grewe a tre of blood, full of knotts spredding very brode. These Angles had eche of them a booke of [illegible] gold in there hande playing, whose names, [illegible] were, as eche of them sayd to hym / Mark, Mathewe, L[illegible]; who sayd all with one voyce as followeth: we kepe this tre and blissed is he that shall come to it, then there apeared a greate blacke cloude, H. G. ryding upon it on a white horse, with a sword in his hande; and Jo. ryding after hym on a blacke horse, havinge a booke in his hand / then they aped the wode, and howse where Salamon dwelled, into the which howse H. G. rode in; and Jo. also / And toke from thence a greate sorte of bookes, Then the Angles said to Jonas hering, followe this art, and be wise; for lucke thou hast to yt. /

Marke. Mathew. Luke. John. (Angels)

25 Febru.

Also the 25 of february at the sonn sett there aped in the west as followeth. 1567

First [illegible] dragons [illegible] in the ayre, [illegible] the [illegible] blowe [illegible] tonge were like flames and had longe [illegible] then Jo. went after them, and the greate dragon came towarde hym, then the boy held up his booke wherewith all he fell downe, and came away; then [illegible] the bookes that were blacke [illegible] in the [illegible] And [illegible] after them having a booke in his hand with a [illegible] staffe [illegible] of the [illegible] hym; the [illegible] his booke and the [illegible] Then Jo. [illegible] in the west, And [illegible] Assaser, Salamon, Job, Adam, Bacon, Cornelius [illegible] Agrippa as they toke there names. Then H. G. [illegible] to them, And they sayd that they would helpe hym all [illegible] and they [illegible] And [illegible] [illegible] Then sayd [illegible] hym [illegible] sayd he / Goe cleane in appalell, and be good to the poore, [illegible] leave sweating, and goe in blacke cote and cloke, And [illegible] none that thou sawest us; And the nothing thou shalt lacke. And when Salamon biddeth you to call us, we will obey

Ars notoria spiritualis.

it [illegible] said, gone cleane in appalell [illegible] Jo. your [illegible], especially in [illegible] cloke of blacke clothe continually; and your selfe also, except when you ride /. [illegible] they were not for to tell thinge past, present, and to come. But kepe his wordes and feare not And H. G. shall doe well inough. /

Bad, goe cleanly.

Asked. we are not to tell things past, present and to come.

26. Febru.

Also the 26 of february at 9. of the clocke in the morning, there aped in the east as followeth. 1567.

First there apered a golden hill, with the same 4 Angles as before, with the same tre of blood; and the Angles sayd unto H. G. thou art blessed of god [illegible] for thou hast a servant that will make the [illegible] And I trust by our helpe, you shall come to this tree, and we will doe all thinges we can for there. Thou shalt have servante that shall teache the as much learning as thou shalt be able to take, and our helpe [illegible] shalbe to it, dowte not. /

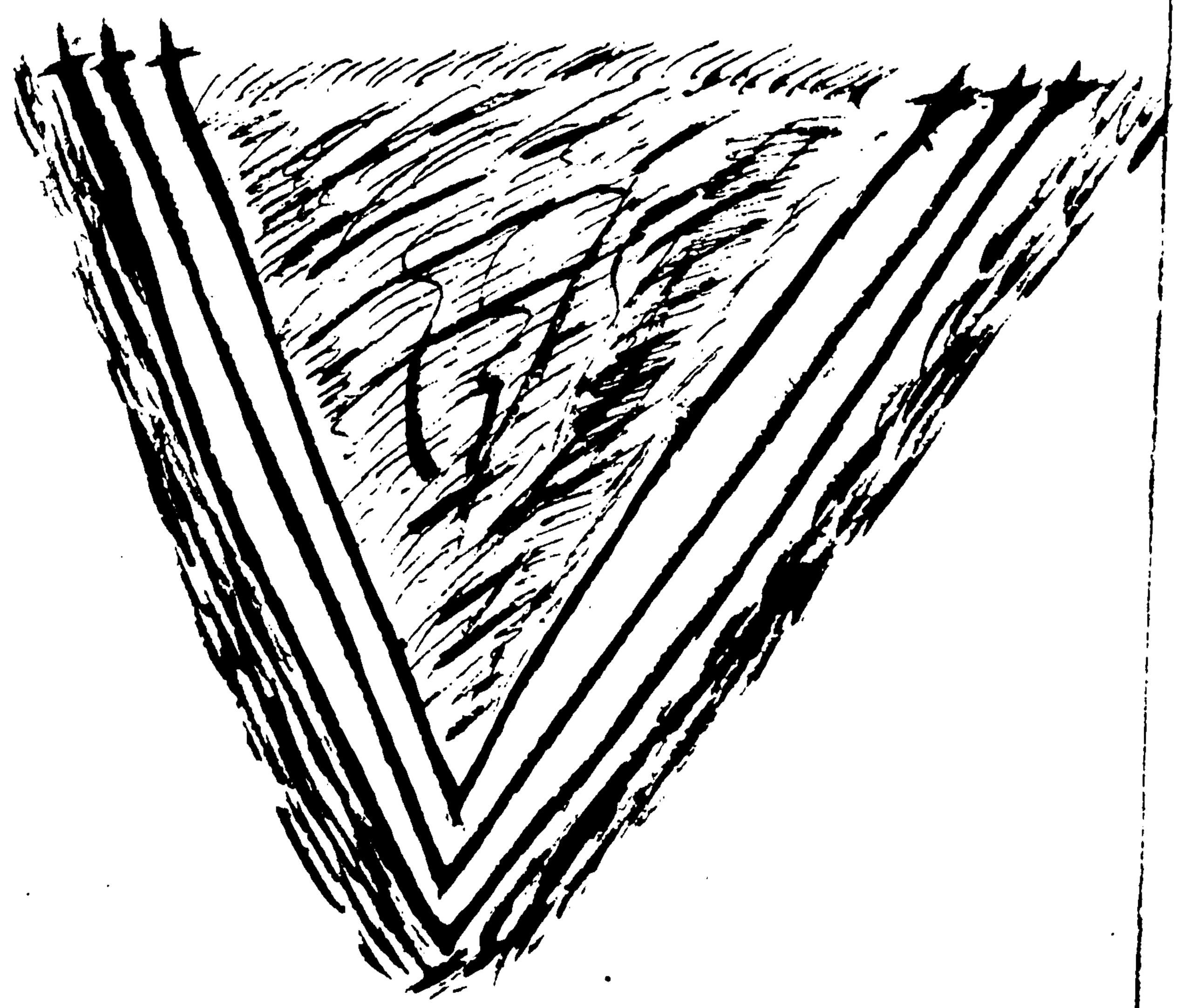
Angells.

Nota. /

Seene by H. G. and Jo. on the 14 daye of marche Ao De 1567, at the sonn sett, or a little after, I knowe not perfectly, it was aboute 7 of the clocke / First I, and my [illegible] sawe a wonderfull fyre in the west, [illegible] came agayne / There apered [illegible] with hym [illegible] well And from them there went a greate blacke cloude [illegible] which went from the west, by the north to the east pointe And in that cloud there came [illegible] number of [illegible] in the [illegible] where the first fyre was there was a greate quantitye that was marvelous red all [illegible] turned into gold; some [illegible] of the fyre went towarde the southe, for the [illegible] a greate miracle [illegible] to me and my [illegible] Also the fyre was marvelous greate and bright, and turned into gold as before. And sodainly [illegible] there was a greate blacke cloude [illegible] gathered into a [illegible] into the west and [illegible] into the [illegible] towarde the East being marvelously [illegible] with fyre having 6 sundry pointes as followeth /

14. Martij. 1567.

a fire



of blacke, hauing vnder the bundle on the southe syde, a [illegible] longe streike of gold, very bright, wch were inclosed wth greate fyre. And after the little streike there apered about them 2 greate bundles of golden streikes, wch stoode about the of the golden streikes, but the bundle y^t^ stoode vppermost was not so bright as y^t^ y^t^ stoode belowe. There was a greate blacke cloud betwene these 2 bundles, & about the topp of theis [illegible] there [illegible] a greate quantitye of greene [illegible] [illegible] betwene [illegible] the 6 blacke clouds [illegible] before there was a greate nomber of [illegible] of the [illegible] before [illegible] Also there apered on the southe [illegible] the [illegible] bundle of gold [illegible] gold [illegible] w^th^ [illegible] Angells standing about [illegible] [illegible]

[illegible]

These dogs had little leggs and greate brode feete like vnto horses / All wch things apered to vs wth in one houres space / And when I went from the place, all things vanished awaye. /

The Angels saide vnto H. G. y^t^ he shoulde feare nothing. ss.
And y^t^ he had a good servante of Solomon, whose counsell he shoulde followe; for he woulde advise him for the best. And that he shoulde vse, whom Solomon appointed him; for he was not to doe nothing to his hinderance / And that they woulde apeare to him in the element when he woulde; And that they woulde teache
ss. him all artes, and howe to make [illegible] /

Salomons servant to H. G.

Nota. /

(Ars notoria inspirata.)

I and my [illegible] sawe the 15. daye of Marche A^o^ 1567 betwene 9. and 10. in the morning, as followethe. / 15. Martij 1567.

glimses / First .2. glimses of white, wch passed very sodaynly away before vs on the grounde / Then there apeared in the grounde a graye conye, wch stoode still & loked vppon vs / Also there was trowling on the grounde, 2. greate blacke [illegible] ioyned together, w^th^out any body, haled by the grounde; wch sodainly went into the grounde to o^r^ sighte. / grey conye. wings.

Also there did apeare a greate nomber of little things like little mightes of the starre wch daunsed, & [illegible] a good [illegible] [illegible] rounde about vs, saving on the left side. /

Also there came a little birde [illegible] flying [illegible] before [illegible] on the left hande [illegible] And [illegible] the southe [illegible] north [illegible] towarde the north [illegible] [illegible] on the [illegible] side [illegible]

Nota.

[illegible]

[illegible] fleshe blood & bon [illegible]

[illegible] long necke & long [illegible]

Also .4. other blacke byrdes, comming out of the west, toward the East, having long necke, & longe tayles, wth greate feete, as big as there bodyes. /

Also the same .2. other byrdes fro the west, toward the East, wth greate winge, & long tayles, wch came one, on our right side, having noe heades /

All the rest that we sawe at this tyme, came on the left syde. /

a Larke or fyer — Also there came a larke from the East toward the west, wch flew very [illegible] highe, & came somwhat neare us, before our face, on the left hand of us, somtyme as yt were hyminge in the aire, & somtyme more fluttering, being continually in a low side [illegible] of us. And after that he had thus flyed a prety while, he came downe to the grounde, before our face mervelous swiftly, seming redy red, And soe crepte into the grounde, out of our sighte, being like a little red cole, at his falling. /

dog — And as I came homeward, then I sawe a greate brended dog, comming toward me, And then I turned my horse, And my horse turned his horse also / And galoped toward him, And when I mett him, he would neither have [illegible] stoppinge, And my horse [illegible]. And then I said to him, O thou wicked & rebellious spirit, I charge the to stand, And for all that, he would neither have come neere me / And then I sayd, O thou wicked & rebellious spirite, I had conjured thee, [illegible] wth words I drewe out my dagger & cast toward him; And then he ran away

cast hys dagger at hym. — & sodainly vanished out of my sight, I knew not howe. /

All these dogs, byrdes & [illegible] were [illegible] at the [illegible] and [illegible] [illegible] spirits, as I after proved [illegible] the spirit of Solomon.

[illegible]

[illegible]

Visions.

Nota. / Ao Di. 1567. /

Ravens. *Salomon.* — Also the .17. of March, somwhat before .4. of the clock at after noone there apeared .2. marvelous greate Ravens, standing on the grounde, And H.G. being willed by Solomon to speake to them one of the same flying over him, & soe flew towarde the southwest, And whilst H.G. and his brother did beholde them the other flewe away. but wth much calling they went wth the east, & divided them selves in .3. crowes & came, & fell downe by them, & being soe commanded, did staye & speake these words that they did first apere like Ravens, and afterward devided them selves into .3. crowes, because they might not knowe them / And said further, that they had faire bokes wch they not name in keeping wch H.G. must have, & also have us in rule, wch they are bothe to do / And H.G. is appointed to name that we had none agreable wisheing the more sorye we are for yt, & thes were there words. /

Bookes in keping. *H.G. gave Mr. and they had none a great whyle.*

Also there apeared, halfe an howre before .5. a white man in the aire, in the northwest, having .4. fingers in his right hande & a thombe, but he had but .3. fingers in his left hand and a thombe; his garmente were of white lynnen clothe very large. /

And at the same tyme, there apeared towarde the west [illegible] in the [illegible] also a greate [illegible] of [illegible] / [illegible]

And about [illegible] of the clock [illegible] [illegible]

[illegible] [illegible] the spirit of [illegible]

[illegible] [illegible] [illegible] bookes [illegible]

[illegible] [illegible] [illegible]

Nota

[illegible]

[illegible] Lucas insta omnium Magorum

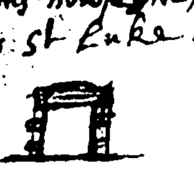
Salomon and Jobe fell on their knees before Luke.

Bleath played the wyce.

whensoever I would have them / And I having the spirit of Solomon, & the spirite of Jobe before / Then both fell on theire knees to Luke when they sawe them / And the wicked spirit Bleath ran continually away, from one place to another, rownde about the stone as fast as might be /

Nota /

A booke fro Salomons howse, wrytten by St Luke.



On the 6. day of Aprill, Ao 1567 my boy went to Solomons howse in the morning, & came home to me againe aboute 9. of the clocke in the forenone, And brought me fro thence a booke, written by St Luke the Evangelist /

His principal Autors, Salomon. Job. S. Luke. Bacon. Agrippa.

S. Lukes Gospell: Petite, et dabitur vobis: quærite, et invenietis: pulsate, et aperietur vobis. Si ille perseveraverit pulsans; et si non dabit illi, quod amicus ejus sit; propter improbitatem tamen ejus, surget, et dabit illi.

S. Johns Gospell: Amen, amen dico vobis, siquid petieritis patrem in nomine meo, dabit vobis. Petite, et accipietis: ut gaudium vestrum sit plenum.

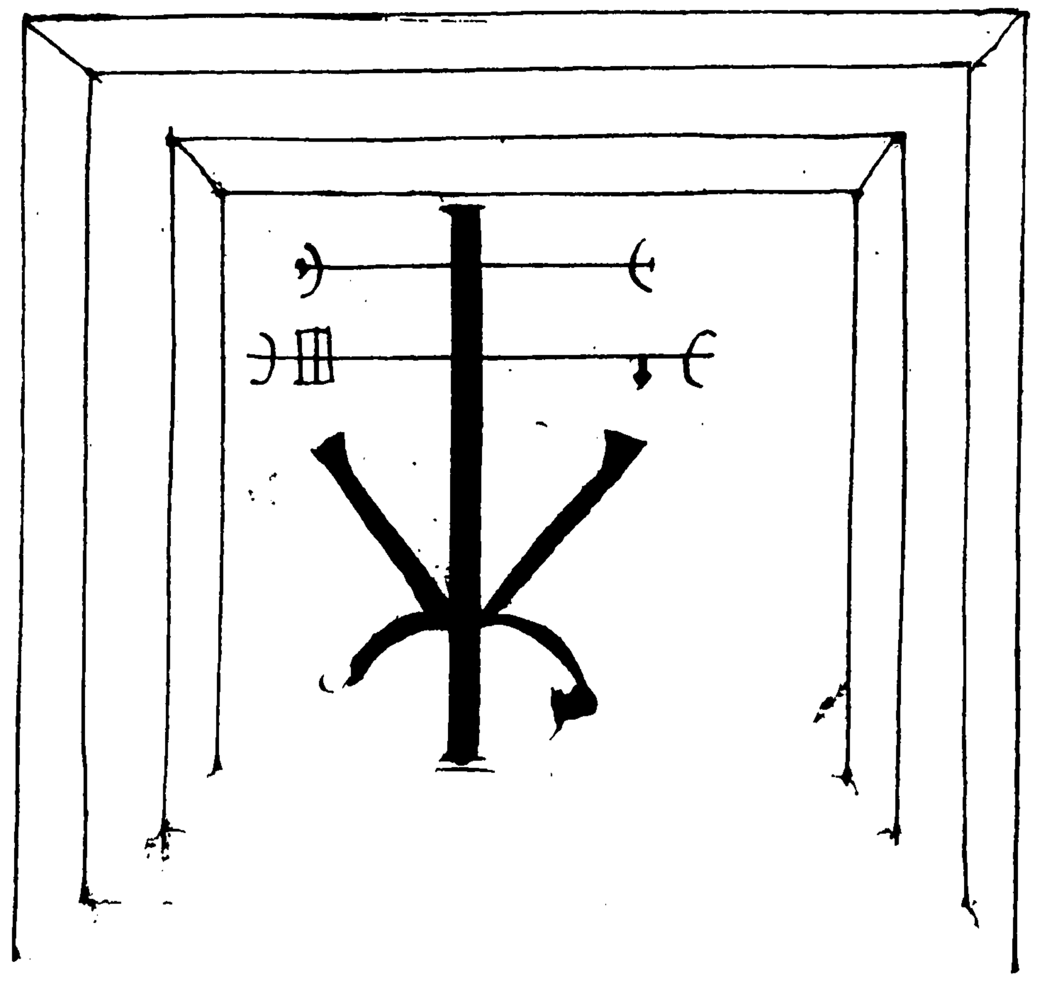
Those two Gospells; with the 7 Psalmes, the Letany, & De profundis; commonly read of those Salomonical Artistes in their greatest Experiments.

[illegible]

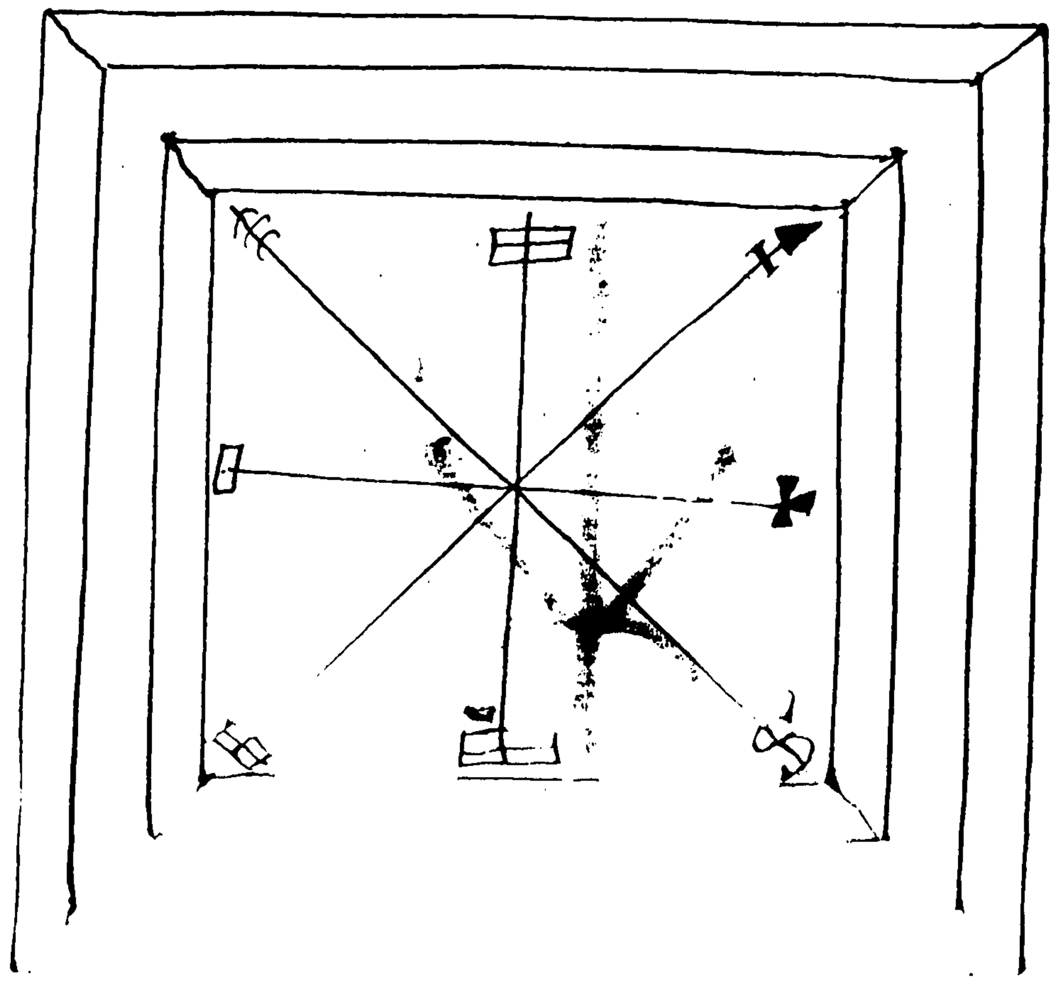
For theft to bring againe
Raguell & Vriel.

Pro amore
Almazim & Elicona

Asazel, Rathan, Obrian.



[illegible] sanguinem & omne, dolorem mitigat, [illegible] gladium non [illegible]
omnium Daemonum pugna defendit.



1. Gomory dux fortis & potens, apparet vt mulier pulcherrima, ac ducali cingitur corona, in Camelo equitans, bene & vere respondet de praeteritis, praesentibus & futuris & occultis thesauris vbi latent, conciliat amorem mulierum & maxime puellarum, imperat Legionibus viginti sex.

2. Zagar magnus praeses & rex, vt Taurus prodit cum alis & modum Gryphis, sed assumpta hominis forma, hominem ingeniosum reddit, transmutat cuncta metallorum genera in monetam illius ditionis, & aquam in vinum, & praeest 33bus Legionibus.

3. Sytry alias Bytru, magnus princeps, Leopardi facie apparens, habensque alias quasi Gryphis: quando autem humanam assumit formam, valde pulcher videtur, hominem incendit mulieris amore mulierem vicissim alterius desiderio incitat: Jussus libenter secreta foeminarum detegit, eas ridens, ludificansque vt se luxuriose nudent; praeest Legionibus 60.

4. Eligor alias Abigor, Dux magnus vt miles apparet de occultis respondet & bellis, futura scit, & gratiam apud omnes Dnos militibus conciliat, praeest Legionibus 60.

5 Purson alias Curson, magnus rex prodit, vt homo facie leonina, callet praeterita, praesentia & futura scit. aperit occulta, thesauros detegit, familiares parit optimos, praeest Legionibus 22.

6 Vual dux magnus & fortis, conspicitur vt Dromedarius magnus & terribilis, at in humana forma sonat linguam Egiptiacam graviter: hic prae caeteris amorem maxime mulierum conciliat. Inde novit praeterita, praesentia & futura gratiamque confert amicorum & inimicorum.

7. Scor can bring money is true to ye comaundements of any Exorcist, he appeareth like a swanne

8. Algor can tell of all secret things, & give love & favour to all great persons he appeareth like a faire knight.

9. Sefon can tell of things past present & to come, & hath power to show thee where treasure is hidden, & maketh thee familiar wth every man he appeareth in the likenesse of a man.

These three last recited are vnder Oriens king of the East.

10. Partas when he receiveth the shape of a man; can tell ye vertues of herbs & stones, make invisible & spoken, restore sight which is lost, & shew the place of treasure & secretts.

11 Gamor when he doth receive mans shape can mervaylously enforme to have ye favours of great persons & shewth of any treasure that is hid which any spirit keepeth.

These are vnder Amaimon kinge of ye south.

Vmbra can give dignity & familiarity & tell all things to come he can convey money from place to place if thou bid him he is very true, he commeth like a Gyant

Anaboth he hath power to make thee mervaylous cunning in Negromancy & to shew of all treasure & to tell who keepeth it & if he of be of the North he will drive him away, also he can tell thee of any strange things thou canst ask him he commeth like an Armed knight.

These are vnder Egin king of ye north

Regula vtilissima [illegible] Magicam

[illegible] operatio debet esse [illegible] vt confessus & [illegible] debet [illegible] assignatis [illegible] & [illegible] communicatus [illegible] & pentaculis & sunt haec omnia rite & benedictum a Sacerdote [illegible] plenam vestem & pentaculis [illegible] fumigationes, alius librum, alius vestem & [illegible] consecrata [illegible] discipulis [illegible] ignem & fumigationes [illegible] in medio gladij scribatur pentaculis, magister [illegible] gladium [illegible] dicatur missa 3 [illegible] Letania, & discipulis respondeant Agla [illegible] alio latere [illegible] loco [illegible] hujus libri [illegible] Circulus factus de pergamena fixus in terram confectus [illegible] aspergatur aqua benedicta & dicito Asperges me Dne hyssopo & mundabor, lavabis me & super nivem dealbabor.

Magister [illegible] castitate & abstinentia [illegible] mundis vestibus indutus [illegible] suffumigijs & rebus [illegible] ante [illegible] operationis [illegible] mundi [illegible] necessarijs ingreditur circulum & [illegible] quattuor mundi partibus [illegible] dicat:

O Michael Gabriel Samuel Raphael Sachiel Anael & Castiel Angeli, omnes [illegible] Angelos Dei meae petitioni & mihi in meis [illegible] auxilium [illegible] per hos igitur Angelos [illegible] per [illegible] spus quos invocare exorcizare & constringere intendo [illegible] & haec tria nomina secreta, Agla, On, Hagios o theos Ischyros athanatos, paracletus, alpha & ω. El & Tetragrammaton quod dedit debent adimplere quod cupio.

Oratio ad Deum quae dici debet [illegible] quattuor mundi partibus [illegible]

Amorule, Tancha, Latisten, Rabus, Tancha Latisten, Escha, Aladia, Alpha [illegible] Onston

Oriston. Oriston, Adonay, Clementissime pater mi cælestis miserere mei licet peccatoris, clarifica in me hodierno die, licet indigno filio tuo, potentiæ tuæ brachium contra hos spiritus pertinacissimos, ut ego, te volente, factus tuorum divinorum operum contemplator, possim illustrari omni sapientia, & semper glorificare & adorare nomen tuum, suppliciter [illegible] te & invoco, ut tuo iudicio, hi spiritus quos invoco, convicti & constricti veniant [illegible] dent vera responsa de quibus eos interrogavero, dent q[ue], & deferant nobis ea quæ per me vel nos præcipientur eis, non nocentes alicui creaturæ non lædentes, non fremontes, nec me sociosque meos vel aliam ullam creaturam lædentes & neminem terrentes, sed petitionibus meis in omnibus quæ præcipiam eis sint [illegible]

Tunc stans in medio circuli teneat manu propre pentaculum and dicat

Per pentaculum Salomonis advocati dent mihi responsum verum.

Baralanensis. Baldachiensis, Paumachiæ & Apologiæ sedes per Reges potestatesque magnanimas ac principes prepotentes, Genio, Liachidæ, ministri Tartareæ [illegible] primus hic princeps Apologiæ sedis nono cohorte. Ego vos invoco & invocando vos conjuro superna maiestati virtute munitus potenter impero, & per eum qui dixit & factum est & cui obediunt omnes creaturæ, & per hoc nomen ineffabile Tetragrammaton יהוה Jehovah in quo est plasmatum omne seculum, quo audito elementa corruunt, aer concutitur, mare retrograditur, ignis extinguitur, terra tremit, omnesque exercitus cælestium, terrestrium & infernorum tremunt, turbantur, & corruunt, quatenus cito, & sine mora & omni occasione remota ab universis partibus mundi veniatis & rationabiliter de omnibus quæcunque interrogavero respondeatis vos, & pacifice visibiles & affabiles nunc & sine mora manifestantes quod cupimus, conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usque ad finem & intentionem meam, visibiles nobis & affabiles clara voce, nobis intelligibili & sine omni ambiguitate. f.

Si quando appareat vel ad hanc vel ad aliam Conjurationem Magister adhibens manum pentaculo dicat.

Fugiat hinc iniquitas vestra, virtute vexilli Dei, ecce pentaculum Salomonis quod ante vestram adduxi præsentiam, ecce præsentiam Exorcizatoris in medio Exorcismi, qui est optime a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat, venite igitur cum omni festinatione in virtute nominum istorum Aye Saraye, Aye Saraye, Aye Saraye ne differatis venire per nomina æterna Dei vivi & veri Eloy, Archyma, Rabur & per hoc præsens pentaculum, quod super vos potenter imperat, & per virtutem cælestium spirituum, dominorum vestrorum & per personam exorcizatoris, conjurati festinate venire & obedire præceptori vestro qui vocatur Octinomos quid tardatis? quid moramini? quid facitis? properate vos & obedite [illegible] vestro in nomine Domini Bathat vel Vachat super Abrac ruens superveniens Abeor super Aberer.

Circumspice & ostende pentaculum dicendo:

Ecce conclusionem vestram nolite fieri inobedientes [illegible] apparuerunt [illegible]

Bene venientes spiritus [illegible] vocavi vos per illum cui omne genu flectitur cælestium, terrestrium & infernorum cuius in manu omnia regna Regum sunt nec est qui suæ contrarius possit esse maiestati quatenus constringo vos ut hic ante circulum visibiles affabiles, permaneatis tam diu [illegible] constantes, nec sine licentia mea recedatis per potentiam illius & virtutem [illegible] possunt terminum suum quem præterire non potest & lege illius potentiæ non pertransibit [illegible] Eius Dei filii altissimi Regis Domini qui cuncta creavit. Amen.

[illegible] & ad placitum eos licentia [illegible]

[illegible] patris + & filii + & spiritus sancti + Amen [illegible]

[illegible] vos & parati sitis venire vocati.

[illegible] inobedientia [illegible]

folio. 10

Aosel giver of treasure.
Acozes giver of gold & silver
Almazin & Elicoll.

By vertue of this blessed Sacrifice & of ye body & blood of our Lord Jesus xpt therin conteined I comand you & also any other spirit whatsoever at the calls of [illegible] which are conteyned in this booke to appeare visibly in this glasse in ye forme of a man without hurt of him in soule or body & there to stay untill thou be discharged & then & there to answear by true & certaine apparitions to him the said ( ) & by an audible voice to him ye said ( ) to resolue all such questions as are or shall be at any tyme or tymes proposed by him ye said ( ) & also to do all such deeds as he ye said ( ) comandeth ye or any of you to be done without delay or lett whatsoeuer. And likewise I by mine office & preisthood doe giue power to this booke & rules therin contayned to call ye or any of you, or any other spirit into this glasse in manner & forme followinge at the utterance of the said ( ) in nomine patris & filii, & spus sancti, beatæ virginis Mariæ, & omnium sanctorum. Amen. fiat. fiat. fiat.

To haue a spirit in a glasse to tell all things, & first to consecrate the glasse, take a cleane towell & lay ye glasse theron & say.

Omnipotens & sempiterne Deus adesto miseris nobis & magna tua pietate, adesto piis invocationibus nostris ut speculum istud in tuo nomine benedicatur + sanctificare + digneris & infundas super illud tuum spiritum benedictionis. Admitte nostræ humilitatis gratiarum actiones virtuti tuæ divinæ implorare effectum per xpm Dnm nrm. Amen.

Dne sancte pater omnipotens sempiterne Deus, qui invisibilis es, & potentia tua secreta intueris & mirabiliter operaris effectum, ecce nos licet miseros & gratia tua indignos, Dne ne deseras nos, sed precibus nris aures tuas inclines, ut hoc speculum sit tuo sancto nomine benedictum & per virtutem tuam sanctificationem accipiat & per eam fiat receptaculum, ad hoc quod agamus optamus, ut creaturas tuas Angelicas in sancto tuo nomine & ad præfatam speculationis & certificationis veritatem & scientiam perfectam invocare possimus, ut gratiam tuam ineffabilem sine ambiguitate vel dilatione quacunque nostris oculis visibiliter repræsentet, per Jesum xpm Dnm nrm. Amen.

Deus qui hoc speculum opere Mariæ virginis præparatum ad usum humani generis permisisti, diffunde omnem tuam in effigiem istius speculi multiplica gratiam tuam & impetu [illegible] ut veritatem maiestatis tuæ comprehendat ut per hoc speculum tuo nos invocantes lætifica, ut ad nostram procurationem [illegible] & sanctificatione arcana tua claritatis lumine, [illegible] quos in nominis tui virtute invocare conceptum) Angelos tuos veridicos infundas, quos in nominis tui virtute invocare [illegible] Procul ergo Dne Deus ab hoc intendimus, propter absolutam tuam misericordiam: Procul ergo Dne Deus ab hoc speculo benedicto, omnis spus immundus discedat, procul nequitia diabolica fraudes & deceptiones abscedant, sit hoc speculum ab omni fallacia & dolo immune, sitque divino tuo lumine circumseptum, ut dubia & incerta in eo declarentur et angelos tuos reservans occulta & ignota clarissime manifestet, et omnis homo in hoc speculo inspiciens operetur in eo spiritus sanctus & in eo persistat, ut certificationem de quæsitis efficacem assequatur. Vade benedictus [illegible] dico te speculum per Deum verum + per Deum sanctum + per Deum [illegible] quem specialem potentiam & virtutem suscipias & retineas ad omnia ad quæ Dns te in [illegible] ista benedixit per Jesum xpm filium suum & Dominum nrm qui te ab omni diabolica illusione omnino præstruat, ut veritatem nobis semper demonstres [illegible] Tu Deus omnipotens invocationibus nris clemens adesto, & [illegible] speculum de cælesti harmonia [illegible] benignitatem tuam infunde in hoc speculum, ut benedictionem [illegible] reddat efficacem,

After this put 5 drops of hallowed oyle in five places of ye glasse in a Crosse, & say as followeth

[illegible] hoc speculum virtus spus sancti, [illegible] ut spus Exorcizationis impleret, & [illegible] effectum [illegible] ut dubia omnia & occulta reddantur perfecta & certa ut se imperator gaudeat per xpm Dnm qui vivis & imperas in secula seculorum. Amen

After draw the 5 drops togather & s[ay],

[illegible] hoc speculum [illegible] quod habeat perfectam potestatem ad demonstrandum [illegible] In nomine patris + & filii + & spus sancti + Amen.

After this make a sufflation & say

Per [illegible] sufflationem descendat in hoc speculum virtus [illegible] ha repræsentanda ut spus exorcizationis impleret & [illegible] dubia omnia & occulta reddantur perfecta & certa, ut se [illegible] gaudeat per xpm Dnm qui vivis & imperas in secula seculorum. Amen
And after that wash ye glasse & rubb it wth ye crums of bread & put ye crums into ye fire & so ye sufflation is made, then gladly he will appeare & answeare to thy asking, then stay before the glasse. Ne [illegible], [illegible] Normay in [illegible] conjuro.

Coniuro te Essleracon p nomen Belfalt p fantasmata cauta per Coruelon [illegible] magnam, p Sufflentiam maximam, p Sctam Mariam matrem Dnj nrj Jesu Xpi summa virgine nati, per beatam Mariam Magdalenam, p beatam Margaretam p caput Scti Joannis Baptista, Per Petru & Paulu, p virtutem Dnj nrj Jesu Xpi in isto Speculo continuo ad omnia rogata respondeas.

After that you shall [illegible] one saying mouth to mouth, & shewing all that you will desyre, Take cleane mirhe or mirrhor & virgine parchment & wrap ye glasse therin, & write these words in the parchment Ismenly: Lis Creby.

Infunde Sanguinem in Centru circuli.

For an ætheriall Spirit, leua oculos sursu, & dic Eragaste Phiastos, horonostiron, monospolos, polomonos, didracon, ephemeron, Hierarchias Angelicas, dic ter & amplius si necesse fuerit. / If they be infernall, vide deorsu /.

O tu Spus N. coniuro te p oes sanctas beatoru Spuu hierarchias, p Cherubin & Seraphin, p thronos & dominationes, potestates & principatus: Coniuro te iterum atq iteru O N. per illuminationes varias cælestiu hierarchiaru oium, p excellentiam amoris Seraphin, p excellentiam scientiæ Cherubin, p excellentiam virtutis dominandi dominationu, p excellentiam ordinandi Potestatu, p excellentias præsidentiæ Principatuu, p excellentias fortitudinis virtutu, p excellentias summam nunciandi Archangeloru. Coniuro atq mando tibi o N. iteru atq iteru p excellentias exhibitionis obsequij Angeloru, per oium sctoru Angeloru cognitionem, & eoru permanentias in bono, & p oes cæteras virtutes Angeloru & Archangeloru, ut statim festines ad obtemperandum nobis in ijs quæ statuimus te rogare. Coniuro te p sctu & terribile mysterium sacroru nominu diuinæ optimæ maximæ maiestatis, p sctu (inquam) & terribile sancti creatoris bonis, terribile malis, p iustitias, sancta angelis in Cœli gloria, terribile in tormentis inferni. Ego minister diuinæ maiestatis indignus coniuro te, p N. p lauacru Baptismatis & pretiosum sanguinem Redemptoris Dnj nrj Jesu Xpi ut statim ad nostram præsentias, & ~~apparens~~ appareas manifeste mihi Socijsq meis in pulchra & humana forma, paratus pacifice, humiliter & modeste ad respondendu ad interrogata nra. Coniuro te (inquam) N. p incomprehensibile nomen Schem hamphoras + quod pura fiat, summe simpliciu essentias Dej. Coniuro te N. p Sanctu nomen Eloha + Coniuro te p nomen Ab + p nomen Bar + p nomen veruachanadoz + ut festines mihi Socijsq meis apparere in hoc speculo modo prædicto. Coniuro te N. in noie ineffabili Jehouah + Coniuro te in noie indicibili Heil + impero & coniuro te in noie Haiahouehesche + in noie El Saboath + Ayla + Adonay + Coniuro te p virtutem noiu Cados + Dei sancti sanctoru, Coniuro, impero, atq præcipio tibi N. per virtutem noie Sciaday + coniuro te N. in virtute noie Dej Alpha & ω + & in virtute noie Dei Agios & yschyros + Coniuro te N. in virtute noie Dei Otheos & Athanatos + Coniuro te (inquam) per omnia hæc noia Dej scilicet Schem hamphoras + Eloha + Ab + Bar + Ruachanadoz + Jehoua + Tetragrammaton + Sciaday + Alpha & omega + Agios yschyros + Otheos Athanatos + ut oi mora posthabita sine læsione aiæ aut corporis mei, Sociorumq meoru, [illegible] in pulchra & humana forma in hoc Speculo te nobis ostendas & ad oia rogata nra vere & sincere sine fallacia & [illegible] & nunc & quandocunq te invocare placet respondeas. Coniuro te p patrem + p filiu + p Spum Sctum + p virginem Mariam matrem dej, per oes sanctos beatoru spirituu choros, p merita sanctoru omnia, per sanctos prophetas, p sanctos 12 discipulos Dnj nrj Jesu Xpi, p 4 sanctos Euangelistas, p oes sanctos innocentes, p oes sanctos Martyres, Confessores, Pontifices, sanctos doctores, per oes sanctos Abbates, monachos, Eremitas, Presbiteres, & Leuitas, p oes sanctas virgines & viduas ego (inquam) minister dej indignus, te N. Coniuro atq impero, ut non moram facias, sed festines ad [illegible] modo prædicto in oibus respondere ad rogata nra, quod si non feceris, aut nunc facere negligas, ignis, grando, nix, glacies, Spus [illegible] sint in partem Calicis tuj nunc & in perpetuu —— Surge, quid tardas? Surge inquam tu N. & veni ad inuocationem meam, atq ut citius [illegible] facias Coniuro te N. p simplicissimam veritatem Dej quæ nihil habet in se nisi se per [illegible] vnius sancti principij totius vniversi creatoris & rectoris: Coniuro te N. p [illegible] filiu qui a patre generatione procedit, p deu Spum sanctu a patre filioq [illegible] voluntatis procedentem, p vestigiu beatissimæ Trinitatis quæ lucet in Creatis, p trium personaru equalitatem p infinitatem Dej, & p oia noia [illegible] Dej, essentialia, substantiua, adiectiua, personalia, notionalia, Symbolica & mystica sicut Eus, quod est Deus, creator, bonus, æternus, immensus, pater, filius & Spus Sanctus, paternitas, filiatio, innascibilitas, Leo, vitulus, agnus, suauis, dulcis & dilectus, & p oia alia quæ in sacra cantuq Scriptura Coniuro te N. ut statim appareas & ostendas nobis in [illegible] te petemus, Surge, Surge, Surge N. & fiat, fiat in nomine patris + & filij + & Spus [illegible] + Amen. [illegible] quid tardas O N. Coniuro te p Apocalipsim Jesu Xpi quam dedit Deus, palam facere seruis suis quæ oportet fieri cito & signauit mittens p angelu suu Seruo suo Johanni qui testimonium perhibuit verbo Dej, & testimonium Jesu Xpi, [illegible]

quæcunq vidit, Te inquam Spum [illegible] inuoco, coniuro atq impero ut nunc & oibus temporibus horis & locis in[illegible] Socijs meis te inuocantibus sine mora festines apparere in humana forma sine læsione aut terrore nostri aut alterius creaturæ cuiuscunq, ad respondendu ad satisfaciendum in oibus quæ a te petere aut rogare statuimus aut statuerimus, Surge igitur N. veni & ostende te nobis quousq habeas nram licentiam discedendi, cur igitur tardaris adesse, te iteru atq iteru coniuro atq impero O N. p eu qui est testis fidelis, primogenitus mortuoru & princeps Regu terræ per omnia signa mirandi, terribiles voces, magna tonitrua & mysticas visiones, quas Sanctus Johannes vidit te N. coniuro p septem candelabra aurea, et p eu qui dixit, Noli timere ego sum primus & nouissimus, & viuus & fui mortuus, & ecce sum viuens in sæcula sæculoru, & habeo claues mortis & inferni, Inuoco atq coniuro te N. ut in hoc Speculo in humana forma appareas & ostendas nobis voce audibili & intelligibili rogata nra, atq ut hoc facias sine mora coniuro te p 24 sedilia quæ erant in circuitu sedis ante Throni, p 7 Lampades ante Thronu, p verba quæ incessanter dicebant, viz. Sanctus, Sanctus, Sanctus Dns omnipotens qui est, qui erat, & qui venturus est, coniuro te insurgo in te atq impero tibi p Librum qui scriptus erat intus & foris signatum sigillis septem, & angelu clamantem voce magna & dicentem, quis est dignus aperire Libru & soluere signacula eius, & p planctu beati Johannis Bapt quia nemo inuentus est aperire Librum. Coniuro te N. p agnu tanquam occisu in medio animaliu, Coniuro te N. per cythares & aureas phialas plenas odoramentoru, coniuro te p vocem multoru Angeloru, multoru in circuitu throni, Coniuro te N. p apertionem quam fecit Angelus vnius de septem sigillis, & per apertionem secundi sigilli, & p vocem secundi animalis dicentis veni & vide, te inuoco atq coniuro N. ut statim venias ut te videamus apparentem & manentem in hoc speculo, donec habeas licentias a nobis discedendi, in humana forma paratu obedire nobis in oibus Coniuro te p apertionem omnium sigilloru, p tonitrua, p voces, p fulgura, p terræ motus qui facti fuere ad demissionem aureæ thuribuli in terram. Coniuro te N. p angelu descendentem de cælo amictu nube, habentem faciem tanquam Solis. Coniuro te N. p librum quem Sctus Joannis accepit de manu angeli: Coniuro te N. p Libru altam vocem tubæ Septimi Angeli, ad ~~Coniuro~~ quæ factæ sunt voces in Cælo dicentes, factu est regnu huius mundi Dnj nrj & Xpi eius & regnabit in sæcula sæculoru. Coniuro te N. p mulierem sole vestitam quæ apparuit in Cælo, Lunam habentem sub pedibus eius & in capite coronam stellaru duodecim: Coniuro te N. p prælium magnu factu in Cælo, p archangelu Michaelem cum socijs meis, & antiquu Draconem, p centu quadraginta quatuor habentes nomen ipsoru & patru ipsoru scriptu in frontibus suis, Coniuro te p similem filio hominis super candidam nubem sedentem: Coniuro te p Angelu descendentem de Cælo & habentem potestatem magnam, p vocem quasi turbaru multaru dicentem Alleluia Alleluia. Coniuro te N. p Angelum stantem in Sole clamantem voce magna oibus Auibus, p thronu magnu candidu & per sedentem sup eu, & p Angelu descendentem de Cælo clauem Abyssi habentem & catenam magnam, qui & apprehendit Draconem, serpentem magnu antiquu, & ligauit p annos mille & misit & clausit illu in Abyssu: Coniuro te N. p sanctam ciuitatem Hierusalem & p fundamentu muri Ciuitatis prædictæ cuius primu erat Jaspis, secundu Saphirus, 3m Chalcedonius, 4tu Smaragdinus &c. p [illegible] omnia prædictæ Reuelationis miranda mysteria te inuoco, te Coniuro atq impero ut non moram facias quin paratus festines vere & pacifice ad respondendu nobis, & ad satisfaciendu ea, quæ tibi in mandatis dabimus. Surge igitur, Surge N. Surge, & veni, & appare nobis in noie patris + & filij + & Spus sancti + Amen fiat fiat fiat.

Quid stas, quid stas N. Surge & tu N. Coniuro te p eu qui erat qui est, & qui venturus est qui creauit & redemit nos suo sanguine pretiosissimo, Coniuro te N. p Crucem, mortem, sepulturam & resurrectionem suam. Coniuro te obstinate N. p eu qui hic præsens est & vbiq qui dixit vbi fuerint duo vel tres in nomine meo congregati ibi in medio eoru ego sum, & p nomen eiusdem Dnj nrj Jesu Xpi & p sacratissimum corpus reale & realiter præsens in Eucharistia & p pretiosissima sanguinem quem effudit pro salute omnium quod non audeas tardare sed venias paratissimus obedire nobis in noie patris + & filij + & Spus sancti + Amen fiat, fiat, fiat.

Ostende Sacramentu +

Audi o tu rebellis Spus N. admoneo te coniuro te, atq præcipio tibi, p ipsu inquam te cunnire qui propter nos in terram discendit & ab Angelo fuit nominatus, & a Spu Scto incarnatus, ex virgine Mariæ natus, creauit ætate sapientia, in duodecimo anno ætatis suæ venit in Templu & sedens in medio Doctoru sapienter interrogabat eos. Inuoco atq Coniuro te O Spus N. p illu qui a Joanne Bapt. in Jordanis fluuine fuit baptizatus, & a Diabolo tentatus, venundatus & traditus a discipulo suo Juda, captus & illusus, flagellatus, cibatus, felle, potatus aceto, vinctus & spinis coronatus, vestibus expoliatus, super cuius vestes sortem miserunt Coniuro te N. p illu qui crucifixus, mortuus & sepultus fuit & tertio die resurrexit a mortuis, ascendit in Cœlum sedit ad dextram Dej patris, & inde venturus est iudicare viuos & mortuos & sæculu p ignem ut statim venias & nec me, nec astantes nec aliqua creatura offendas. Coniuro te N. p ipsu quem Gabriel angelus nunciauit in vtero Beatæ virginis Mariæ venturu et Elizabeth mater Johannis salutauit, p ipsu Jesu in cuius nomine omne genu flectitur cælestiu, terrestriu & infernoru te inquam coniuro inquam ut de quocunq (?) te interrogauero, et dicas & indices mihi veritatem, & hoc te facere Coniuro O N. p stellam cuius signu in Cælis apparuit, p ipsu quem pastores viderunt & Magi adorauerunt, quem Angeli & archangeli collaudant ut statim appareas in hoc Speculo. Coniuro te N. per ipsum cuius nomen est Jesus Nazarenus ut statim venias & appareas mihi pacifice, per ipsum te coniuro, cuius ortu Angeli collaudantes cantauerunt dicentes, Gloria in excelsis Deo. Coniuro te N. p ipsum quem Herodes interficere voluit & non potuit, cuius in ortu, stella de Cœlo apparuit, Coniuro te N. p ipsum Magi ab oriente venientes, auru thus, & mirrha offerentes adorauerunt, quem Herodes interficere voluit & non potuit, p ipsu p quo Sancti Martyres interfecti sunt, p illu te coniuro qui cum matre fugit in Ægiptu, & p eu qui in Cana Gallilææ, aquam vinu conuertit, p hæc oia & cætera quæcunq nominari possunt te coniuro N. ut non cesses quin venias ad respondendum nobis vere, pacifice & sincere de quibus te interrogauero vel interrogare constituimus, quod explicare nequimus.

Coniuro te N. p nomen Dej sctissimu magnu & fortissimu, quod est Tetragrammaton. Coniuro te omnes linguæ vocantes, & nec meus, nec [illegible], quod est Adonay. Coniuro te N. p nomen Dej quod est Alpha & ω. Coniuro te p nomen Dej quod est [illegible]. Coniuro te N. p patrem filiu & Spum Sctum. Coniuro te p illam quæ Xpm lactauit & in vtero gestauit. Coniuro te N. p Sctum Michaelem Archangelum qui nunciauit beatæ Mariæ virgini aduentu Dnj nrj Jesu Xpi. Coniuro te p Sanctu Raphaelem

Raphaelem qui Tobiam & [illegible] custodiuit, Coniuro te per omnes sanctos Angelos & Archangelos Thronos, Dominationes, principatus, potestates, virtutes, per Seraphin & Cherubin, qui [illegible] non cessant clamare vna voce dicentes Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Sabaoth. Coniuro te N. per omnes orationes Patriarcharum & merita prophetarum, suffragia Apostolorum victorias martyrum, fidem Confessorum, deprecationem virginum, per intercessionem omnium sanctorum & sanctarum Dei, vt statim appareas nobis, & quanto tardius venias, tanto maius tibi supplicium crescat, quia non me [illegible] contemnis, sed eum cuius authoritate mihi [illegible] qui est Dominator viuorum & mortuorum. Coniuro te N. per ista sancta nomina Dei ad praecepta mea statim vt venias sine laesione vel terrore alicuius creaturae & maneas in pulchra & humana forma donec te licentiauero discedere, & hoc te facere coniuro O N. per ista sancta nomina Dei, El + Eloy + Adonay + Saday + Sabaoth +

ysckyros. Emanuel + Tetragrammaton + α & ω + principium & finis Agios + yschiros + Otheos + Athanatos + Agla + Jehoua + homousion + ya + Jesus + Christus + Messias + Eloa + Elyse + Iterum te coniuro O N. per deum viuum + & per deum verum + per deum sanctum + per patrem + per filium + & spiritum sanctum + per beatam Mariam virginem & per totam caelestem Curiam, & per omnia in quibus in nomine Jesu cogi potes vt [illegible] manifestas te nobis & pacifice Idiomate nostro audibili, & nobis voce intelligibili vere & sincere respondeas de quacunque re te interrogauerimus & nunc & omnibus locis & horis quoties te inuocauerimus fiat in nomine patris & filij & spiritus sancti Amen.

Coniuro te N. scelleratissime & obstinate, per illud formidabile & terribile Judicium, quod faciet Dominus noster Jesus Christus, ante quod praeibunt terrae motus, [illegible] obscuratio solis, conuersio lunae in sanguinem & caetera omnia quae ventura sunt ante vltimam sententiam tuae damnationis infelicissimae (nisi obedias iam meae authoritati) in quo ipse reddet vnicuique iuxta opera sua. Quo vultu! qua facie igitur audebis comparere ante tribunal Christi quando audies illam formidabilem vocem clamantem surgite mortui venite ad iudicium. O tu N. miserrime quo nulla creatura miserior erit vel propter obstinaciam tuam, vel impudentior si non nostrae inuocationi sed sine qui pependit in ligno resistas. Tum dices miserrime N. vtinam liceret tibi abscondere te cum principibus, regibus, diuitibus & omnibus seruis Diaboli in speluncis petrarum, & dicere in montibus, cadite super nos & abscondite nos a facie sedentis super throno & ab ira agni, quoniam superueniet dies magnus irae ipsorum, sed tu [illegible] N. crede mihi non erit tempus differendi, ergo N. Coniuro & inuoco te, vt non differas quin festinus appareas nobis modo praedicto paratus vere & sincere respondere ad omnia, quia si differas detrudeiris in stagnum ignis & sulphuris, vbi recipies vicem omnium malorum, qui sunt, fuerunt, aut erunt rebelles contra authoritatem Christi Domini nostri, ecclesiae, aut ministrorum eius. Te igitur N. Exorcizo, inuoco, cogo et constringo, & tibi in virtute Dei patris + & filij + & spiritus sancti + praecipio, impero mando quod statim & immediate omni mora posthabita mihi causas declares sine fallacia [illegible] non apparuisti nobis, & ita certe sicut in principio erat verbum & verbum erat apud Deum & deus erat verbum, & hoc erat in principio apud Deum, & omnia per ipsum facta sunt, & sine ipso factum est nihil, & sicut praedictum Dei verbum caro (id est homo) factum est & habitauit in hunc mundum verus Deus verus homo verus Christus, vna persona praedicans euangelium salutis, & sicut ipse Christus [illegible] factus est deo patri obediens vsque ad mortem & mortem Crucis, & sicut omnia ista verba sunt vera. Ita te Coniuro O N. virtute ipsorum vt nullo modo taceas [illegible] quin immediate omni mora posthabita dicas causam quare hactenus non apparuisti nobis, alioquin in virtute Domini nostri Jesu Christi Nazareni crucifixi, & per virtutem sanctorum omnium te in stagnum ignis & sulphuris sine mora spe redemptionis praecipito & aeternaliter condemno. Amen.

Quid cessas O N. Coniuro te N. nefandissime per potentissimum & [illegible] tissimum Deum per fortem, admirabilem per excelsum inaestimabilem, & inuisibilem Deum & per haec sanctissima nomina Dei omnipotentis, & per virtutem ipsorum tibi impero [illegible] Tetragrammaton + Helo, m + Adonay + Emanuel + Messias + Agios + Otheos + ysckyros + Sabaoth + Adonay + Rex + Legifer + pater + Magister + principium + verbum + homousion + alpha + omega + Imago + sapientia + via + ostium + vita + stella matutina + [illegible] + petra + [illegible] + virtus + primogenitus + altissimus + agnus + Ouis + Sponsus + primus + nouissimus + Creator + redemptor + pastor + splendor + praeceptor + Sol + flos + sacerdos + pontifex + veritas + Charitas + vnigenitus + fons + paracletus + mediator + Jesus + Dominus + Deus + omnipotens + aeternus + & in virtute & per virtutem illius sanctificatissimi nominis Jehoua + & omnium aliorum nominum suorum & omnium conditionum & virtutum existentium coniurationum, alligationum, vinculorum & mandatorum cuiuscunque conditionis quibus aliquo modo potes coniurari, constringi, ligari, fugari, vel de loco ad locum [illegible] [illegible] vel cruciari, torqueri, vel ad poenas aliquas damnari, vt incontinenter [illegible] aliquam simulationem & fallaciam, sine [illegible] loquaris, nihil mentiendo [illegible] nihil laedendo sed meis iussionibus obediendo, quae praecipiam modo praedicto [illegible] [illegible] adimplendo, aliter sit tibi ipso facto omnis locus & situs interdictus [illegible] centrum mundi, et ego vt minister Christi in stagnum ignis & sulphuris praecipito & aeternaliter condemno, & ibidem virtute omnium supradictorum te maledico, &

& vsque in profundum abyssi, vsque ad diem Judicij [illegible] [illegible] omnes [illegible] [illegible] [illegible] Lucifero, qui [illegible] [illegible] [illegible] [illegible] & mysteria [illegible] Igitur tibi O N. in virtute & per virtutem supradictorum praecipio vt immediate venias & nobis appareas & maneas in conspectu nostro & vere & sincere respondeas nobis ad rogata nostra modo praedicto eaque conditione vt tibi superius dixi & iniunxi, & abs [illegible] in posterum semper cum aliquis nostrum vel omnes nostri, inuocauerint, coniurauerint, inuocauerimus & coniurauerimus te virtute supradictorum omnium & in nomine & virtute Domini nostri Jesu Christi sit tua ligata omnis potestas, & cuiuslibet alterius tibi fauentis resistendi meis mandatis, imo mandatis Christi cuius authoritate & officio nunc fungor (licet indignus) sicut [illegible] columnam ligari & Crucis affligi dignatus est fiat fiat fiat in nomine patris + & filij + & spiritus sancti + Amen.

Then being appeared & bound say these words following.

I coniure thee N. by God the father, that thou shew true visions in that glasse or Christall, whether there be any treasure in it or noe vpon paine of everlasting damnation. Also I coniure thee N. by God the sonne Jesus Christ that thou do shew true visions unto vs whether it be gold or silver or any other mettall, or whether there were any or noe in paine of condemnation fiat fiat fiat.

Also I coniure thee N. by God the holy ghost which doth sanctify all faithfull soules & spirits & by their vertue & power I constraine thee N. to speake openly & declare to vs the true way how we may come by those treasures hidden in it & how to have it to our custody, who are the keepers thereof how many they be & what their names be, & by whom it was layd there & to shew me of what sort & similitude they be & how long they have kept it, & to know in what day & houres we shall call such a spirit, to bring vnto vs such treasures in such a place, & there to deliver them to vs vpon paine of condemnation fiat fiat fiat.

Also I constraine thee N. by all Angells, Archangells, Thrones, Dominations, Principates, potestates vertues, Cherubin & Seraphin that thou shew a true vision in this Cristall or glasse who did convey or steale away such a N. where it is & who hath it how neere farr of, how & when I may come vnto it, vpon paine of condemnation. fiat fiat fiat Amen.

Also I Coniure thee by O D ♄ ♃ ♂ ☿ ♀ & by all the Characters in the firmament, that thou doe shew vnto me a true vision in this Christall or glasse where such a one (N) is, in what estate, how long he hath bin there & what tyme he will be in such a place N. what day & howre, & this, as all other things to declare plainely to me in paine of hell fire, fiat fiat fiat Amen.

If the Spirit that thou doest invocate be stubborne & not willinge to obey, say as followeth /

1. Impero tibi O N. viriliter, ut obedias per virtutem illius lanceæ, quæ clavis officio functa est Christi latus aperuit, ut illud fodiendo vitæ ostium panderetur, unde sacramenta Ecclesiæ manaverunt, sine quibus in vitam, quæ vere vita est, non intratur.

2. Præcipio tibi N. strictissime obedientiam per eum qui pendens in Cruce & expirans inclinavit caput, quod fuit signum amoris, gloria cum altra non possit, per inclinationem capitis vocavit gentes ad se venire.

3 Astringo te ad obedientiam per virtutem illam quæ insignis est, clausa virginem reliquit post partum, & de sepulchro clauso exivit Christus cum corpore.

4. Præcipio tibi N. districtius per Jesum quo surgente (siquidem morte peremta) terrenis redditur cœlestis commercium [illegible] & mulieri cui fuerat per diabolo letiale consilium cum Angelo fuit colloquium vitale.

5. Cum imperio astringo te N. ad obedientiam per illam virtutem qua mutatus est ordo rerum nam sepulchrum mortem, non mortem Christum devorat domus mortis fit mansio vitalis ubi nova forma mortuum recipit, sed reddit vivum.

6. Item præcipio tibi N. districtius ut obedias nostris præceptis per mysterium Angeli sedentis super petram monumenti Jesu Christi qui superato mortis authore, sedem regni sui consedisse perpetui, & clausura interiorem ipsa sua virtute devicisse doceret.

7. Impero tibi N. fortius per eum cui data est omnis potestas in Cœlo & terra qui paulo ante fuerit crucifixus, & sepultus in tumulo, iam postea propria virtute resurrexit.

8 Constringo te N. ad obedientiam per Christum qui firma petra est in cuius latere & manibus & pedibus posuit nidum, ut ibi sit [illegible] una [illegible] spes & refugium ne a milvo percutiamur.

9. Astringo te ad obedientiam per mysterium visum ab Angelo Gabriele in Annunciatione Virginis, nam vidit abissum divinæ misericordiæ, novas leges solutas, & [illegible] eum qui erat orbis superior, ad hominem qui erat orbis inferior descendisse.

10. Virum facia tibi valide O N. ut obedias mihi per sanctissimum nomen Jesu, quo duæ substantiæ, divinitatis scil: & humanitatis in una persona Domini nostri Jesu Christi, designantur /

11 Præcipio tibi N. fortius obedientiam per virtutem illam qua ducebatur populus Israeliticus in nubis columna per mare rubrum, & deserto, & Magi per stellam pervenerunt in Bethlehem ad Christum. /

Præcipio tibi N. districtius obedientiam per eum in cuius voluntate universa sunt posita, & non est qui possit resistere voluntati eius qui fecit omnia, cœlum & terram, & universa quæ in eis continentur. /

Præcipio tibi N. districtius obedientiam per illam virtutem [illegible] Herodem magis, nec blandimentis flectere, nec [illegible] nec auro [illegible] ut confiteretur [illegible] interfectionem Regis filii & per illam virtutem qua Christum in occisione innocentium salvavit

Constringo te N. obedire per [illegible] Hoc est [illegible] quidam [illegible] Christo, sed per omnes [illegible] eius adventum præstat sacrificio firmitatem.

Astringo te N. ita ut sis coactus, obedire nobis per [illegible] Christi qua felix [illegible] salutari, quas quanto [illegible] tanto [illegible] dignetur

Astringo te N. ad obedientiam per [illegible] Christi [illegible] divinam scil. Confirmatum est quæ non solum cœlum & terras, sed & infernum [illegible] fecit, & Luciferum cum suis sequacibus terruit & prostravit. /

Impero tibi N. viriliter per virtutem qua Moyses aliquando in Ægyptum [illegible] dies, & qua Christus ad [illegible] in tenebris reddidit [illegible]

Impero tibi N. strictissime ut obedias præceptis [illegible] per mysterium [illegible] gratia [illegible] sacramentum divini amoris & per solemnitatem honoranda Paschæ, [illegible] Agnus Dei, redimeret mortalibus se præbuit occidendum, qua utique beata [illegible] mortis nodos resolvit, potestatem Diaboli præcipitavit Tartareum interim vincula resolvit, Chirographum antiquæ prævaricationis extinxit, unde surgit [illegible] Tartareus Princeps attritum & nos de profundi labe educti ad cœleste regnum consedisse gratulamur. /

19. Præcipio tibi N. strictissime obedientiam per Christum Dominum nostrum qui [illegible] tradidit [illegible] quam ut reginam constituit & sponsam, & cuius sublimitati cuncta subiecit ad cuius iudicium consentire venit de Cœlo.

20 Impero tibi N. validissime ad obedientiam in nomine sanctæ Ecclesiæ, quæ est omnium viventium mater.

21 Astringo te N. obedire mandatis nostris per clementissimum Deum qui compatiens miseriæ & indigentiæ Adæ & totius posteritatis eius, promisit se mittere filium suum in carne, qui eum ab omni miseria & captivitate redimeret.

22 Constringo te N. validissime ad obedientiam per sanctam Ecclesiam quæ petit Christum sponsum suum ut osculetur eam osculo oris sui, scil: [illegible] osculo incarnationis, osculo evangelicæ doctrinæ & familiaris conversationis, osculo mysticæ incorporationis & redemptionis & osculo glorificationis.

23 Impero tibi N. districtius obedientiam per Jesum Christum qui in uno brevi momento dat quod longo negavit tempore, qui dat poscentibus misericordiam suam, & indigentibus gratiam ad cuius ianuam corde cum egenis ardi gementes, pulsantes, nec desistentes meremur micam aut guttam gratiæ salutaris accipere. /

24 Præcipio tibi N. strictissime ut obedias præceptis meis per misericordiam Jesu Christi quæ non solum est infinita in virtute intensive sed extensive, sed etiam est infinita duratione & successione. /

25. Præcipio tibi N. validissime per Jesum Christum qui dicitur verbum Dei, qui est tota substantia & essentia patris.

26 Impero tibi per N. per Jesum Christum obedientiam in cuius adventu eiicit Diabolum ab animabus hominum per Baptismum & pœnitentiam in virtute tamen passionis suæ eiecit eum pariter e corporibus obsessis, & a toto populo gentili, in quo habitavit per Idolatriam.

27. Constringo te N. ad obedientiam per Jesum Christum qui est totius orbis terrarum Dominus, tum quia solus iustus & innocens est, nam Christus tanquam Dominus & Triumphator confregit infernum expoliavit Lymbum & purgatorium & tanquam Rex & Dominus Angelorum, & omnium creaturarum cum triumpho intravit in Cœlum reportans Captivitatem antiquam.

28 Astringo te N. validissime ad obedientiam præceptorum meorum per maximum miraculum Jesu Christi & hoc est quod iustificavit impium a morte peccati, destruxit ipsius peccatum, removit obicem, mutavit eius voluntatem, posuit eius sanguinem, creavit gratiam novam ita quod qui persequebantur Christum postea morerentur pro Christo & qui erant sub potestate Diaboli ipsi in nomine Jesu fugarent Dæmones a corporibus obsessis & animatus per sacramenta Ecclesiæ

Astringo te N. ad obedientiam per Jesum Christum per [illegible] Delubra & templa [illegible] quæ erant prius cubilia Dæmonum, serpentum & draconum facta sunt Templa Dei in laudem & gloriam ipsius Domini nostri Jesu Christi

Astringo te N. viriliter ad obedientiam per mirabilia & [illegible] mysteria sunt [illegible] operationum miraculorum, quæ Deus pater in virtute nominis Jesu Christi [illegible] per mysterium [illegible] imperavit ventis, mari, & quia suscitavit mortuos, sanavit leprosos, & infirmos imperavit [illegible] Dæmonibus

Impero tibi [illegible] obedientiam per Jesum Christum [illegible] fuit [illegible] Christe & nostræ fidei firmitatis.

Astringo te N. ad obedientiam [illegible] rubrum est indumentum & vestimentum [illegible] dictum calcavit in furore suo, & conculcavit in ira sua

Constringo [illegible] N. validissime obedire [illegible] Cherubim & Seraphim ac omnes beati Spiritus dicentes Sancte Trinitatis, quod Angeli [illegible] Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth cui sit laus & gloria in sæcula sæculorum.

Amen +. /

If he then appeare charge & bind him to the stone or glasse
as followeth. /

O Tu N. te mando, coniuro, atq constringo p ista hæc magna & mirabilia noia Dei
Agla + Tetragramaton + Saday + Sabaoth + Adonay + Gea + Mataron + Seth + [illegible] + Afon
[illegible] + Gycomon + Gycomy + Sadelay + Gycomos + zeptatagela + Ebsedel +
Ahathdumpaton + ~~Aschio~~ Achio + Noyet + yzon + El + Eli + Jesu xpi + Ethoy +
Jesse + Zarazay + Jzemel + Gebal + Gitton + Animazapla + Jozie + Caca + Eloy
Garra + Methery + phautal + Jothau + Pantor + craton + Alpha & ω + & per
potestates Coeli & terrae & p virtutem Jesu xpi Nazareni in cuius noie omne
genu flectatur coelestiu, terrestriu, & infernoru, Coniuro te N. p virtutem &
triumphu contra mortem & potestatem aeris quã habuit, Coniuro, mando, atq
impero tibi N. p virtutem beatae Mariae semper virginis matris Dei & Reginae Coeli
& inferni, per castitatem Sancti Johannis Baptistae, & p novem ordines Angelorum
~~[illegible]~~ angelorum. Coniuro mando atq constringo te p oes sctos prophetas, Apostolos &
Evangelistas, & p illud unicu chomen Capitis Jesu xpi cu quo ligavit in [illegible]
= lem Sathaná hostem nrm quod nec noceas nec inferas aliquod
nocumentu vel mihi vel alicui alij creaturae cuiuscunq generis, sed ut obedias
mihi in oibus pro viribus tuis idq vere & sincere & pacifice, sine simulatio
fallacia aut mendacio & quod discedas a me quando licentiam tibi dabo,
sed nõ ante, & revertas quoties ~~[illegible]~~ te invocavero sine mora vel delati
= one ulla, deinde coniuro te impero atq mando quod obedias prompte oibus
invocationibus, coniurationibus & ligationibus meis sub poena aeternae damna
= tionis; sta igitur & maneas tam certo visibilis in hoc Speculo, quam xpi est
crucifixus in noie patris + & filij + & Spus Scti + Amen. /.

Licentia.

Praecipio tibi N. p virtutem & passionem Dni nri Jesu xpi, ut mihi venias
& respondeas de oibus quae de te interrogavero in quacunq hora diei, aut
noctis te invocavero & nunc vade in pace ad locu tibi a Deo destinatu sine
laesione mei, vel alicuius creaturae Dei. Te N. singua exorcizo, ut quandocunq
te iterũ invocaverô humiliter & pacifice intres in hoc Speculu vel Christallu
& sic inde nunquam exituris nisi a me sis licentiatus p virtutem Dni nri
Jesu xpi Dei veri & vivi Amen. Vade & recede in pace p patrem + &
filium + & Spum Sctm + Amen

This which followeth is to discharge either place or p̃sone & may
be used for invocation, or constriction, mutandis mutandis. //

Expellat te Dns ab hoc C. sicut Michaelem principem coelestis ecclesiae, te
[illegible] a Spiritibus beatis. Expellat te Deus sicut eiecit Cain a facie
[illegible] ... Confundat te Dns sicut linguas volentiu aedificare turrim usq ad coelu
... confundat te ... terrore, vel tremore mihi vel alicui creaturae ab isto C. in
... sine morâ, terrore, vel tremore ... discerpsit aqu
locu tibi praeparatu discedas: dispergat te Creator sicut oia membra tua. ... Adonay sicut
... de superficie terrae, pluat super te igne & sulphure ... ut confa
... ascendat in conspectu altissimi ... propter
super Sodomã & Gomorrha, & fumus super ... eius ... Pharaone & domu eius ... C. discedas. Percutiat
maris: Flagellet te Sabaoth flagellis maximis sicut Pharaone & domu ... in pace ab isto C. discedas. Percutiat
Saram uxorem Abrahae, nisi cu oi festinatione in posteru, & in pace ab isto C. discedas. Percutiat te
te Saday, sicut Her primogenitu Judae eo quod esset nequã in conspectu Dni, percutiat te
Emanuel sicut Onam eo quod rẽ detestabilẽ faceret ne liberi fratris nomine nascerentur.
Devoret te ignis infernalis, sicut virga Aaron devoravit virgas maleficiorũ; nisi celeriter te sine
nocumento mihi vel alicui creaturae ab isto C. submoveas percutiat te Sother sicut Aegipti
per manus Moysis & Aaron ita quod percussa aqua fluminis in sanguinem verteretur et
putrifieret & pisces morerentur, percutiat te Agios sicut eunde Aegiptu ranis, ita ut
per domos & lectos, per furnos & clibanos, & per cuncta loca intrarent ranae, percutiat te
Ischyros, sicut percutiens pulverem Aegipti facti sunt Cyniphes in hominibus & iumentis
per tota terra, nisi sine ulla procrastinatione, & omni cum celeritate effugias ab ipso C.
Impleat te Athanatos cunctis generibus formicarum & ... sicut domos Aegiptioru muscaru
gravissima: diversis generibus ita ut corrumperetur terra, percutiat te Tetragramaton peste
valde gravi, sicut Aegiptioru agros, equos, asinos, Camelos, boves, & oves, ita ut morerentur.
percutiat te Athanatos, sicut sparsa cinere de camino percussit populu & Pharaonem
ulceribus vesicaru turgentiu nisi sine laesione ullius Creaturae omni mora posthabita te
ab isto C. ad locu tibi a Deo praeparatu submoveas. Confringat Jehova omnes vires tuas &
superbiam tuã sicut grandine, igne, tonitru, & fulgore confregit omne lignu regionis illius:
percutiat te Agla sicut Aegiptu locustis, & devoret te infernus sicut illa devoraverunt
omne herbam: percutiat te Heloym sicut percussit tribus diebus tota illa terra tenebris
horribilibus nisi statim ab isto C. discedas: percutiat te Heloa sicut percussit omnem
primogenitũ in terra Aegipti, & factus est planctus magnus: demergat te qui
principiu & finis est in barathru profundu, sicut flante vento vehementi & urente
tota nocte involuit currus & equites cunctos exercitus Pharaonis in mediis fluctibus:
conterat te qui primus est & novissimus, & comburat sicut vitulu conflatile ...
praedam ... nisi ab isto C. iam statim pacifice discedas: fuget te ...
[illegible] in ore gladij, sicut fugavit Josua Amalech & populu eius & de hoc C.
deleat iniquitate & p̃sentia tuam sicut memoriã eius sub Coelo. Jrruat super
te gladius Dni in furore suo, sicut filij Levi irruerunt in populo propter Idolatria
ita ut ceciderunt quasi triginta millia hominu: Devoret te nunc ignis ... sicut
ignis a Dno discedens devoravit Nadab & Abihu offerentes igne alienu ... nisi sine
mora ab isto C. discedas opprimat te Alpha & Omega sicut filij Israel lapidibus oppresserunt
filium Salamith, eo quod blasphemasset nomen Dni & maledixisset ei. Mittat ignis ...
ardens Exercituu qui devoret te & furor illius percutiat te plaga magna nimis sicut
percussit populu murmurantem & desiderantem carnes. Struat in te omnis Diaboli ...
... lapidibus ... ligna
... in infernu sicut turba struit lapidibus ... Aperiat terra os suu &
in die sabbati nisi sine mora pacifice ab isto C. discedas. Aperiat terra os suu &
devoret te cu oibus tibi faventibus ita descendatis in infernu viventes, in aeternum
cruciandi sicut devoravit Dathan & Abyran cu tabernaculis suis & universa
substantia eoru. /
Egrediatur ignis a Dno te ... sicut interfecit ducenta quinquaginta viros offerentes
incensu. Percutiat te ... in ore gladij ... sicut percussit Sehon Regem
Amorrhaeoru & Og Regi Basan cu populu suo & tradat te in manu mea sicut eos
populo Israeli cu ore gladij ... & ... sicut ... Jericho &
populo Israeli ... percutiat te Lepra ... sicut percussit Mariam detra
... erant in ea. Percutiat te Lepra ... sicut ... conturbavit & lapidavit Acham
... Moisi Exturbet te Deus & lapidet sicut ... in omnem aeternitatem ...
eo quod esset Anathema in Israel, nisi sine mora in ... relinquas. Conculcet te & suspendat
oibus malis Spiritibus alijs ... C. ... suspendi fecerunt 5 Reges Amorrhaeoru
... in furca infernali sicut conculcavit & suspendit ... Sodomae &
... omnipotens sulphure & Solis ardore ... in furore suo percutiat te Deus
Comburat te ... Gomorrha & Seboym quas subvertit Dns in ira sua & in furore suo sicut transtulit
Gomorrha & Seboym quas subvertit Dns ... sicut Salvator Aod ex Judaeis ... Regis Moab, nisi
immortali ... gladio suo ancipiti sicut ... eam in ventre Eglon ... Gat. &
... de dextro femore suo infixit ... Deus sicut destruit ... Philisteos
in pace ... ab isto C. Destruat te ... sicut Sampson percussit Philisteos
Cananeos & Azot, percutiat te Deus in effabilis sicut percussit populu Regis ...
... percutiat te Deus ... sicut percussit ... percutiat te ~~Messias sicut lapis~~
Elizeu in Dotaim nisi ... ab isto C. discedas, percutiat te Messias, sicut
~~[illegible]~~ Deus sicut percussit Jeroboam & sequentes Abiam. percutiat te Messias, sicut
lapis [illegible]

[illegible] xpus assessus de monte, percussit [illegible] & factus est mons magnus. Infigat Deus [illegible]
cerebro tuo & malleo percutiat, sicut Jahel claue tabernaculi superposito temporibus capitis Sisarae
cum malleo percussit & defixit in eius cerebrum usque ad terram & mortuus est, nisi [illegible]
ab isto C. pacifice discedas. Manus grauissima valde Dei sit super te, sicut fuit super Philistinos
propter arcam Dei translatam in templo Dagon. percutiat te Dns sicut [illegible]
percussit castra Assiriorum. Confringat [illegible] caput & abscindat manus Deus sicut abscissae sunt
palmae & caput maledicti Dagon nisi festinanter ab isto C. in pace discedas. [illegible]
te Deus exercituum sicut Dauid [illegible] percussit Golia lapide fronti infixa. [illegible] te Deus [illegible]
sicut Saulem spiritu immundo: Diuidat te Deus ab hoc C. sicut diuiduntur aquae, & sicut [illegible]
castra Philistorum. Suspendat te Deus in patibulo inferni sicut suspensi fuerunt [illegible] de filiis [illegible]
Interficiat te Deus Israel sicut interfecit prophetas Baal. Deuoret te ignis de caelo sicut
deuorauit duos principes & quinquagenarios primos & secundos Ochoziae nisi ab isto C. discedas.
Effundat super te Dns furorem suum, sicut [illegible] indutum lineis & atramentario in dorso effudit
super Hierusalem. Praecipitet te Deus in infernum sicut Jesu praecipitari fecit Jezabel [illegible]
comedant te canes infernales, sicut canes comederunt eam. [illegible] discedas. Apprehendat te dextra [illegible]
Asmodeus Daemon super [illegible] viros, nisi iam sine mora ab isto C. [illegible] & religatus [illegible]
[illegible] religet in Baratro, sicut [illegible] Angelum Raphaelem apprehensus & [illegible] & [illegible] sua, &
Daemon in Deserto Superioris Aegypti. Euaginet Deus gladium [illegible] discedas, sicut Judith [illegible] Holophernem
apprehendens comam capitis tui percutiat donec ad infernum descendas, sicut interfecit viros mittentes Sydrach,
amputauit caput eius. Interficiat te flamma ignis sicut interfecit viros mittentes [illegible]
Mysach & Abednego in fornace, nisi iam [illegible] ab isto C. discedas. Comminuant [illegible] Deus
leones infernales sicut leones comminuerunt viros accusantes Danielem. Intromittat te Deus
in Barathri lacum sicut intromisit in lacum illos qui causa perditionis fuerunt Danielis, [illegible]
tot deuorari in momento; percutiat te Deus [illegible] Angelus suus, sicut percussit Herodem [illegible]
non dedit gloriam Deo. Ejiciat vos flagello Xpus, sicut ejecit vendentes & ementes e templo, [illegible] discedas
[illegible] furore sicut subuertit mensas nummulariorum nisi statim pacifice ab isto C. discedas. Confundat
[illegible] te Deus Jesus in mare inferni sicut [illegible] praecipitauit daemonia in porcos existentia. [illegible]
[illegible] te Xpus sicut [illegible] in multis mulieribus & [illegible] in Maria Magdalena. ejiciat te
ab hoc C. Xpus sicut ejecit spiritum lunaticum muti & surdi, surde & mute spiritus ego praecipio tibi [illegible]
ab eo & amplius non introeas in eum. Ejiciat te Deus Xpus sicut ejecit Daemonium a filia Cananeae [illegible]
[illegible] alterum ab homine in Synagoga & alia multa in suo nomine praecipitauit. Suspendat Deus [illegible] sicut turba [illegible]
[illegible] in collo tuo, vt demergat [illegible] profundum. percutiat te Dns vt cadas retrorsum sicut turba [illegible]
[illegible] & armis, volentes comprehendere illum, nisi iam statim ab isto C. discedas. Interficiat te Dns [illegible]
sicut interfecit duos falsos testes maliciose accusantes Susannam. Suspendat te Dns [illegible] infernalibus donec reddas [illegible]
sicut Judas laqueo. Tradat te Deus [illegible] tortoribus infernalibus, [illegible] malitia tua, & sicut [illegible]
[illegible] authoritati meae. Retribuat tibi Dns facienti malum juxta malitiam tuam. Contremiscat & fugiet te [illegible]
[illegible] in regnum Dei donec feceris quae praecipio tibi. Contremiscat [illegible] ante [illegible]
[illegible] tibi [illegible] ad inuocationem Jesu Xpi. Tradat te Deus corruentem ante [illegible] & [illegible]
& dispergaris per omnia tormenta inferni. Conterat duritiem superbiae tuae nunc & [illegible] redigant [illegible]
saeculorum. Mittat Dns bestias inferni quae consumant te, vt ad nihil [illegible] iniquitate tua ab hoc
sine mora ab hoc C. aufugias. Affligat te valde Dns donec confitearis [illegible] ab isto C. & educant [illegible]
C. fugias [illegible] in nomine Dei ignis serpentis [illegible] trahant te ab isto C. [illegible] aere corrupto, aerugine
Barathrum. percutiat te Dns [illegible] lepra, febri, frigore, ardore, [illegible] in sempiternum. Humiliate
[illegible] donec pacifice ab isto C. discedas [illegible] te, & deinde [illegible] humilitate, [illegible] Dns [illegible]
ergo maledicte in nomine illius qui superbiam extirpauit, & introduxit humilitatem, [illegible] premit, & [illegible]
Jesus Xpus, qui ab Angelicis exercitibus vocibus collaudatur, [illegible] mundi [illegible] contractis [illegible] &
[illegible] sub pedibus habet [illegible] conuulsis & [illegible] ramis contractis [illegible] & Spus Sancti. [illegible]
[illegible] praecipitate & fuge, fuge, fuge, [illegible] ab isto C. in nomine patris + & filij + & Spus Sancti. [illegible]

Coniuro vos omnes spus malignos & daemones infernales, terrestres, igneos, aereos, & aquaticos vos malignos
qui vbicunque sitis habitantes ad vos & contra vos perueniant & veniant potenter [illegible] omnes meae coniurationes
& vos omnes audiant verba mea & potenter affligant & cogant per omnipotentiam magni Dei omnipotentis
[illegible] meum facere ad honorem laudem & gloriam ipsius Dei omnipotentis, & per ista sancta nomina Dni [illegible]
Jesu Xpi Tetragrammaton + Adonay + Sabaoth + Heloym + Heloa + Messias + Sother + Emanuel + [illegible]
Ischyros, Otheos, Athanatos, Sanctus Immortalis, miserere Deus, & per omnia ipsius nomina Dei, vt [illegible]
[illegible] ad vos [illegible] festinanter & [illegible] die Judicij & per illum qui [illegible] est [illegible]
[illegible] vt nullus sit qui sibi [illegible] & sicut Xpus vinculis fuit [illegible]
[illegible] viuos & mortuos [illegible] vos omnes diabolos & saeculum per ignem & sicut fuit coronatus [illegible]
quando pro nobis peccatoribus acriter captus & flagellatus fuit & sicut fuit [illegible] poenis infernalibus, & [illegible]
[illegible] Spus [illegible] verberans, [illegible] & flagellatus acriter omnibus poenis infernalibus [illegible] & [illegible]
velum Templi scissum est in duas partes a summo usque deorsum & petrae scissae sunt & mon[illegible]
[illegible] aperta, & multa corpora Sanctorum qui dormierunt resurrexerunt [illegible] sicut terra [illegible]
[illegible] mota est, ita tu Spus nefandissime [illegible] & mouens te & recedas ab isto C. & festinanter
non [illegible] amplius nec tu nec alij Spus ad hoc C. [illegible] omnes [illegible] sibi [illegible] maledicte Spus [illegible] hic
vos omnes ab hoc C. audito verbo per omnia quae dixi & nullo modo [illegible] mihi nec alicui creaturae Dei
[illegible] timorem vel tremorem nec nocumentum aliquod mihi nec alicui creaturae Dei [illegible] habenti
[illegible] vel [illegible] nec alicui hominum [illegible] quibuscunque [illegible] quibus [illegible]
[illegible] C. [illegible] obstantibus [illegible] vel si plures sint maledicti
C. [illegible] ad isto C. & si aliquis [illegible] vel [illegible] indignatio Sanctae Trinitatis & omnium Angelorum
Dei omnipotentis patris, filij & Spus sancti & ira & indignatio [illegible] huius Spiritus [illegible] rebell[illegible]
& [illegible] curiae caelestis descendat super omnes voces [illegible] & [illegible] omnibus sanctis
[illegible] Deo beatae virgini beato Benedicto Francisco Nicholao & omnibus sanctis

I coniure ye Almazim & Elicona most loueinge & gentle Spirits by ye infinite wisdome of God, & his great power, by the meekenes, & virginity of St Mary ye virgin, by her Charity & cleanenesse & by all ye names of our Lord Jesus Xpt & by that ineffable name of our Lord ye liueing God Tetragramaton & by ye rentinge of ye vaile of the Temple, & by the appearinge of them that were dead & buried, & by the resurrection of ye dead through the death of Christ, & by ye most fearfull day of Judgement of our Lord Jesus Xpt. that you shall labour to set force & amity betweene N & M. without any fained friendship, fraud dissimulation or crafty colouring of loue or amity, & to cause the said N: so to burne with the loue of M: that the said N. may neither eate drinke sleepe or doe any thing vntill N. haue the company & dayly enioy the company of M. as the said N. shall at all tymes desire. These precept & request of me if you shall despise or neglect to accomplish & performe as I comand, God condemne you with euerlasting torments whose names you despise, condemne & violate his wisdome, Graunt this Our Lord & your Jesus Xpt wch in ye trinity doth liue & raigne world without end. Amen.

To Compell a Spirit to Speake.

Thou Spirit thou knowest yt God doth liue + Christ doth overcome + Christ doth rule in heauen in earth, in hel, in ye water, & in all places: by ye truth of God I coniure thee, by ye will of God I do constraine thee by ye omnipotency & power of our Lord I do bind & comand thee, & by all the holy names of God Messias + Sother + Emanuel + Sabaoth + Adonay + vnigenitus + via + [illegible] + veritas + Homousion + Saday + α & ω + Xpt + [illegible] Jesus the Sonne of ye Virgin Mary wch shall come to iudge ye quicke & ye dead & ye world by fire Amen. I doe comitt thee vnto ye hands of ye infernall Spirits, Lucifer, Beelzebub, Sathan, Stacitor, to be tormented in fire & brimstone vntill thou hast done my will fiat fiat fiat Amen — O St Michael ye Archangel of God, I aske & beseech thee by the vertue of these 7 words wch or Lord Jesus Xpt spake saying, father forgiue them they know not what they doe! by the second word, wch our Lord God spake, saying thou shalt this day be with me in Paradise. by his 3d word woman behold thy sonne & to his disciple behold thy mother. by his 4th word my God my God why hast thou forsaken me. by ye 5 word I thirst. by ye 6 word I comend my Spirit. by the seaventh, it is finished. that thou discend into this place, keep & hold fast this Spirit in fire burneinge wth brimstone till this tyme he shall tell me the truth in all questions I shall aske of him wthout deceit by ye vertue & power of Jesus Xpt wch shall come to iudg the quicke & ye dead & ye world by fire. Also I coniure thee by the inestimable power by the most excellent name of God Tetragramaton & by the [illegible] & by ye blessed Archangel St Michaell who [illegible] & droue all internall Spirits out of that blessed place where God at the first created them, & by the Annunciation of blessed virgin Mary ye mother of or Lord Jesus Xpt, & by the Nativity, passion, death, resurrection & ascension, & by that incomparable sorrowe of ye Virgin Mary for ye death of her Sonne Jesus Xpt, & by the darkeninge of the Sunne at ye houre of his death & by the rentinge of the Temple in the tyme of his death, & by all things that were done in heauen, earth, or hell, that thou make [illegible] a [illegible], mild & peaceable answer truly & directly to all such things as I shall demaund of thee without fraud, feare, lying or any other deceit that I may be truly certifyed of the truth. Graunt this the Father Sonne & holy ghost, to whome be honour & praise world without end Amen.

fini

Consecratio libri.

O thou most mighty & most holy God most sweet God & our Lord see & consider the labour of my mind, & let thy will be done in me, & send the holy comforter downe from heaven into earth for to establish and make perfect in me thy grace & vertue to preserve & keep me to instruct me in the perfect knowledge of thy Scriptures with doe most suitably desire for my defence, protection & help, In ye unsearchable name of ye Father + & of the Sonne + & of the holy Ghost + Amen.

O inestimable God, o god incomparable, God incorruptible, o most meeke & sweet God, o most excellent & sweet God, & inseparable & God of all mercy J.R.+ although unworthy & full of iniquity & deceit & malice, meekly doe come unto thy mercy desiring & prayinge thee most humbly that thou wouldst not behold my great & innumerable number of sinnes, but according to thy great mercy have mercy on me: that thou wouldst vouchsafe graciously to heare me N. thy unworthy servant for this Booke with thy most holy names insinuated and written, that it may receive such vertue, that all Spirits by this prayer of Consecration, & by this holy Booke may be constrayned & compelled whether they will or noe to obey my will, & whensoever I shall take upon me, or any with this Booke to exorcise, thereby may be restrayned to mine or their will, & by the vertue of these holy names Joth + Theos + Agla + Ozam + Deus + Eloy + the which words the Sea heard & returned back & gave way in sunder, the ayre was fixed & set, the earth trembled, the fire was quenched, & all powers both cælestiall & terrestriall did quake & were troubled, & by these holy names of God On + α & ω + the beginninge & ending + El + Ely + Eloy + Eloym + Sother + Samuel + Sabaoth + Adonay + Egge + yaia + yeye + that this Booke may be consecrated, & all experiments charmes & characters therein written, Grant this O Lord which art worthy all honour & prayse world without end. Amen.

S. Adiutorium nrm in nomine ~~Dei~~ Dni
M. Qui fecit Cœlu & terra.
S. Sit nomen Dni benedictu.
M. Ex hoc nunc, & usq in sæculu.
S. Dns vobiscu
M. Et cu Spiritu tuo

Oremus

[illegible] Sacerdotale [illegible] & [illegible] officijs apta [illegible] ad explendu mysteriu [illegible] in conspectu tuo, & ad decorem nois tui fieri decrevisti, adesto propitius [illegible] & hunc librum desuper [illegible] tua gratia ingenti benedictione, & nostra servitutem humilitatis purificare + benedicere + & ~~confirmare~~ consecrare digneris, ut divinis cultibus & sacris mysterijs aptus & benedictus + existat, hicq sacer libro [illegible] sacris munitus ab oibus impulsionibus malignorum spirituum defensus esse mereatur, oesq eo utentes tuis mysterijs aptos & condignos servire, atq in his placide in hærere & devote perseverare tribue p Dnm nrm Jesu xpm. Amen.

Oremus

[illegible] propria in [illegible] benedicas + sanctificas + & consecres [illegible] digneris intentus propitius, [illegible] eo utentes tuis mysterijs aptos & tibi in eis devote & amicabiliter servientes gratos effici concedas p Dnm nrm Jesu xpm Amen.

Oremus

Descendat [illegible] Spus Sctus super hunc librum [illegible] & benedicat + & sanctificet + & oriem [illegible] ad [illegible] corda clementer [illegible] & reno intellectu, & fortem potestatem super oes Spus quoscunq tribuat [illegible] intelligendi tua præcepta conservare & implere secundu voluntatem tuam bonis operibus concedat, p Dnm nrm Jesu xpm qui tecu [illegible]
Amen

Benedictio Chartæ.

Exorcizo te creatura charta quæ in usu humani generis ad referandu etia magnalia Dei visa es, & p divina voluntatem charta coniugij a Raguele inter Tobiam & Saram celebrati, in quo etia opere angelico Diabolus extitit victus p Dnm Deu universi patre filiu, Spum sanctu qui extendit cœlu sicut pellem in qua cœlestibus splendoribus quasi characteribus scribens cœlos facit gloria sua enarrare, ut benedicaris + & sanctificeris + ad omne opus Diaboli destruendu, & ad oes Spus impellendu & impetrandu ad obedientia ut quicunq te sacris verbis resperxerit, vel sacra rem concludentem super se portaverit, vel in te contenta legerit, ab oi infestatione Diaboli liberetur, & oes Spus liget, invocet, & imperet, p eu qui venturus est iudicare vivos & mortuos & sæculu p ignem. Amen.

Coniuro te charta p verba illa tituli triumphalis Salvatoris Dni nri Jesu xpi & p oia illa verba quæcunq dicuntur de Creatore oiu creaturaru, & p illu qui potest tribuere & facere, quod tantu obtineas virtutem, ut oia quæ super te scribuntur, effectu saluti æternæ producere valeant, ut oi fallacia & virtus Diaboli exeat a te & intret in te oi virtus contra malos Spus quoscunq sine mora, In noie patris & filij & Spus Scti Amen.

Oremus

Deus Abraha, Deus Isaac, Deus Jacob, qui in dilectissimi filij tui titulo triumphali sanctæ crucis, Jesus Nazarenus Rex Judæorum inscribi voluisti ipsiusq Jesu nomen in corde Scti Ignatij literis aureis scripsisti, quæsumus ut hanc chartam & atramentu benedicere + & sanctificare + digneris ut qui orationes vel sancta noia super eas scripta vel hæc legerint, vel devote portaverint habeant potestatem contra oes Spus quoscunq invocaverint ubicunq sint & eos invocent exorcizent, ligent & solvant quantu desideraverint, vel fuerit necesse ad negotia sibi ~~propona~~ opposita subeunda, perficienda; Ideo exorcizo + te charta & atramentu benedico + & sanctifico + p eu qui dixit Mosi scribe hoc in libro & trade auribus Josuæ, delebo enim memoriam Amaleck sub cœlo, per eu qui ipsimet Mosi præcepit, ut scriberet in Tabulis verba fœderis decem, & Tobiæ, ut accepta charta faceret conscriptionem Coniugij p ipsum Jesu xpm Dnm nrm. Amen.

Consecratio Gladij.

Take a fayre bright sword with a crosse like an arming sword, & he that shall be the Consecrator of it must be fasting & pure haveinge (at ye least) a stole about his neck, & standing before the altar, upon which must be said at that tyme, missa Spus Sancti, he must hold ye sword betweene both his hands with ye ~~point~~ pomell ~~downwards~~ upwards & ye point downward so done, hold it still about the middst with thy left hand & holding up thy right hand say as followeth. O thou sword I coniure thee & charge thee by the vertue of god ye father Allmighty, by the vertue of god the Sonne, & by ye vertue of ye holy ghost, & by all things that were done or spoken either in heaven or earth, & by ye virginity of St Mary the virgin mother of our Lord Jesus xpt, & by ye virginity of St John the Evangelist, & by ye fearfull day of iudgment that thou [illegible] me a sword consecrated to be unto me a protection & help against all aerie, watry, firely & earthly spirits, that when they see thee drawn or shaken all such spirits that behold it may feare & tremble & may be obedient unto my will & most benignely fulfill my requests & desyres. O thou sword I coniure thee by ye brightnes of Cherubins, the which with a sword burning drave Adam out of paradice for ye transgression of the precepts of God. I adiure thee also by the sword of Salomon, the which he always used in the callinge of spirits, & by the Lance which pearced the heart of our Lord Jesus xpt, that thou be unto me a sword consecrated & blessed & our Lord Jesus xpt vouchsafe to blesse thee + & sanctify thee + that I may be able to subdue & overcome with thee all evill, wicked & deceitfull spirits, through the vertue of God the Father, who liveth & raigneth world without end Amen.

Then let the Consecrator make a crosse upon the sword with holy oyle then kneele kisse the crosse, rise up, take the sword in his right hand, & comand his fellowe wch shall be M^r in this worke to kneele downe, lay the bare sword upon his head, & say./

O sonne to thee doe I give power through the vertue of Xpts blood to touch, to hold to beare & governe this consecrated sword to use it & to worke with it in all necessary things in this art & worke & like as the Angel with a bright flaming sword did expell & drive Adam out of Paradice into this vale of misery, so mayst thou be able through the vertue of this holy & consecrated sword to overcome all deceits & all false pretences of all evill spirits, that they may be obedient unto thy will, & that thou maist mightily constrayne to [illegible] all such things, as thou of them shallt require. Graunt this o holy ghost the which doth raigne god with the father & the Sonn & without end. Amen.

Our Lord Jesus Xpt graunt unto thee strenght for his infinite mercy & goodnes that thou maiest not faint in these works wch thou doest by the grace of God & by his sufferance entend to goe about & worke, but without feare & dread to the company, this sword may feare ye evill & wicked spirits whose nature is evill to every man, doe thou allwayes faithfully & strongly desyre helpe & comfort of that loving Lord Jesus Xpt who was himselfe apposed by the false Tempter Sathanas & mightily withstood him, so doe thou arme thy selfe with ye armour of faith, that in the callinge of wicked spirits, they shall not be able to resist thee but to be obedient to thy will through our Lord Jesus Xpt who raigneth world without end. Amen./

Then lett him rise up with the sword of peace makeinge courtesy & obedience to the Altar kneeling downe wrap the sword about with a stole & blesse ye M^r with in noie patris + & filij + & spiritus sancti + Amen. he holding the sword in his right hand./

Consecratio Annuli.

O thou creature of God thou ringe I coniure thee which was blessed & annointed by king Solomon wth oyle olive, to blesse & thee I adiure thee to be blessed through Jesus Xpt the sonne of the liveing God, that thou maist have the forme, the figure, vertue, & power for that purpose that thou art ordeined for: and like as in the arke of God in the old Testament the golden ring was borne so be thou to this faithfull servant of the true science servant of God N a token of knowledg unto this faithfull servant of [illegible] he may have help of thee, y^t through of calling of [illegible] spirits that when thou art held up he may have [illegible] all evill spirits & [illegible] to shew & thy vertue he may subdue the power of all such things as he desyreth & to shew to him the make him a true assurance of all such things to make him perfect through Jesus truth of all hidden things & in the secretts of spirits to make in this figure of round Xpt our Lord I coniure thee thou creature of God thou ringe & perfect knowledge of [illegible] [illegible] all things in the world [illegible], & all figures & [illegible] by all the names of all the orders in the [illegible] of thee be fixed, I coniure thee by all the names & by that highnes of [illegible] angells & all the moveing of the 7 planets & [illegible] & by that have such vertue of God Tetragrammaton [illegible] in thee that thou mayst spirit or spirits soever the & influence of the grace of Jesus Xpt, that unto what spirit or spirits the bearer of it, ye through be shewed, that they be brought to such feare & honour of the precept & will of thy blessed name they may be made afrayd & obey by & by the precept & will of this faithfull servant of God N. & to [illegible] continue except he [illegible] to depart & that they have noe power to lye nor to tell any false tales, nor worke guile [illegible] falshood when thou art shewed but that thou be unto this [illegible] through ye grace of God that worketh in thee a blessed end consecrated Ringe, to subdue & overcome all evill spirits through this blessed [illegible] of God wh[illegible] with God the father & the holy Ghost world without end Amen

[illegible] it with holy oyle, sprinkle it with holy water, put it on the little finger of the left hand kneelinge

The Lamenall must be of copper or Tyn three inches broad & Tetragrammaton with [illegible] well graven in it, a hole in the middest whereby it must be made fast to the [illegible] & it must be hallowed in all points like as the ringe saving when you said that as ye Ring was borne in the arke of God you shall say on the golden [illegible] was borne in the [illegible] forehead of the high preist, all this be [illegible] kneeling as before the sword

Consecratio Scepti.

The Scepter must be of a Bay tree, neere as big as your arme at the hand and it must be cut a albit longe & the barke taken away & remaine white without paintinge, then ye Preist with his stole must take it in his left hand & hold it streight, sayinge.

Oh thou Scepter thou creature of God of kingly dignity I conjure thee by the immeasurable vertue of the most high God & by the wisdome of Salomon wch did use thee for a signe & token of kingly dignity for the constraint of evill spirits, & by the fearfull day of judgment, & by all Angelicall powers, I adiure thee that thou be unto this man N. a singuler help in all his coniurations compellings & coactions of ill spirits whensoever he shall worke in this art or science, that thou mayst have the same vertue & strength that Salomon made the for & whensoever thou shalt be borne & holden up, thou mayst procure love unto the bearer. Graunt this o Jesus Xpt which reignest God with the father & ye holy Ghost world without end. Amen.

Then annoynt it with holy oyle, give it to him kneelinge in his right hand to kisse, & sprinckle it & him with holy water./

Consecratio Circuli.

O Lord Jesus Xpt this Circle doe I make in ye name of ye ffather wch most holy and only by his word hath created all things & in thy name who with thy blessed Jesus Xpt God, the sonne of the eternall father, who with thy most precious blood hast redeemed mankind & in the name of God the holy Ghost the which did lighten the hearts of the prophets and Apostles with his grace. O the father this Circle doe I make in thy name which hast formed & created man of ye slime of ye earth unto thy Image & similitude, & hast sent downe thy sonne into this world to redeeme the same mankind Againe he being borne in Bethlem the wisemen came & offred unto him these guifts gold frankencense & myrrhe. O Lord Jesus Xpt vouchsafe to defend me & keep me that those malignant spirits which I by thy sufferance doe intend to adiure doe not hurt [illegible] me send unto me thy good and holy Angell from heaven which may keep me & defend me & my fellowes from all dangers & perill & that thou Lord wouldest vouchsafe to sanctify & consecrate this Circle which we purpose to [illegible] as a holy [illegible] with names & characters [illegible] & in the world without end Amen

I coniure you [illegible] circle & [illegible] by all the names [illegible] [illegible] & [illegible] of [illegible] & [illegible] of [illegible] that you be [illegible] me & my fellowes & all things within you [illegible] a [illegible] fort against all malignant spirits in ye name & names of our Lord Jesus Xpt the ffather + the sonne + the holy Ghost + & by the vertue of the holy crosse upon the which Xpt was hanged for the redemption of mankind & by the virginity of St Mary mother of him & by all the vertues that are contained under the power of Tetragrammaton + & by these holy names Zoth + [illegible] + [illegible] + [illegible] + [illegible] + Xps + & by the [illegible] God + by the true God + by the holy God + & by his holy name [illegible] + by the [illegible] of Noe & all [illegible] that were with him [illegible] & by all his holy Angells, saints, Patriarchs prophets, Apostles, Martyres confessors & virgins, & by the fearfull day of judgement & by the [illegible] of his passion resurrection & ascension of our Lord Jesus Xpt & in the name of the father + the [illegible] + the holy Ghost + that this circle shall here made be consecrated + & [illegible] blessed + that noe malice or power of the devill may be able to doe unto us any violence or hurt, or to feare us that be within it but through the vertue of God they may be [illegible] & constrained that they shall quietly & meekly fullfill all our requests through him that shall come to iudge the quicke & the dead & the world by fire Amen

Kneelinge say.

O Lord & allmighty God which art the beginning & end of all things the beginning of things without beginning of thy selfe, the end of all things & thy selfe

felte without end; o most meeke God heare my prayers, & reward me not after mine intermityne iniquities nor after my sinns, but according to thy great mercyes sake which is greater then all things either visible or invisible have mercy on me. O Christ which art the wisdome of the ffather, the light of the Angells the glory of the Saints, ye hope, ye gate, & refuge of sinners the maker of all things, & redeemer of mans fragility, I most meekely desire & pray thee being one with the ffather & the holy Ghost that thou wouldst vouchsafe to illuminate my mind with the beams of the holy Ghost & so to preserve me in this worke that all kind of Spirits both infernall fiery ayry & watry may so obey unto me that I may obtaine the effect of my desires through thee Jesus Xpt the Saviour of the world king of glory which liveth & raigneth God with the ffather & the holy Ghost world without end. Amen. /

A Coniuration of excellent power & force to call, cause or compell any Carrier or Spirit whose name thou knowest & is bound to this booke to bring treasure hid haveing some of the earth of the place before and certainly desired to be there, or to reveale any other secret to thee. /. //.

In nomine patris + & filij + & Spus sancti + Amen. I coniure thee, thou Spirit (N) by the father, the sonne, & the holy Ghost, & by fire water, ayre & earth, by the Sea, by heaven & hell & all things contayned therein, by all the words God spake in the creation of the world, & by all the words God spake unto moyses & all other his prophets, by ye 4 Elements, & by the [illegible] of all the heavens & by all the names of God both effable & ineffable, by christ his incarnation, Nativity, Circumcision, Baptisme, fastinge & temptation, by Xpt Jesu his agony & bloody sweat, by his crosse & passion, by his precious death & buriall, by his glorious resurrection & ascention & by ye comeing of the holy Ghost. I coniure thee N by all the wounds, opprobrious, reprochfull, & despitefull & blasphemous words & reproches, spittinge, scourgings & torments of Xpt: by his often & sundry sheddinge of his precious blood, which he did suffer most willingly for our redemption: I coniure thee N. by ye virginity of the Blessed virgin St Mary mother of Jesus Xpt, by ye head St John ye Baptist, by all the Apostles, prophets, Patriarchs, martyrs Doctors, Confessors, & virgins, & by the obedience thou owest unto thy Prince & Mr, & all the torments of hell I coniure, charge & command thee N. under paine of [illegible] into hel untill the day of iudgement that thou quickly & manifestly appeare unto me & my fellowes corporally without hurting thing or [illegible] me or any other thinge which God hath blessed me or any [illegible] & to accomplish & fulfill all my desire in what manner & forme soever I shall command thee quietly peaceably & [illegible] of my fellowes & [illegible] all truly & fully without feare or terror of any [illegible] I charge thee to doe in the name [illegible] fraud & deceit [illegible] any kinde of illusion & [illegible] of the ffather, the sonne, & the holy ghost. Amen.

[illegible] the [illegible] thou [illegible] the ungodly bend their bowe & make ready [illegible] that they may privily shoot at them that are true of heart [illegible] that hath the righteous done? our Lord is in [illegible] the foundations will be cast downe & what hath the righteous done [illegible] holy Temple [illegible] the [illegible]

[illegible]

[illegible] appeare in [illegible] & quietly [illegible] sight & my fellowes in ye forme of a man peaceably [illegible] to fulfill my desires perfectly & thoroughly & [illegible] answere to all my questions [illegible] shall aske of thee, I coniure thee N by [illegible] of God & [illegible]

charge thee and binde thee by the everlasting power, strength terror & vertue of the almighty God & by the vertuous words & mervailous workes, wonders & miracles of the high & mighty king of kings and by all the most holy names of God the father the sonne & the holy Ghost. Arise thou spirit I charge & binde thee by the vertue & high power of God by the vertue & fortitude of Jesus Xpt king of all glorie & wisdome & by the patience & charity of the holy Ghost by the vertue of Jesus Xpt king of fortitude and meeknes & by fortitude of Jesus Xpt king of all power & admiration by the vertue of Jesus Xpt king of all mercy, gentlenes & goodnes by the vertue of the love comforte & brightnesse of Jesus Xpt by the vertue of god who liveth in everlasting glory, by the vertue of the day of Judgment when he shall iudge the quick & the dead I coniure thee by him to whome all knees doe bowe both in heaven, earth & hell even to Jesus Xpt sonne of the living God sonne of the blessed virgin Mary; I coniure, adiure & comande thee N by all the most holy names of God & I doe most forcibly binde binde thee by & in the vertue of these names of God Agla + one + Tetragramaton + & by all other names of God yt thou come & appeare visible to my corporall sight & my fellowes in the forme of a man, & peaceably & quietly fulfill my will and desyre truly perfectly & thoroughly in givinge me true answere of all things I shall aske of thee or in anything whatsoever I shall commande thee to doe. Arise arise arise I say O thou spirit N. I coniure thee by the vertue of the holy Ghost, I adiure and coniure thee by the Divinity of the same, by the mercy of God & grace of the holly Ghost I doe strongly binde N by the true power & fortitude of the divinity of Jesus Xpt which raigneth with God the father & the holy Ghost in [illegible] trinity & one god Almighty, [illegible] thee N & strongly [illegible] of God [illegible] + El + [illegible] + Tetragrammaton [illegible] of God [illegible] Jesus Xpt [illegible] thee N that [illegible] fellowes [illegible]

[illegible] obedient [illegible] faithfully [illegible] Jesus Xpt [illegible] N by the [illegible] of Jesus Xpt [illegible] rebellious [illegible]

rebellious spirit racked stretched & peirced continually with most strong paines of hell fire I adiure & coniure thee by the vertue of the paine wch Jesus xpt suffered on his left foote & one his right foote nayled to the + so shalt thou be boared & nayled with permanent paine of hell fire: I coniure thee N: by the paine & most bitter passion wch Jesus xpt suffered in all his most blessed & glorious partes & members to redeeme man on the + so the tree so shalt yu be peirced & tormented wth unquenchable fire which shall continually burne thee wth most ardent heate & also be thou thoroughly bound, boared & peirced wth most horrible strikinge, thunders & lightnings the sword of wonderful terror & fury strike & wound thee, the tormenting fire of hell wherewith God doth punish the Devill & his Angells for there pride & disobedience descend upon thee & burne thee for evermore: All ye most strong & bitter paines punishments torments & tortures of all the Devills in hell fire and remaine upon thee & cast thee into the most deepe & bottomlesse pitt or lake of hell & there wthout intermission, relaxation mitigation or asswaging of thy paines vexe thee continually molest greive & thoroughly torment thee N unlesse thou presently & quickly appeare to yr corporall sight of me & my followes & perfectly fulfill fully & truly fulfill my will & desires in all things I shall command thee to doe in the visible forme of a man [illegible]

[illegible]

light upon thee N ye heavens & earth shall excommunicate thee cast thee into everlasting fire Jesus xpt the sonne of the living God shall curse thee ye deafe & dumbe spirits & shall cast thee bound wth burning chaines into the bottomlesse pitt of hell there most strongly to be tormented & punished for evermore and yu shalt be expulsed from Gods catholike church & from all the holy Sacraments & all holy living things of God the blessed virgine Mary & her holy child xpt Jesus shall curse thee wth continuall paines sorrowe & torments except yu come speedily wthout trait of time & appeare to the corporall sight of me & my followes in the forme of a man wthout hurtinge me or my followes or any thing yt God hath made to his glory & praise & the use of man. The curse of God the father the Sonne & the holy Ghost descend one thee and deprive thee from thy dignitie & include into the most deepe pit of hell never to com out from thence untill the day of Judgment: heaven earth ayre fire & water curse thee all Angells Archangells Thrones Dominations Rules powers vertues cherubin & Seraphins & all things wthin the compasse of Heaven curse thee N. The king prince ruler and governor & all the messengers to binde thee & include thee deepest strongest & hottest place of hell pitt & there detaine thee untill the day of Judgment in most strong vile & bitter torments the curse of God the father Sonne & holy ghost [illegible] unlesse thou com speedily & quickly & appeare [illegible] my followes visible & quietly [illegible]

[illegible]

Then if he come not say
as followeth

See o Lord this froward creature N. wch is of thy sufferance subiect to me in no wise will appeare or speake to me lett it be thy will & pleasure o Lord to helpe me thy servant now in this great need vouchsafe o Lord & heavenly father through & in the virtue of these & all other thy most mighty names & of this commination & conjuration to cause this froward & disobedient spirit N to appeare to me obediently, quietly & perfectly & freely & truly to fulfill my will & desire to the end he might & power & his dutie to me thy servant & sonne Jesus xpt our Redeemer Amen in nomine patris + and filij + & spiritus sancti + Amen.

The conjuration aforegoing must be said 3 times over & the prayer at the end every time but if you have nothing but illusions still say on as followeth

[illegible]

And doubled be all thy sorrowes untill, & damned be thou o wicked & rebellious spirit N for thy pride & disdainfull obstinacie for evermore untill thou come and appeare meekly and obediently to the corporall sight of mine eyes and gently & quietly speake unto me in such a language as I may plainly understand thou to fulfill my will & desires as I doe command in the forme of a faire man without deformitie in any part or member of thee this doe I charge and command thee in the paine of endles damnation Amen In nomine patris + & filij + & spiritus sancti + Amen.

A Generall curse for all disobedient and rebellious spirits

Heere o thou wicked & rebellious Spirit N which dost disobey the high divine maiesty of god ye father the sonne & ye holy ghost 3 persons in Trinity & one God omnipotent, so I shall by the power & sufferaunce of those 3 persons & one god accurse thee N and excommunicate thee thou wicked & rebellious spirit by the power & in the vertue of all the holy names of god effable & ineffable & of all the holy words aforesaid the malediction & curse of the great God father almighty & of the sonne & of ye holy ghost 3 persons in Trinity & all the powers in heaven in earth & in hell accurse thee & excommunicate thee into the eternall paine of paines where is tribulation & horror; the curse of all Angels, Archangells, prophets, Apostles, Martyrs, confessors, Doctors, priests, virgins, wth creatures moveable & unmoveable curse & anathematize thee N: the omnipotent father by the glorious passion of his sonne excommunicate thee. Jesus xpt wth all his power curse thee, ye ineffable name of God xpt Jesus saviour of the world both god & man son of ye living God curse & excommunicate thee, the vertue of the high name of God Tetragramaton + excommunicate thee; the universall name of Jesus xpt the 12 most excellent names of god which thou dost know & feare excoriate & condemne thee N both now & evermore untill thou be obedient unto all my commandements, & separate & parte thee from all thy company into ye deepest pitt & burninge lake in hell where all the strongest paines of hell be of greatest force, I doe excoriate thee N by ye excellent name of Jesus unto which name all knee must bowe & obey both in heaven in earth & in hell, & except thou come speedely & quickly without delay I my selfe by ye power of all the names & words aforesaid, & by ye power & authority given unto me doe excoriate thee & cast thee into the paine of paines, & into ye sorrow of sorrows where is tribulation & anguish, & all wrath & anger of God be upon thee & cast thee into ye fire & fornace of hell where is the wrath & hatred of god & into ye cursed prison of eternall damnation, where is ever lasting discord & horror there ever to remaine. & abide untill thou be obedient unto me fulfill my will & pleasure in all things simply, perfectly & truly at all tyme & tymes whatsoever & howsoever I shall call & command thee. lett it be thus by the vertue & power of god omnipotent, & all the curses & malediction on and remaine in thee & that all those aforesaid paines may be encreased & multiplied upon thee plentuously as there be graines of sand in the sea & even as there be stars in ye firmament of the heavens be thy paines multiplyed. this I doe in the force, power, strength & vertue by ye power of God the father + & by the power of God the sonne + & by the power of god the holy ghost 3 persons in trinity, coequall in dignity, one God omnipotent to whome be all honour, glory, power, & dominion world without end Amen In nomine patris + & filij + & spiritus sancti + Amen. fiat fiat

this must be said 3 tymes over /

An ~~Spirit~~ Excomunication for none appearance . /

Heere o thou obstinate & rebellious Spirit N. which hast bine lawfully [illegible] cited & called to appeare before me at this tyme & in this place & yet hast neither come nor appeared, I pronounce, accurse thee & excoicate thee, & in ye behaffe of o^r Lord (& thine) Jesus Xpt hath created both thee & mee, & by the authority of the same Jesus Xpt to me given & committed I now doe & will doe as much as the law of God written in ye Scriptures warranteth me, Excommunicate, accurse, & despise thee, & from thy office & dignity deprive thee. Be thou o N. excoicated, accursed despised & from thy dignity & office deprived & put downe into ye most [illegible] & bitter paines & most hellish sulphur, & hottest fire of hell, where thou shalt be pmanent & most cruelly tormented & burned untill such tyme as thou shalt be obedient to my will & comaundments, & ptectly fully & truly fulfill my desyres, & now againe by the licence of God & authority of the Catholicke Church I pronounce approue & affirme upon thee thou N. & doe confirme all these aforesaid paines to be [illegible] fed & burned upon thee for thy disobedience, so that thou haue noe hope nor neuer shalt haue hope of rest, liberty or ease, or forgiuenes, or mitigacion from these paines but that they may be encreased & multiplied upon thee, thou [illegible], rebellious, [illegible], proud, most disdainfull & obstinate Spirit N. from day to day from houre to houre, from moment to moment, from tyme to tyme, from paine to paine, from [illegible] to worse & euer there abide & be from the sight & of the glorious & diuine maiesty of god the father the Sonne & the holy ghost to be expulsed & put out untill the tyme y^t thou shalt be obedient to my will and comaundments & ptectly & truly fullfill the same In noie patris + & filij + & Spus Sti + Amen . /

This Excomunication must be said 3 tymes ouer & then goe forward thus, except he doe appeare . /

Provided alwayes so farre, that if thou appeare to me & my fellowes at my next citing & calling visibly & quietly as I cite thee to doe in the corporall sight of me in fayre forme, & [illegible] under ye paine of excoicacion all [illegible] & condemnation to be void & of none effect, & if thou doe not [illegible] & appeare to me & my fellowes as I doe call & comaund thee to doe but be repugnant, disobedient & rebelling to the name of God before in this [illegible] recited & rehearsed, that then this sentence pronounced against thee to stand in full force, strength, & power, & vertue, to thy utter destruction, excoicat[ion] ayuersing & euer lasting condemnation fiat ft. ft. Amen, Amen, Amen In nomine patris + & filij + & Spus Sti + Amen

A Conjuration to bind him to obey when he doth appeare . /

[illegible] & [illegible] all things were made, [illegible] by the infinite word whereby all things were made, [illegible] I conjure thee by ye goodnes of god whereby god made man [illegible] his owne Image & put all things under his subiection & condemned thee by Justice for thy pride & rebellion. And by his grace whereby he redeemed [illegible] by the virginity & humility of the most holy mother of Jesus Xpt o^r Lord & by ye power whereby he subdued hell, made bound & thrall thy fellowes & punished those that thou shew to me the truth of all things I shall aske thee & faithfully & peaceably obey all my sayings & comaundements as much as [illegible] I conjure thee N by the obedience thou owest to thy Superiour, & [illegible] most holy name of God Tetragramaton + [illegible] was grauen in ye top of Salomons Scepter & his Ringe [illegible] closed all Spirits in a ball of glasse / brasse, [illegible] obey me by ye vertue of this said most holy name as much as is in thee, & [illegible] power by ye vertue & sprinckling of Xpts most p^tious blood & that speedily & truly thou answer to all things I shall aske of thee without fraud or dissimulation, & without fearing of me or hurting of me or any creature y^t euer God made, & without lightening, thundring, fire, raine or any other storme or tempest whatsoeuer. & that thou [illegible] fulfill my will & desyres. Jesus Xpt graunt this through whose vertue & wisedome Salomon subdued thee & all Spirits were they neuer so [illegible] & expert to obey. The same Jesus Xpt comaund this authority & confirme the same, with liuth & raigneth for euer & euer Amen.

A Constriction .

I Conjure thee N. & adiure thee N. by ye obedience which thou hast made to me & by ye vertue of thy said name Tetragramaton + by the unspeakable power of ye said name, & by St Michaell th'archangell who overcame ye deuills by ye annunciation of ye blessed virgin Mary mother of o^r Lord Jesus Xpt by his Natiuity, passion, resurrection & Ascension, & by ye darkning of the ☉ at his death, & by all that euer was made in heauen, earth, or hell, that they giue true answer of all things y^t I shall aske thee, & that thou fulfill my whole will & desyres without fraud, terror, feare, or any hurt or dangers of me, or of my fellowes, or of any part or member of me or any other creature of god that euer God made, & without lying, or tract of tyme, graunt this [illegible] Xpt Jesus o^r Sauiour, & furthermore I conjure & charge thee N. by vertue of all these aforesaid conjurations & constrictions & by the ineffable name of God Tetragramaton & by all the names & characters in this circle, & by all the [illegible] works of God in heauen, earth, & hell y^t withall celerity & speed quietly & gently thou fetch, carry & bring to me & to & for my use & my fellowes all the treasure of gold, silver, plate, or p^tious stones within ye compasse of 300 yards both length & breadth & deepnes of ye place or ground from whence this money or earth [illegible] taken, & that by the power of [illegible] into this place & here to lay it downe, & leaue it behind thee to the use of me & of my fellowes, & of all others to whome it shall passe from us [illegible] tible, This I charge bind & comaund thee to doe, by the vertue of this conjuration & of all holy names & words of god the father the Sonne, & the holy ghost, by which Salomon subdued & reclaimed all Spirits unto him & under his feete subiection & obedience . fiat. ft. ft. Amen Amen Amen In noie patris + & filij + & Spus Sti + Amen . /

A Licence for Spiritts .

I Conjure thee N. by that visible & holy temple of Salomon wch he [illegible] did prepare to the most holy god by all the Elements, & by that most holy name that was grauen on Salomons Scepter that for this tyme thou depart quietly, quickly, & peaceably, without lightnings, thunder, raine, wind, storme or tempest or any noyse or terror whatsoeuer & whensoeuer I shall call thee, y^t thou doe come to me & my fellowes without delay or tract of tyme, not molesting me or any other creature that god hath made to his glory & praise, & the use of man, or without disordering any thing, pulling up or casting downe any thing, or doing hurt any other [illegible] whatsoeuer eyther in thy coming or going, not hurting, troubling or [illegible] me or any other creature, neither by thy selfe nor any other Spirit or Spirits for thee or at thy procurement at any tyme or tymes now or hereafter by the vertue of o^r Lord Jesus Xpt ye father & ye holy ghost goe thy way in peace to ye place which god hath appointed for thee, & peace be betwixt thee & me. In noie patris + &c /

Heere followeth a Exercise to be used if Spiritts be rebellious & disobedient or if that they appeare in horrible manner it will bring them to the remembrance of their [illegible] estate & so moue them to humility.

[illegible] must be said before you [illegible] [illegible] with such like godly prayers

Heare o ye heauens & I will speake [illegible] the words of my mouth, [illegible] hell & all that is in them contained marke [illegible] I as the Eagle who stirreth her [illegible] (saith he) fashion & make you ? Did not I as the Eagle who stirreth her nest fluttereth ouer her yong [illegible] her wings & carrieth them on her shoulders [illegible] you [illegible] & so well Againe haue not I so nourished you with fatnes ? why haue you then so forgotten that you were [illegible] with fatnes ? why haue you spurned with your heeles against me your maker ? why haue you [illegible] to [illegible] all your [illegible] with [illegible] ? what there [illegible] haue you not purchased in that instead of that heauenly felicity, hellish ~~eternity~~ perplexity ? [illegible] haue you that [illegible] which doth & shall for euer

quer at my pleasure turne you into the bottomles pitt of hell: what are you [illegible]
become but a froward generation & children in whom is no faith? why are ye
so unfaithfull & disobedient to my most holy names & words: know you not [illegible]
I am god alone & that there is none but I? Am not I the only [illegible] [illegible]
that is in my power to kill & make alive, to wound & to heale, to oppresse & [illegible]
deliver? If I whett the edge of my sword, & my hand take hold of it to d[illegible]
justice against them that doe disobey my holy name, who are able to ab[illegible]
the same? to have my sword eate their flesh, & my sharp arrowes of [illegible]
fire to be drunke in their blood, which of you that are disobedient to my n[illegible]
(saith our Lord) is able to withstand mine anger? Am not I the [illegible] [illegible]
omnipotent & none but I who can command the heavens to smoake, the [illegible]
earth to feare, the water to flow & hell to tremble, & not thee stubborne Spirit wh[illegible]
of thine [illegible] in my hand? O thou obstinate & stubborne Spirit [illegible] [illegible] me to com[illegible]
hast thou dealt so frowardly with me (saith our Lord) to urge me to expulse
& me my faithfull servaunt Michaell, & valiant Champion to expulse [illegible]
& putt thee out of that place where thou wast filled with wi[illegible]
wisdome & understanding continually beholdin[g] & seeing my wonde[illegible]
works & acts: Didst not thou see my glory with thine eyes, & didst thou [illegible]
eares heare the ma[jesty] of my voice? didst thou but know the my deligh[illegible]
was upon the Spirits & upon such as excelled in vertue? & wouldst hidden
thee that I would not have my soule in hell? why art thou thus
out of the way, why art thou become so abominable? & why is thy th[roat]
become an open sepulchre? with thy tonge dost thou deceive my servaunt
for the poyson is under thy lips, thy mouth full of cursing & bitterness
thy feet are swift to shed innocent blood: what is in thy minde
but destruction & heaving, & what art thou but a worker of mischeife
seeking to eate & swallow up my children as they were bread? Is th[illegible]
the obedience thou doest owe unto me (saith our Lord) & the [illegible] service
thou offerest unto me? Therefore for this thine obstinacy, disobedien[ce]
pride & rebellion thou shalt be burned & most cruelly tormented [illegible]
intollerable paines in the bottomlesse pit of hell fire for ever./

A generall curse for all Spirits both for stone, glasse or Circle.

Extra Circulum hora ♃ & intra illum hora ♀

[illegible] fire of dry [illegible] brimstone & such like stincking
stuffe & write the Spirits name in virgins parchment then
burne it saying the curse following, but first conjure the fire
thus./

I conjure thee [illegible] creature of fire by him [illegible] [illegible] & all th[illegible]
were done, & by the living God & by the true god & by the holy god, & [illegible]
him which made the world & all elements by his word by him wh[ich]
appeared to Moyses in a fiery bush & by him which led the children [of]
Israell in a fiery pillar through the wildernes, & by him which shall
come to judge the world with fire & brimstone, that thou which art [illegible]
of fire & brimstone do make hot this disobedient Spirit N. till he com[e]
unto me & shew him obedient in all things as I doe & shall command him! [illegible]
[illegible] God father & author of all vertue & invisible King of glor[y]
most stronge & mighty captaine of the strong & triumphant armes of ang[ells]
God of Gods, Lord of Lords, which holdeth in thy hands the [illegible] [illegible]
earth [illegible] with the breath of thy mouth makest all things to shake [illegible]
& tremble which makest thy Angells lightnings & thy Spirits flames [illegible]
fire vouchsafe I beseech thee O Lord to send thy holy Angells into this
place of fire, to torment [illegible] & [illegible] this disobedient Spirit N.
[illegible] [illegible] as St Michaell tharchangell overcame Lucifer the
prince of darknes, till he come to me & fulfill my will & desy[re]
fiat, fiat, fiat, Amen.

The mighty god [illegible] [illegible] hath spoken & called the world
[illegible] the rising up of the sunne unto the going downe there of.
Out of Sion hath god appeared in perfect beauty.
Our God shall come & not keep silence there shall goe before him
consumeing fire, & a mighty tempest shall be stirred up round
about him.

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4 God shall call the heavens from above & the earth that he may judg his people
5 Gather my Saints together those that have made a covenant with me with
sacrifice, & the heavens shall declare his righteousnes for god is judge himselfe.
6 Heare o thou Spirit N: & god will speake, he himselfe will testify against thee
for he is God even our god.
Plead thou my cause o god with them that fight against me & strive against them
7 them that strive with me.
8 Let them be confounded & put to shame that disobey thy name.
9 Lett them be turned backe & put to confusion that imagine mischeife against me.
Let them be as dust before the wind & the Angell of our Lord scattering them.
10 Let his way be darke & slippery, & the Angell of our Lord ~~[illegible]~~ scattering them.
11 Lett a suddaine destruction come upon them unawares, that he may fall
12 into his owne mischeife
13 Our Lord shall laugh him to scorne for he hath seene that his day is coming.

O most mighty god & most gratious father & mercifull Lord which by thy just
judgement accursed the serpent in Paradize for alluring man to diso-
bey thy commandements vouchsafe I beseech thee to condemne & curse this
disobedient N: which doth contemne & disobey thy holy & blessed name. Amen

O thou most puissant Prince Radamanthus which dost punish in thy prison of perple-
xity the disobedient devills of hell, & also the grisly [illegible] ghosts of
men dying in dreadfull despaire. I conjure bind & charge thee by Lucifer
Belzabub, Sathanas Jancanell & by their power, & by the homage thou owest
unto them, & also I charge thee by the triple crowne of Cerberus his head by
Stix & Phlegiton, by your fellow & private devill Barauter that you doe
torment & punish this disobedient N. untill you make him come corporally
to my sight, & obey my will & commandements in whatsoever I shall charge
or command him to doe: fiat, fiat, fiat, Amen./

O thou most disobedient Spirit N. I condemne thee by the vertue & power of
the 3 most dreadfull & mighty names of god Agla + On + Tetragramaton +
into the hands of those princes Lucifer, Satanas, Belzabub, Jancanell to
be tormented in the bottomlesse pit of hell for thy stubbornes, wilfullnes,
disobedience, & rebellion. And furthermore as Christ Jesus cast out devills by
the power of his divine godhead, by the power of Christ Jesus cast I thee into
that tormenting pit of fire & brimstone there to be tormented untill the
later day of judgement except thou be obedient to fulfill my will and
commandement [illegible] all things I have or shall aske or demaund of thee without
any deceit, falshood or delay. In nomine patris & filij & Spiritus sancti + Amen
fiat, fiat, fiat /

An Apt Invocation for any Spirit for Stone, or glasse

Coniuro te Spum N. p patrem + & filium + & Spum sanctum + p eum qui venturus est iudicare vivos & mortuos & seculum p ignem. p Nativitatem, p baptismum, resurrectionem & ascensionem Dni nri Jesu Xpi, p sctam mariam matrem nrm, p virginitatem eius, p 7. dona Spiritus Sti, p nativitatem Johannis Baptiste, p seniores, p 9 ordines Angelorum, p angelos & archangelos, thronos, dominationes, principatus, potestates, cherubin & Seraphin, & p oes virtutes celorum, p 4 aialia dei Thronum portantia, oculos ante & retro habentia, p 12 Aplos, prophetas, martyres, Confessores & virgines, p oes sctos & sctas. Coniuro te N. p Deum natum ex maria virgine, passum, a Judeis suspensum crucifixum & sepultum inde venturum iudicare vivos & mortuos & seculum p ignem. Coniuro te p sctam civitatem Hierusalem, p celum terram & oia que in eis sunt, p oes virtutes eorum, & p 4 Elementa mundi. Coniuro te N. p nomen ya + qd Abraham audiuit, & agnouit Deum oipotentem & p nomen יהוה. quod Enoch & Elias nominauerunt, & qd terra promissionis ad pugnandum cum Leviathan redditi fuerunt & p nomen Anabona quod p͡cipitat in universam terram, p vocem Adonay + qd deus clamauit voce magna in media nocte & oes mortui boni & mali in ictu oculi resurgent & p nomen Anaphaxeton in quo deus oes qui vitalem Spum acceperunt, resuscitabit, in etate 30ta annorum, & p nomen Eloy + in quo terminabit mare & flumina, & p nomen On in quo deus reservabit mare & flumina sicut sibi placet. Adiuro te N: in noie Abracal in quo Deus destruet turres domos & oia edificia in ira sua, & non remanebit lapis super lapidem, & p N. Sother in quo deus faciet lapides unum adversus alium bellare p nomen Pentheltramon in quo deus faciet ☉ & ☾ obscuros, & oes stellas cadere p N. Sabaoth in quo deus veniet ad iudicium, sicut Imperator qui ingreditur Civitatem coronatus coronali insigni: & p N. Athanatos in quo deus pacto iudicio, Diabolum cum suis membris in carcerem & stagnum ignis & sulphuris precipitabit & p N. α & ω in quo deus fecit aquas. Coniuro te N in virtute dei & sctorum omnium ut nec ausus sis in aliquo loco permanere sed festines & coram me venias sine aliqua mora & dilatione. Coniuro te p virtutes & in virtute noium istorum, qui sunt supra te ante constitutionem mundi instabiliter ordinati, si sis in aliquo circulo Angelorum mundi et humiliter hic in loco assignato coram (nobis) me ante circulum [illegible] p summam virtutem omnipotentis dei. Coniuro desideria mea adimplenda venias, p [illegible] annulum & sigillum Salomonis filii & Exorcizo te p virginem virga Moysi, p [illegible] & p noia cum quibus Salomon Davidis Regis: quo scripta sunt noia dei veri, & p [illegible] angeli Barachiel, p angelum oes demones ligauit in [illegible] vila. Coniuro te p angelum Barachiel, p Angelum [illegible] & p Spum Enoch qui est famulus dei [illegible] nullo modo movere [illegible] venias ad circulum istum sine ulla deformitate & [illegible] plane & [illegible] petitionem meam, omnemque questionem de quacumque te interrogavero [illegible] stabiliter mihi respondeas sine fraude vel fallacia aliqua In noie patris + & filii + & Spus Scti + Amen

Salomon [illegible]

[illegible]

[illegible] nomen ya [illegible]

[illegible] Adonay [illegible]

[illegible] nomen Anaphaxeton [illegible]

[illegible] p nomen Agla [illegible] sacerdos

[illegible] p nomen Joth [illegible] Deus [illegible]

[illegible] nomen Agios [illegible] Moyses [illegible] p nomen Josua per quod [illegible]

[illegible] populus [illegible] mare [illegible] p nomen [illegible]

[illegible] agios [illegible] Sampson [illegible] vicit Philisteos, p otheos [illegible] Elizeus [illegible]

[illegible] virtute Pantheon [illegible] David vicit Goliah [illegible] Agapton [illegible]

[illegible] p N. יהוה qd oia Regis [illegible] Emanuel [illegible]

[illegible] igneo. & p N. [illegible] Helizeus Spum Elie dupliciter [illegible]

quod Esaias prophetauit de aduentu Dni, p nomen Jesu absconditum a seculis & in fine [illegible] revelatum

Precipio, Coniuro & adiuro te N. p hoc sacratissimum nomen El + & p oia sacratissima dei predicta & subsequentia ut mihi appareas & humiliter obedias sub pena damnationis & excoicationis eterne. p nomen Sephets p quod Salomon conclusit vos in pila aerea & p hec sacratissima Dei noia Messias + Sother + Emanuel + Sabaoth + Adonay + usia + homousion + Joth + Grialy + Gramaton + Agnus + Aries + Serpens + Leo + vitulus + vermis + p nomen, est qui est, & p oia mysteria in celo & in terra. Coniuro te N. p sigillum & pentaculum Salomonis ut mihi appareas & veraciter respondeas, & velle meum adimpleas ad oia precepta & interrogata. Quod si nolueris maledicat te deus Spus Sctus + oes virtutes celorum, viz. Angelorum, Archangelorum, thronorum, Dominationum, principatuum, potestatum, Cherubin & Seraphin insurgant contra te. Audi N & hinc sententia orationis dei qui cuncta gubernat, triumphat, vincit, & regnat p secula seculorum. Amen.

When thou hast called & caused any Spirit to appeare & hast demanded of him what thou thinkest good for the p͡sent tyme & art desirous to see him againe at other tymes, before thou licence him to depart bind him to the swearinge him as followeth: & read these things first if thou wilt.

Lectio libri Apocalipsis beati Johannis Apostoli. Apoc: 20 cap.

Vidi Angelum descendentem de celo habentem clauem Abyssi & catenam magnam in manu sua, & apprehendit draconem & serpentem antiquum qui est Diabolus & Sathanas, & ligauit eum p annos mille, & misit eum in abysso & clausit & signauit super illum, ut non seducat amplius gentes donec consumantur mille anni.

Lectio Zacharie Prophete Cap. 3io.

Ostendit mihi dns Jesus sacerdotem magnum stantem coram Angelo dei & Sathan stabat a dextris eius ut adversaretur ei & dixit dns ad Sathan. Increpet dns in te qui elegit Jerusalem.

Lectio Sancti Evangelii secundum Lucam Cap. 9.

Convocatis Jesus 12 discipulis dedit illis virtutem & potestatem sup oia demonia, & ut languores curarent, & misit illos predicare regnum dei & sanare infirmos.

Then say.

Sicut sanctus Dei Angelus virtute dei serpentem antiquum catena magna ligauit & super eum signauit, ita ego authoritate ipsius te Spum N: ligo & p virtutem huius stole & per [illegible] Dni nri Jesu Xpi, in quorum memoria hac mea utor in noie patris + & filii + & Spus Sancti + Amen & signo signaculo sancte crucis + et prosternas te coram presentia mea [illegible] & mihi eius ministro. And furthermore I [illegible] adiure coniure & constraine thee N. by the father, the sonne & ye holy ghost by all the names of god & by the glory of his kingdome, by his glorious resurrection & ascension by the true & everlasting god who shall come to iudge ye quicke & ye dead & the world by fire that thou be obedient to me in all things I shall command thee, by the hope thou hast to be saved & by the death of Xpt & thou ...... me swearing with a solemne voice & in any [illegible] I shall command thee that thou fulfill the same with true & faithfull [illegible]

Sceptre [illegible]

B[illegible]

[illegible]

4 Item I N. doe sweare that when soever you A B: shall call me or have
to doe with me in any kind of cause how or what fashion soever it
shall be I wille at your commaunde & serve you truly according to my
power by laying downe, fetching or carrying either goulde or silver
or any other thing living or not having life, without feare or
hurt danger or delay without making or causing to be made any
lightning, raine, haile snowe, thunder, winde storme, tempest
darkning or doing any other thing whereby you or any other
creature of God may be hurt, feared, troubled or disquieted or receive
any kind of discommodity

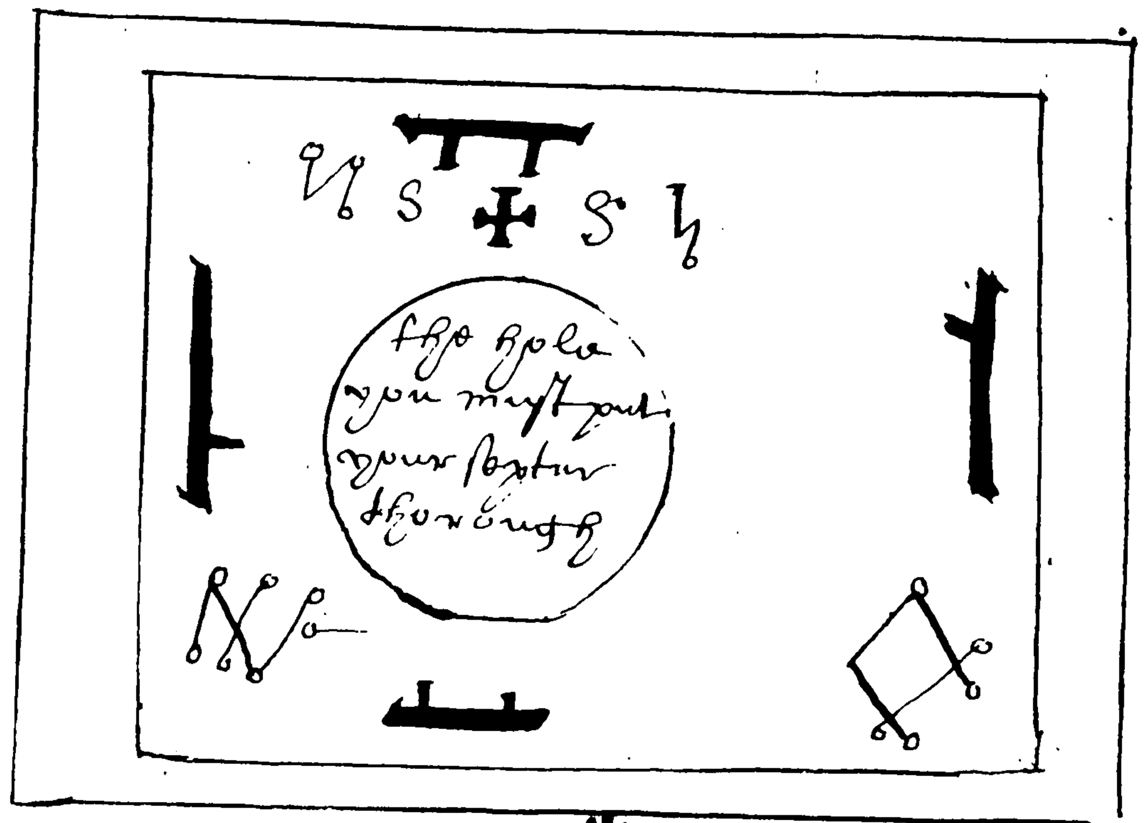
5 Item I N doe sweare by God his owne selfe in Trinity the father the
sonne & the holy Ghost by the 7 plannetts the 12 signes and there
holy quarters & by the plannetts under whose governement I ame
that I will never doe that which shalbe to your shame or discredit but
doe your business quietly with meekness & gentleness & fulfill your
mind before any man & visibly in the forme of your owne person if
you please to your great praise honour, wisdome and credit.

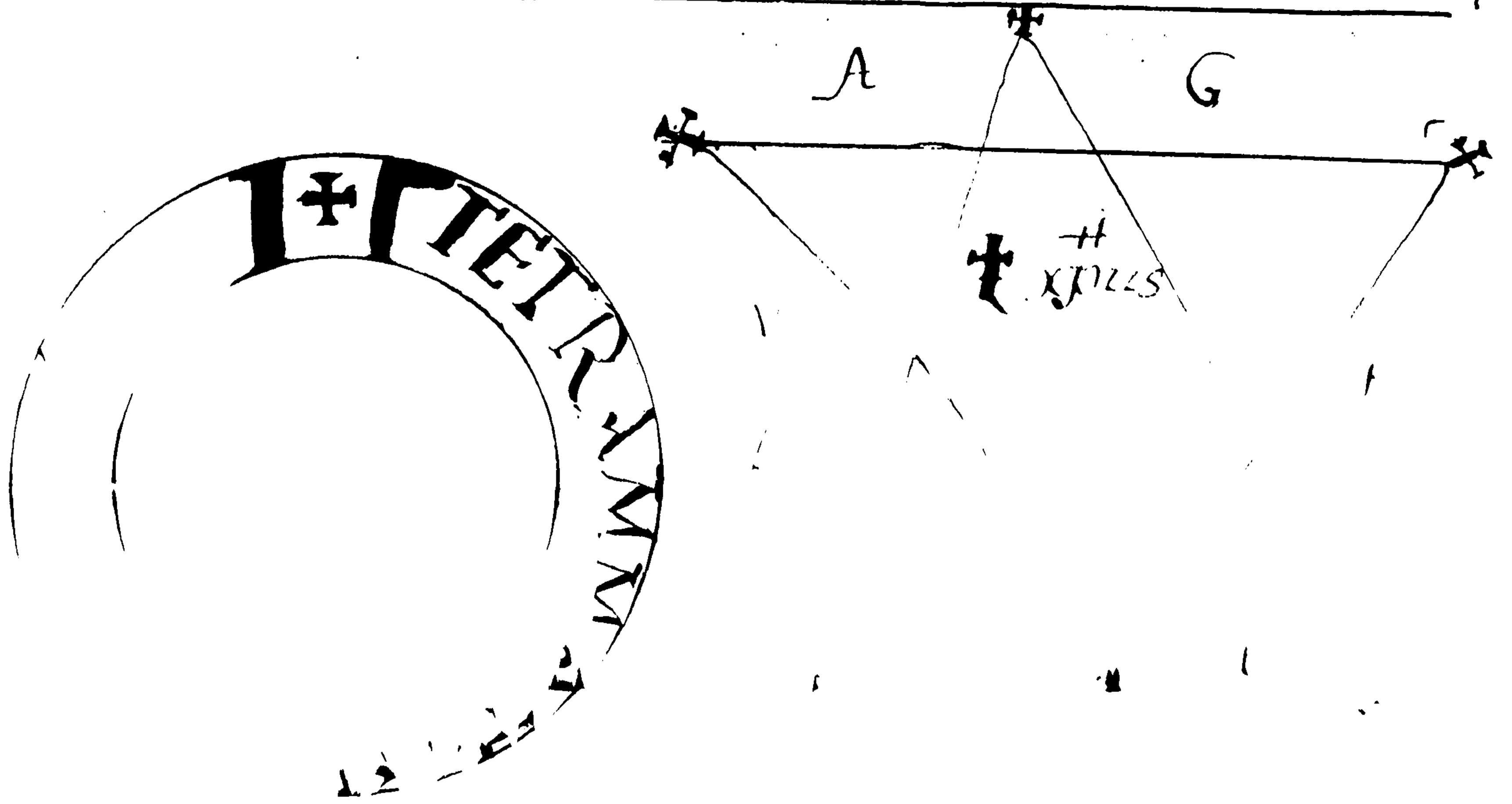
6 Item I N doe sweare by the mighty & eternall God by the un=
speakable Trinity, by heaven by earth by all the powers of the
same that I will doe most faithfully & truly all that I have sworne
to doe for you A.B: & this I promise freely to you A.B: the
servant of Xpt & confirme this promise by a forcible oath both
to obey God & his holy names & you in all things commaunding
me by your authority received from God & his Catholike church which
if I breake or refuse to obey you, I begge against me the sword
revenger of the wrath & anger of the most highe & Just Judge and
that he would send downe even then presently when I shalbe false
to you the [illegible] of his [illegible] Michaell the Archangell
who may deliver me into the hands of my enemies & thrust me
downe into the lake of fire & brimstone where I may [illegible]
[illegible] without end Amen.

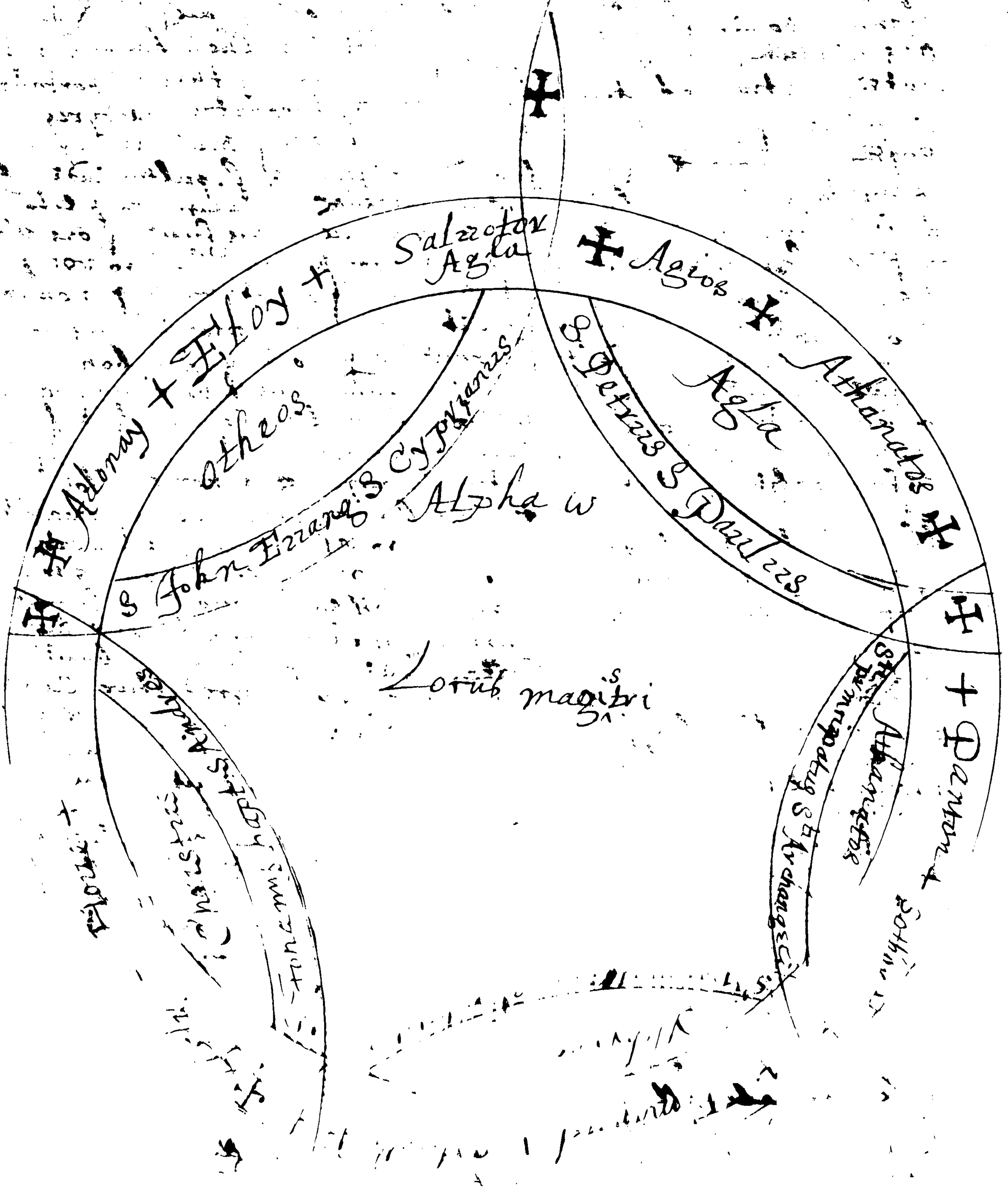
[illegible]

[illegible]

on ye other side must be ingrauen oriens in the east part Egin king of
of the north in the north part paymon king of west part and
Amamon king of the south part wth a + before & behind eche nam
e in the middest a little aboue the hole Tetragramaton grauen
in hebrewe letters thus יהוה.







An apt invocation for any Spirit for stone or Circle ./

Coniuro te Spum (N P) per patrem + filiu + & spum sctum + p eu qui ventu
est iudicare viuos & mortuos & seculu p ignem, p natiuitatem, p Bap
mu, mortem, resurrectionem & p sctam maria matrem Dej nri Jesu xpi,
virginitatē eius p 7 spus scti dona, p natiuitatem Johannis Baptiste
24 Seniores & p nouem ordines Angelorū, p angelos & Archangelos
thronos, dominationes, principatus, potestates Cherubin & Seraphin, & p
oēs virtutes cœlorū & p quatuor aialia Dej thronū portantia, oculos
ante & retro habentia, & p 12 Aptos, Prophetas, martyres, Confessores,
Virgines p oēs sctos & sctas, Coniuro vos p Deū natū ex maria virgine
passus a Judæis, suspensus, crucifixus, & sepultus, inde venturus viu
& mortuos & sæculū p ignem iudicare. Coniuro vos p sctā ciuitatem
Hierusalem, p cœlū & terra & oia quæ in eis sunt, p oēs virtutes eor
& p 4 Elementa mundj Coniuro vos p noia Coniuro vos p noia ya q
Abraham audiuit & agnouit Deū omnipotentem & p nomen יהוה
quod Enoch & Elias nominauit, & ad terrā promissionis, ad pugnandū
contra Leuiathan, redditi fuerunt, & p nomen Anabona, in quo præcip
vniuersa terra, p nomen Adonay quod deus & voce magna clamabit
media nocte, & oēs mortuj bonj & malj in ictu oculj resurgent, & p n
Anyphetan vel Anophenitan in quo Deus omnes quj vitalem spum acciperu
resuscitabit in ætate triginta Annorū, & p nomē Eloy in quo termin
bit mare & flumina p nomen On in quo Deus reseruauit mare &
flumina sicut sibj placet. Adiuro vos in noīe Abracat in quo Deu
destruet turres domos & oia ædificia vna die, & non remanebit la
super Lapidem, & p nomen Sother in quo Deus faciet Lapides b
aduersus aliū bellare. p nomen Panthetramon in quo Deus faciet Sol
& Luna obscuros & oēs stellas cadere p noēn Sabaoth in quo Deu
ad iudiciū veniet sicut Jmperator quj ingreditur Ciuitatem cor
tus Coronali insignj, & p noēn Athanatos, in quo deus præcito iudici
Diabolū cū membris suis in Carcere & in stagnu ignis & sulphuris
præcipitabit, & p nomen α & ω in quo deus fecit aquas, Coniuro vos in
virtute Dej & sanctorū noium vt nō audeatis in aliquo loco p mane
sed festinanter coram nobis veniatis sine mora & aliqua dilatione
Coniuro vos N p virtute & [illegible] angelorū quj sunt supra
ante constitutionem mundj ineffabiliter [illegible] vt oēs Spus quj
mundj sub timore & tremore habent [illegible]
[illegible] Daniel, Asmel [illegible] angelū [illegible]
[illegible] nobis [illegible] nostra desiderata ad [illegible]
plenū [illegible] p summas virtutes Dej Conciuramus & exorcizamu
p virgā moysi p annulū & sigillū Salomonis filij Dauidis Regis
[illegible] scripta sunt noia Dej [illegible] & p noia in quibus oēs demon
Solomon ad alligauit Coniuro vos p Angelū Barachiel & p
Angelū Barachabel, p Angelū Methusirel & [illegible]
[illegible] ad Christallū vel [illegible]
vlla deformitate [illegible] nullo modo [illegible]
[illegible] de quacunqz [illegible] plenitur &
ineffabiliter nobis respondeatis sine fraude vel fallacia aliqu
p in nomine patris &c.

[crown stamp]

Temporis nota ad operandum. /

Cyprian saith that after October you may not worke vntill March,
allso you must work in some monthes in euen dayes & in some in odde as

March	Euen	
Aprill	Comon	
Maye	Euen	
June	Euen	
July	Euen	
October	Euen	
August	Comon	
September	Odde	

Also you must worke in a Chamber or garden which must be 4 square with a Cubit on euery side highe also it must be 24 foote in length & 20 foote broad. /

A generall bande.

I bind thee Spirit that art appeared in this stone of Christall to doe all things for me thou doe not disobey my Comandements, but to doe that to thy office appertaineth & more too, here I bind thee not to goe thy way for me till I release thee here to remaine vntill thou haue fullfilled all my Comandements for I with one art towards thee & nothing but art & thou Spirit therefore here stand I charge thee in this Christall stone fiat 3. in noīe &c. /

Licentia [illegible]

I [illegible] Spirit which hast fullfilled all my Comandements now I charge thee to depart to the place where God hath appointed thee vntill I shall call thee againe & if thou doe not depart God curse thee therefore auoyd thou wicked Spirit N !
Noe good Spirit will tarry longer than they are comanded nor no longer than 24 hours if they be bidden goe.

Christalli opera perfectissima.

Oratio ante operis inceptionem

O Lord God Allmighty & omnipotent father, Sonne & holy Ghost graunt unto me thy servant although unworthy to know thee above all things to desyre thee to live according to thy will, and finally to finish the course of this life after thy godly pleasure for I know perfectly & confesse openly thou art the fountaine & originall of goodnes, of every godly desyre, of every knowledge & science & of ye right continuance of ye same: thou madest ye first man Adam in all naturall things perfect & sydu... with sufficient knowledg: Thou didst give unto thy servants Bezaleell & Aholiab knowledge to invent all kind of works in mettalls, thou gavest unto thy servant Salomon an heart apt unto wisdome, thou hast inspired ye hearts of all thy prophets, thou hast also said aske & it shall be given you, seeke & you shall find, knock & it shall be opened unto you: Therefore I most humbly beseech thee gentle God my redeemer Conservour & Protector to lighten myne heart that I may aske such things as may be to thyne honour & glory of thy most holy name: And lett it not displease thee o omnipotent king, I beseech thee that I a wretched sinner doe aske & desire by thy mercy to be instructed in these naturall things & secrets that thou albeit being unknowne by ye first, mayst be knowen by the last, & by thyne operation glorious, give me o^r thy grace good God to know these things & rightly without impediment or lett either of ye world or devill ... bring this my purpose to passe with an heart evermore stablished in thee, that all y^t I doe may be to ye laud & honour of thy most holy name, graunt this my petition for Jesus Xpt his sake my God & thy Sonne which liveth &c.

Showers for thefte		Abethey } ♃	Ancor
Andromaleus	Raguel } ☽	Othey }	Anacor
Somor alias	Uriel }		Analos
Semor.			Salmon
Dandragabon	Aucor	Usago	Mabenon
		Asterothe	Sibillia
Seer	Obelison } ♃	Almazin Silicona ♀.	
Seor	Vasagon }	pro amore	

+ Constraint ... Call

... ... then by ... all ... I ... commaund & charge thee by the might of him that is all ... by ye wisdome of ye Sonne omnipotent, by ye might of ye Father ... by ye holy & undevided Trinity & by the ... vertue of ye holy ghost comfortinge, by y^e ... Jesus ... Agios, Emanuell, & vertue of these names followinge ✚ ... Messias, Medesin, agla, ... Xpt, Sabaoth, Adonay, ... Oraton, Jesus, ... filioboy, obla, abla, Medicina, ... hehese, Laban, Medon, Jubsenna, zarohaduy, ... constrained, ... phimas & all other names of god by wch you may be commanded, constrained, ... bound I ... constraine & command thee by miracles & mervailous deeds of our Lord & Saviour Jesus Xpt, by all his paynes & passions, that he suffred in his glorious body by his Tribulation, by his Annunciation, by his Circumcision, by his desc... by his mervailous Nativity, by his ... death ... mankind, by his ... by his scourging beatings, & ... & brought ... by his mighty Resurrection, by his ... hell where he brought forth Lucifer & bound him, & brought ... of ye paines of hell into ye joyes of paradise, by his ... he shall come in ye end of y^e ... his Ascension, & by ye might & vertue of him ... through his righteousnes ... to judge me & you & all creatures ... Jesus Xpt, by the holy ... I Con: by the precious blood of o^r Lord & Saviour ... stricken through his ... that he was nayled unto on ... by ye nayles y^t were stricken ... by o^r Christian faith ... & feet, by ye crowne of Thornes that was sett upon his head, by y^e ... through ... mother holy church throughout all ... vertues of it, by y^e ... of y^e ... Testament, by ... mysteries upon earth, by ... words conteyned to the honour of Allmighty God, by all the ... by ye 12 articles of ye faith, by the Sacraments of holy church, by ye 7 works of mercy, by y^e ... that flowred, & by y^e ... tables of the old lawe given to Moyses, by ye wand of Aaron ... which thou owest to thy ... the creatures of God I Con: & charge thee N. by ye faith which thou owest ... privat devills, by the vertue of our Lord Jesus Xpt, & by the Angell that shall cry in

cry in a Trumpe at the day of judgment & shall say venite venite venite, by all Angells Archangells, Thrones, Dominations, Principates, potestates, Cherubins & Seraphins, I conjure & charge thee N. by the paines of our Lord Jesus Xpt, by ye patible of ye crosse, whereon he was hanged, by ye nayles wherewith he was nayled, by ye speare that opened his side, by ye blood that flowed thence, by ye crowne of thornes wherewith he was crowned, by ye death, resurrection & Ascension of him, by the 7 fold grace & ye holy ghost, by the ring & seale of Salomon, by the vertue of ye same y^t was darke, stones cleaved, & graves opened & many dead bodies have risen, by the wand of Moyses that devided the sea, by the throne of God, by ye wand of Aaron, by ye Arke of Gilead, by the golden censer & by the golden Altar, I conjure & charge thee & by the glorious virgin mother of Xpt & by glorious flesh & blood that he tooke of her, & by those names which god named with his owne mouth g. a. t. ye. Saday, Emanuel, Sabaoth, arphaxat, ... & by this holy name Sother + whereby all stones & buildings ... shall fall, & men shall say to mountaines fall on us, & by this holy name (dia) whereby God shall cast out ye devill & all his members & all ... wicked folke into ye deep pitt of hell, & God shall ... lead with him all chosen folkes into everlastinge blisse, that presently thou shall shew thy selfe unto this child, & declare the truth in plaine & ... manner that it may be ... without delay or falshood in this Christall stone. &c.

Finis.

The invocation of Salomon.

First thou being prepared (in) thy conscience cleane & sad in devotion, ye tyme & weather correspondent for that purpose, goe thou into some apt place, having with thee a child of 14 yeares, & having a christall or berill stone whole & sound the which ye child holding in his hand begin thus In nomine patris & filij & spiritus sancti. Amen. O Lord heare my prayer & lett my cry come unto thee. O Lord I beseech thee guide me in all my doings that they may by thee being begunne, may also in thy feare & according to thy most holy will be ended, through Xpt o^r Lord. Amen.

Oremus.

O God wch didst send downe thy holy ghost from above upon thine Apostles vouchsafe to send downe thy grace upon us thy servants heare congregated in thy feare & lighten the eyes of understanding good Lord of thy servant (N) that in ye spirit of truth he may heare & see thy creatures most plainly & perfectly speake the truth & give true answers of those things wch we covett to know taking thee to wittnes most righteous judge, that we doe it not for ye hurt of any but for ye reliefe of our poore estate o^r most mercifull father we beseech thee to send thy good Angells from above to guide us in the truth & to strengthen us in all our studies & labours for the love of Xpt Jesus doe crave & desire the same Amen

A devout prayer for the Christall.

O ... God ... in herbs, trees, stones & mettalls hast ... behold we beseech thee, even at this instant this Christall stone & blesse it good Lord we beseech thee, with the abundance of thy blessings, that it may be receptacle for thy good Angells & ministers, And graunt that by thy holy names & blessings all diabolicall enticements may ... from us & it, & that by ye vertue of thy grace & holy spirit nothing may remaine in us which may hinder the same, by Christ Jesus o^r Lord Amen.

A Coniuration for the light to be vsed as well in this worke as in any worke to be practised /

I Con: thee light & you Angells of the light, by him wch said fiat lux & wch made
☉ ☾ & starrs, fire water & all things els in heauen most bright by shining, by
cleare light & by ye holy light, by the blessed light, & by Mary mother of our Lord
Jesus xpt, by that light euer shininge, by the wch we are saued & deliuered, that
forthwith you waxe most cleare for the sight of N, so that the sight of him be not
hindered so that he or we may see & heare these spirits pfectly in this stone
also I coniure ye winds & ayre by or sauior Jesus xpt which with his blessing
vertue did stay & qualifie you so that he might walke vpon the sea, & by
that vertue that he gaue to Peter the apostle in coming to him that forthwith
you cleare & be quiet without cloudinge, blustringe or blowing vntill such
tyme as we haue done this worke as we haue begunne so that by you
be not hindred in the sight or hearinge of these creatures of god N
by the blessing of god omnipotent, father, of the sonne & of the holy ghost
whose vertue & power defend vs poore vile wretches, & the peace of
& health ... the cleansing body & blood of or Sauiour Jesus xpt bear
to bring ye spirits to subiection to vs beinge by grace the seruaunts of

Then looke into that part he cometh & say

O Tu vel vos sis vel sitis, quod xpus vincit, xpus regnat,
xpus imperat, then say

I Coniure you Angells Abiron, Datrion, Protheon & Esm by the father, the
sonne, & the holy ghost, & by these holy names of God + El + Eloy + Elion
Jesus + ... + agla + that pforthwith you come into this Christall stone &
that you enlarge the same stone both in length & breadth for the more
pfect sight of N also I coniure & constraine you that you enlarge this stone
in length, thicknes & breadth by heauen, earth sea & hell & by all the
that are in them, by all the words that God spake in the Creation of ye w
& by all the words which god spake to Moyses & to the rest of the prop
by the 4 Elements, & by all the vertues of heauen, by all the great na
of god, by the incarnation, Natiuity, passion & the effusion of the pretious
blood of our Lord & Sauiour Jesus xpt, by his buryinge his resurrection & Ascen
by his cominge to the dreadfull day of iudgement who shall come to iudge
the world both quick & dead & the world by fire, that forthwith & with
delay you cause this stone to enlarge in length breadth & thicknes so th
all things in it may be seene heard & perceiued without further delay
In nomine patris & filii & Spus Sti Amen

This coniuration must be said vntill the stone waxe greater,
& when it so doth say as followeth

I co... thee Salmon by ye liuing God by ye true God by the holy God w
hath made heauen earth the sea & all things that in them be conteyned
that pfectly ... thou be obedient vnto my precepts & that in most
... & pfect manner thou shew thy selfe to the sight of N the
I charge & comand thee in the name of Jesus xpt & all his miracles
In nomine patris &c /

Then shall you see him ... like a young
man clothed in scarlet, then say as followeth;

I coniure thee Salmon by the vertue by the which the stones did rent
graues did open, & many saints did rise vp & appeare that thou so pass
thy selfe in the middle or midst that by thee & in thee all things may be
discerned seene & perceiued & heard of N which wee could to heare
& see by & of the Angell whom we haue adiured (viz) Salmon In
nomine patris & filii & Spus Scti Amen

Then say as followeth

I coniure thee Salmon which art included ... the stone that thou depart
not vntill thou hast fullfilled my mind: I coniure thee by the faith w
I haue in xpt Jesus & by the faith thou owest to thy lord God, & in the
name of god I comand thee not to depart vntill thou satisfy my mind
tune nota quid vis) I charge thee to make me true answer of these things

things by the incarnation of Jesus xpt, by his Natiuity, his Baptisme, his ...
resurrection, his ascention & assumption, & by that great & terrible day of iudge
ment when thou & we must receiue according to or merits by the vertue of
these I charge thee answer truly to my demaunds without craft fraud et de
lay in noie patris &c.

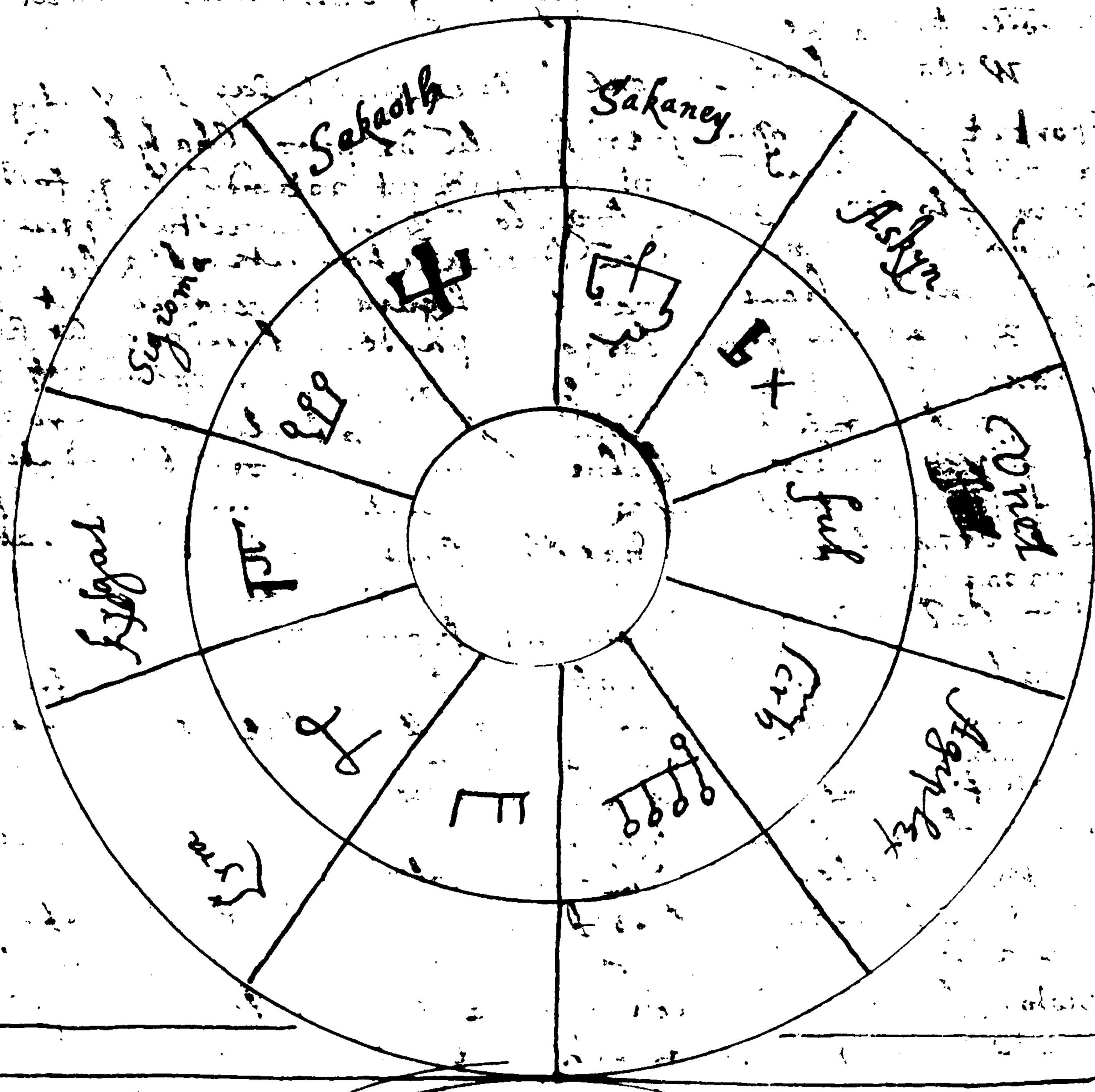
When he hath so done licence him & say benedictus Dns:

Oportet ad hoc opus fieri speculu de pura Chalybe ad mensuram vnius
palmae politu & lucidu ... ut ... & sit rotundu, sicq factu ad nomen &
honorem Florion & suoru Angeloru & in Circuitu speculi ex alia parte
non lucida sint haec noia cu ... characteribus & hoc nomen Florion sit
scriptu in medio sicut apparet in figura & quando erit factu, vade in loco
secretu & vnge ex ... balsamo partem lucidam & sit suffumigatu his speci
ebus, ligna Aloes & ambra & ... & myrrha splendens & olibano albo, hoc
facto ... operibus faciat ipsu speculu teneri ab aliquo puero virgineo aute pecta
sua, & ipse magister sit balneatus & mundis vestibus indutus antequa inciperet
hoc opus faciete mel, lac, & vinu aequaliter mixta in aere aspergat, & pdictus spus
suo noie devocetur ut in speculo (sicut solitu est) veniat & vera responsa
de interrogatis respondeat hoc facto Mr legat Coniurationem
sequentem Caldiaci verbi scripta ut sequitur.

Dis malé cara, hemen bismasa Casim gesim grata gasim sinea flagi ogm raym
maym, taxarim zoboubu, suars bauor ille gallse alicul, helagm bylidali sygrelmyn
bytheum thema lonim myndony nanabouor azeredha zathe Jacoth huzaibon huemay
laron yatref illeyne giptu bytatim kyacile lemsamyat ... azialy ...
alriothe heth helicu gayp gayita meturym non caron largibel hubathon, abgal
heyalsmpny almalgyrrye hualzim hualmesu & huacorcor illemgig igemegyne
goragyne gasiogerye lebund boranyny apalyoth, allumabit velleithaxebula moral
gallicam valeas live thegyre lygnyro belamyny aptalic alugnaith velorth ...
hayamotony huaya gulitalon aymelagas tyraele phanetnabe tacauer hanbalizil
ylemencutu radiane caygene zoragyne lesmiraptale almaith vllegmth.

O Spus ego praecipio tibi p poten & fil & Sp Sctu & p Coniur quae dixi & p omnipotente
Dni & nri Jesu Xpi & p ea quae habent potestatem quod in pace recedas & iuxta
praeceptu Dni quacunq hora fueris adiuratus illa & sine mora venias. Non sit ergo
tibi incredibile quotiens fueris huius operis Artifex quod du vocaveris facies ille
Spus manifestabit ... & quod p spus scripta insinuaverat ore ... voce
voce pacificando denuntiabit /

Ecce spec. Bersi quadrorati Alpharabie



The XCI psal: must be written about the round circle unto the XI vers & about the Quadrant this Jesus autem transiens per medium illorum ibat in pace ΠΙΙΙϿ ✝ & these great names of god which follow must be written about the Quadrant circle with a Crosse betwixt every word & name: Messias ✝ Sother ✝ Emanuel ✝ Sabaoth ✝ Adonay ✝ ell ✝ unigenitus ✝ via ✝ veritas ✝ manus ✝ homo ✝ usion ✝ Jesus ✝ XPS ✝ agla ✝ agios ✝ otheos ✝ yskyros ✝ athanatos ✝ eleison ✝ Ymas ✝ finis ✝ origo ✝ bonus ✝ paraclitus ✝ rex ✝ sacerdos ✝ mons ✝ petra ✝ sponsus ✝ lapis ✝ propheta ✝ aries ✝ serpens ✝ Leo ✝ vermis ✝ Jesus ✝ salvator ✝ mediator ✝ consolator ✝ XPS Regnat ✝ XPS imperat ✝ XPS in pace nos benedicat ✝ Jesus autem transiens per medium illorum ibat in pace. Amen

✝ ΠΙΙΙϿ ✝

[illegible]

An Angells sight.

First take a pen full of sallet oyle, & write on the midest of the gl[asse] or stone, ~~Hermoley~~ Hermely, then turne thy backe south & thy fa[ce] North, set the child betweene thy leggs & say as followeth.

O most meruielous & euerlastinge God, thy power is in all, beyond a[ll] & ouer all, thy secrett wisdome hath made all things, preserued all the[m] & keepeth all things in their order waight & measure which art the [true] auther of all truth it selfe, & because thou art the perfect truth, th[ou] hatest all those that tell lyes, there shall none such dwell w[ithin] thy house, I know o Lord that in thy habitacle, are none vniust, lying or false Angells, but righteous, true, & iust Angel[s] ready & obedient to doe thy will. O most gratious God that art more ready to giue, then we to aske, & giueth more then either wee desyre or deserue, vouchsafe to heare our humble prayer & graunt or request, that we may haue to doe or wills in all honest & good causes, three of thy true iust & godly Angells, which haue true hearts, true tonges & iust lipps, without any kind of leasinge, & that none vniust lying or false Angells may haue any power to appeare in these places to mocke or delude vs at any tyme, or [illegible] whensoeuer or whersoeuer for Jesus Xpt his sake thy deare sonne, heare this or prayer & grant this or request. Amen.

Then make the signe of the crosse in the forehead of the child with thy thombe, & let the child say one pr nr an Aue Maria & a Cr: let him also say after that these names of God. On + El + Ely + Eloy + Messias + Sother Emanuel Sabao[th] in noie patris + & filij + & spus sci + Amen.

Then say to thy selfe

O Lord Jesus Xpt king of glory by vertue of these which [illegible] vpon this name Hermely, & by thy power & mercy, send vnto vs 3 of thy go[od] Angells from thy right hand of glory into the middest of this glasse or Christall to the visible sight of this child, lett them make appea[rance] to the virgin child true iudgment & lett them giue true iudgement vnto vs without all deceit or fraud [in] things doubtfull & vncertaine [illegible] in nomine patris &c.

Say this foresaid prayer 3 tymes & [illegible] vnto the child [illegible] honest reque[st] Angells that will [illegible] then will demaunde

An Angells sight.

This is a operation & a deuine, whose effect is great because that by it thou mayst see all things that are vnder or aboue the 4 Elements & know all things to come which come by the course of nature. Make a glasse of christall which is proper neat & well poli[shed] [illegible] whose body is not polluted with women [illegible] most holy name [illegible] so that it be vpon the [illegible] of it then lay it in [illegible] or [illegible], & thy masses be sunge, & then take it away & sett it in [illegible] & must be [illegible] vpon the [illegible] made ready vpon the Day of ♃ or ♀ & must [illegible] dayes aforesaid, but lett the worker be cleane from women, & abstaine as much as [illegible] from all filthy pollutions, also of them [illegible] any thing that is in the end of the world, or else if any of yours doe aske you of any doubtfull thing, then put your glasse against your eye [illegible] so that the ☉ may cast his beames vpon it & marke [illegible] & say those fiue prayers after one manner & forme as followeth.

The first of St John Baptist or Euangelist.
The second of ye blessed virgin St Mary.
The third of ye passion of or Lord
The fourth of ye ascension of ye Lord
The fift of Longius.

The manner of ye prayer of St John ye Euangelist or Baptist is as followeth.

O Lord God before whose sight are all things both in heauen & in earth, & in the deep sea, & in all deep places, I do beseech thee by thy holy name Agla, & by the meritts & deserts of St John Bapt: or Euang: that I may see in this glasse how such a matter standeth which I am in doubt of, or which I de= =maund. And if it be a fortunate or a lucky thinge, you shall see white points or little ascending vpward a pace in the glasse if you doe enquire of man, or beast, or a booke, or any materiall matter the forme & fashion of thinge, euen right as it is indeed will appeare in the glasse; if it will not wth ye prayer, saye the prayer of or blessed Lady the virgin Mary.

O Lord my God &c. of the blessed virgin Mary, mother of our Lord Jesus Xpt &c. vt supra

O Lord &c. & by ye meritts of thy most blessed passion wch thou hast suffered for vs sinners, that &c

O Lord &c. of thy glorious ascension [illegible] & by ye [illegible] all ye glorious company of angells [illegible] of all thy Saints & Sainctesses, [illegible] reioyce & are glad & all the company of all thy Saints & Sainctesses, how this thing standeth &c

O Lord &c & by ye prayer of St Longius the [illegible] knight that pierced thy most pr[ecious] side with a speare, & by the deserts & prayers of all thy saints & sainctesses, that I may [illegible] this glasse &c And for certaine the thinge shall appeare in his [pro]per forme & shape, yea though it were in the bottome of the sea: if you will worke to find out treasure, or els to gett knowledge of [illegible] be first confessed & looke that you be cleane both in body & soule & also in apparell, you must allwayes take diligent heed & beware that you say not the foresaid prayers, about any [illegible] or filthy thinge deed or thing, for truly if you doe you may catch hurt by it, as it hath bin proued, for thereby one yongman lost his eye another his sences another his witts.

To consecrate the glasse.

[illegible] a glasse & [illegible] most [illegible] holy [illegible] blessed [illegible] more [illegible] lay it vpon the Altar [illegible] Masses be sung [illegible] of Angells ye 5 of Euangelists, ye the 2d of or Lady the 3 of ye holy crosse, ye [illegible] of all sts the 9 of the three kings 6 of St John Bapt: 7 [illegible] ye holy ghost, [illegible] holy water & [illegible] it with Fran= the last inclose it & sprinckle it with holy water & [illegible] let the gospell of St John be read In principio erat verbum &c.

And in any case keep it cleane.

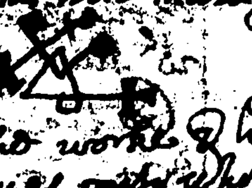
Whosoeuer beareth this prayer upon him needeth not to feare any of his [illegible]
eyther bodily or ghostly nor to be drowned or burned, nor to dy any euill death & if
he accused before a Judge he shall haue his fauour & goale, & the thing that he
aske in any true cause. & if thou be in any tempest upon ye sea, take some wate[r in]
a dish, & make 3 crosses over it with this letter, & cast it into the sea at the [4]
quarters of ye shipp & ye tempest shall cease, this hath bin proued. And if a
woman trauailing with child take cleane water of a well, & put it in a dish &
make 3 crosses over it with this letter & say 3 pr nrs, 3 Au. 3 cred. & giue her [the]
water to drinke she shall haue speedy deliuerance & ye child right shape &
christendome & ye woman good purification. And if that a man beare this
letter upon him in field or towne, house or pasture, & blesse his house or pastur[e]
wth this letter at ye 4 corners thereof, there shall noe theeues carry away his go[ods]
but stand still till he giue them leaue to depart. & it keepeth a man from
ill agues. & if thou touch the bare flesh of thy enemy with this letter, he sha[ll]
be thy friend. & if a man be poysoned & blesse him selfe wth this letter he sha[ll]
be saued, & this lre hath many more vertues wch no man knoweth but God al[one]

+ x + l + g + [illegible] + d + f + y + h + le + e + este + [illegible] + [illegible] + [illegible] + x + h + x + m + ze + O + P + [illegible]
[illegible] + h + x + m + e + e + x + n + v + e + O + m + v + ij + f + z + 9 + g + d + e + g + x + 15 + [illegible]
[illegible] + y + h + 9 + e + ez + ff + ffundamentu + k + k + z + f + f + d + t + x + f + O high [God]
be thou my help when I doe rise, & in ye night when I doe sleep + In ye name [of]
the father + & of ye Sonne + & of ye holy ghost + Amen + God be mercifull un[to]
me a sinner & be my help all the dayes of my life, & keeper & defender, [O God]
of Abraham, God of Isaac, & God of Jacob haue mercy upon me & send me thy holy
Angell Michael to be my ayde which may visit defend & keep me from all my [enemies]
enemyes visible & invisible, O Michael holy Angell of God defend me in
battayle that I perish not in ye dreadfull day of judgement. O Michael Archa[ngel]
of xpt by the grace which thou hast of or Lord Jesus xpt, I beseech thee o high
ffather & thine only begotten Sonne our Lord Jesus xpt. Amen. by these [illegible]
[illegible] names Messias + Sother + Emanuel + Sabaoth + Adonay + unigenitus + Sap[ientia]
[illegible] + [illegible] + [illegible] + & [illegible] + [illegible] + [illegible] + [illegible] + paraclitus + Mediator + Ag[nus]
[illegible] + [illegible] + [illegible] + [illegible] + veritas + splendor + lux + gloria + lex + [illegible]
+ flos + virtus + [illegible] + Janua + petra + lapis + angelus + sponsus + pastor
propheta + sacerdos + Athanatos + Kyros + theos + panton + Craton + [illegible] + [illegible]
[illegible] + [illegible] Creator + Mediator + Trinitas + unitas + pater + filius + Spus Sctus
defende me N. thy true servant this day & at all tymes from ye power & bonds [of the]
devill. O holy Michael, O holy Gabriel, O holy Raphael, O all you holy Angells of [God]
helpe me by all the vertues of heauen, by the high power of God, help me &
behold the Trinity of our Lord Jesus xpt, fugite partes adversae, vincit Leo de
tribu Juda, radix Jesse. Alleluiah, O saviour of ye world saue me which h[ast]
by ye signe of y^e + redeemed me + Crux xpi salvet me + Crux xpi defendet me [+]
my God Agios + Ischyros + Athanatos + Crux + xpi defendet me N. + Crux xpi
adiuvet me + Crux xpi [illegible] me N. Crux xpi salva me N. in noie patris +
& filij + & Spus Scti + Amen +

O Lord God almighty + [illegible] + [illegible] + [illegible] + [illegible] + [illegible] [illegible]
[illegible] that [illegible] or might [illegible] harme & [illegible] [illegible] [illegible]
enter into this place without any [illegible] or licence that their hearts may be [illegible]
with feare & trembling & melt as waxe a[gainst] the fire & that euery or eyther of th[em]
members be so stiffe like the spindle of a mill which is made of iron & steele, [that]
they haue noe power of ~~[illegible]~~ movinge in any part of theire body without my
will & licence. our Lord Jesus xpt by this his power + & by ye power of all ye 12 [Apostles]
& Euangelists, & of euery of the elect of God hath bound this place against all th[ose]
that would me harme in body, soule, or goods, euen as thou sweet Jesus passedst
through ye midst of all thyne enemyes so I beseech thee sweet Jesus I may [haue]
ye victory over all my enemyes whensoeuer or wheresoeuer I call upon thy glori[ous]
name euermore in nomine patris + & filij + & Spus Scti + Amen. Heare I [illegible]
and [illegible] keepe I find, therefore stand still & abide, truly for the truths sake
& none otherwise Amen.

A true copie of ye holy writeinge was brought downe from heauen by an Angell [to]
Leo Pope of Rome & he did bid him take it to king Charles when he went to the [battaile]
to Rom & the Angell said y^t what man or woman beareth this writeing about them
with good devotion & saith 3 pr nrs, 3 au. & 1. cred. shall not that day be overcome of h[is]
enemyes, eyther bodyly or ghostly, neither shall be robbed or slaine of theeues, pestilence,
thunder, or lightning, neither shall be hurt with fire or water nor cumbred with spi[rits]
nor haue displeasure with Lords or Ladies, he shall not be condemned with false witnesse
nor taken with fayres or any manner of apes, nor yett with the falling euill, also if
woman be in trauell wth child, lay this writeing on her belly, & she shall haue ea[sy]
deliuerance & ye child right shape & christendome & y^e mother purification of holy
Church & all through the vertue of these holy names of Jesus xpt following + Jesus
xpt + Messias + Sother + Emanuel + Sabaoth + Adonay + unigenitus + maiestas +
paraclitus + Saluator nr + Agyos + Ischyros + Athanatos + Jasper + Melchior + Baltha-
=sar + Mattheus + Marcus + Lucas + Johannes +.

An experiment often proved to cause a theefe to come by proper person & be it is this experiment if thou haue the sight or theefe thou mayest cause any to come to thee at thy pleasure. /

First looke that ☉ be in ♐ then marke the new ☽ while ☽ is that signe & ye first Monday after the new ☽ the ☉ being still in ♐ thou shalt worke thus, Take virgins waxe or parchment yt neuer touched fire nor water & make two Images like the proportion of a man or a woman that thou mayst haue them at all tymes at thy pleasure. also if it be made in waxe it must be made by the heate of ye ☉ & not by fire. This done write in ye forehead of on of them this word [illegible] with this Char. [character] in the crowne of the head Sibika or Vlicia with this Char. [character] & in the nowle of ye head this word Azena with this Char: & in ye breast or heart these words Ebemer, emalegra or this word malagra with this Char: & make this Char. followinge in ye back against it 

Then when thou wilt worke make a fire of Eglantine dried, then take the worke & hold it in thy hands saying this prayer followinge. O God Ruller of all things unto whom noe secrets are hidden we humbly beseech thy maiesty that the theefe wch hath committed this theft thou wilt vouchsafe to bringe againe to vs that through the shame of this theft, he may be [illegible] to come to worthy pennance & repentaunce through Christ our Lord. Amen./

Almighty & euerlasting god the true discerner of all things both manifest & hidden unto whom noe secrets are unknowne I humbly beseech thee that by calling upon thy holy names thou wilt comand thy cleane Spirits Sabaoth, Vriel & Raguel to obey my precepts & comaundments in this my worke that ye theefe comming unto me may openly confesse his fault & euill deed before vs whensoeuer we shall be eyther in this place, or else where that in the holy Church we may giue thanks & laude to thee through thy sonne our Lord Jesus Xpt who liueth and raigneth with thee in the unity of the holy ghost, God, world without end, Amen. /

Then say thy prayers with this verse followinge; O Lord quicken vs, & thy people shall reioyce in thee.

Then hold the worke before the fire but beware it touch it not or melt the same & say.

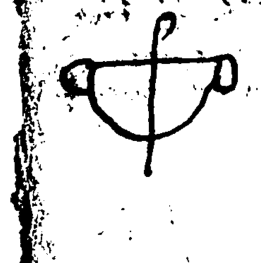
I comand & call you Angells of Sabaoth Vriel & Raguel & pray you by the ~~prayer~~ power of the right God the ffather, the sonne, & the holy Ghost, & of these names of God that I who call upon that you doe helpe me, Ego sum, qui sum, α & ω the first & the last, by Agla & by this holy name of God Tetragrammaton & by ye name of Jesus by vertue whereof all knees doe bowe & obey in heauen, in earth & in hell, & the voice of heauen in which you are, that yee force & constraine this theefe which hath stollen these things, in what place of the world soeuer he or they be, by the vertue of these Characters that are hereon written in all places of his body as is on this Image which now I strike (& then strike it with Eglantine) so that he rest not day nor night, sittinge, goinge, sleepinge, wakinge, eatinge or drincking, & that his heart & long to me melt & warme as this waxe doth at this fire untill he come againe & confesse his fault, in nomine patris & filii & spus sancti. Amen.

This use day by day till he come & say it first on the crowne of the head, then of the backe &c. & if he be in all the world he will come in 2 weeks./

Then must keep this Image in a cleane Lynnen cloath & in a cleane Chest, & as it happeneth to the Image so will it happen to the theefe.

Hoc experimentu sæpissime [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelos supradictos in Lapidem Cristallinu, qui fures nonnullos in tribus diebus reuertere coegerunt./

To make a theife come againe in his proper person in what place soeuer he be, or any other person whom thou lust that thou wilt haue come to thee.



First goe to y^e first ☽ that the ☉ is in of then take y^e 10th day & vpon y^e day take virgin wax that neuer was touched with fire nor with water, that is white & faire in it selfe chafe it well in the ☉ while it waxe soft, then make 2 images of ye waxe of a man & a woman, & take heed that they be made with ye heate of the ☉, & not of fire, when they be made write with [illegible] in ye forhead this Character [illegible] in the crowne of ye head Sibilia with this Char: [illegible]. In the chimney of the head Azina, with this Char: [illegible]. then write in ye breast with art Wayker with these names Galiazar, Malaguin with this Char: [illegible] then in ye backe against the heart [illegible] Bon. & when you will worke make a fire of dry sticks of Eglantine, then take thy Images in hand, but beware they consume not of perill to thy selfe, & say this Oration. Deus om̄ absconditor & Reuelator & cui nullum secretum latet,

ma:^tem tua suppliciter exoro, ut furem vel fures qui N. spoliauit de bonis suis, cum vel qui comisit vel comiserunt furtū hoc ad nos reuertere digneris cogere, et delictorum & facinorum suorū coram nobis confessus ad dignā pœnitentiā prouenire [illegible] per xpm Dnm nrm, tunc dic p̄r. nr. ter & Credo. Deinde Deus tu [illegible] conuersus viuificabis nos & plebs tua lætabitur in te, tunc dices hanc orationem.

Om̄ps & sempiterne Deus om̄ conditor & manifestator rerū, & p invocationē tuorū nomū sanctorū iubeas spus tuos mundos p invocationem istam & sancta ista noia Sabaoth, Urielem, & Raguelem mandatis & præceptis meis obedire in opusculo, vt furem vel furibus reuentibus manifeste facinus suū confiteatur vel confitentibus in ecclesia tua gratiam actiones valeamus exhibere p dnm nrm Jesū xpm filiū tuū &c. And then stake the Image to the fyre but beware the waxe melt not for then the theife shall soone dye, then say after this manner Adiuro & invoco vos Angelos sanctos Urielem & Raguelem & exoro p potentiā summi patris & filij & spus scti & p noia ista Dei quæ in auxiliū meū invoco, Ego sum, qui sum, α & ω, nouissimus & primus, Agla & per istud nomen Dei ineffabile Tetragramaton, & p illud nomen Jesu in quo omne genu flectitur cælestiū terrestriū & infernorū & p gaudia quæ [illegible] estis, vt furem & fures qui istū hominem spoliauerunt hic nominati, in quacunque parte mundi fuerit vel fuerint, agitetis per virtutem horū characterū in hac imagine sculptorū in omni loco prout in hac imagine infigo [illegible] hac spina alba ita vt non [illegible] die neq; nocte sedendo, eundo, dormiendo vel vigilando & fluat [illegible] sicut fluit hæc cera imaginis ante faciem ignis quousq; peruenerit vel veniat ad me & facinus suum vel facinora fateatur vel fateatur, & delictū furti in ecclesia tua & gratiarū actiones valeamus exhibere p Jesū xpm filiū tuū. &c

And say this Coniuration first in ye crowne of ye head then in the forehead then after that in the breast then lastly in y^e [illegible] of the head, then on ye backe against ye heart & so doe [illegible] let this Coniuration be made the space of 15 dayes & keepe well the Image in thy Chest cleane with cloaths & without doubt as [illegible] to the Image shall come to thee person /

This Charme shall be said at night or against night about ye place or field or about beasts without field, & whosoeuer cometh in, he goeth not out for certaine.

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On 3 Crosses of a tree, 3 dead bodyes did hang, 2 were theeues, ye 3^d was xpt in whom our beliefe is, Dismas & Gesmas, xpt amidst them was, Dismas to heauen went, Gesmas to [illegible] was sent, Christ y^t died on ye roode, for Maries loue that by him stood, & through the vertue of his blood, Jesus saue vs & our good within & without & all this place about & through the vertue of his might [illegible] [illegible] [illegible] in this night, [illegible] for this place that I [illegible] goe but let my bidding there be bound to doe all things that I [illegible] doe [illegible] be their sinnes [illegible] & their [illegible] might lie & their sight [illegible] dread be their [illegible] be the [illegible] in the [illegible] & dault, them enclose about, as a wall wrought of stone, so be the cramps in the [illegible] cramps & crooking & fault in their footing, the might of the Trinity saue these goods & me, In ye name of Jesu, holy Benedicite all about our goods bee, within & without & all about place about, then say 5 p̄r nr̄s. 5 au. & 1. Cred in honore 5 plagarū xpi. & 12 Apostolorū.

Disparibus meritis pendent tria corpora ramis
Dismas & Gesmas medio diuina potestas
Alta petit Dismas, infelix infima Gesmas
Hos versus dicas ne furto tua perdas,

Jesus autem transiens p medium illorum ibat, irruat super eos formido & pauor in magnitudine brachij tui, fiant immobiles quasi lapis, donec pertranseat populus tuus quem possedisti + xps vincit, + xps regnat, + xps imperat + xpus hunc locū & famulū suū ab omni malo protegat & defendat. Amen. & dic Euangelistam S. Joannis. 7. p̄r nrs. 5. au. 3. Credo.

To know if the suspected haue stolne the thing or noe.

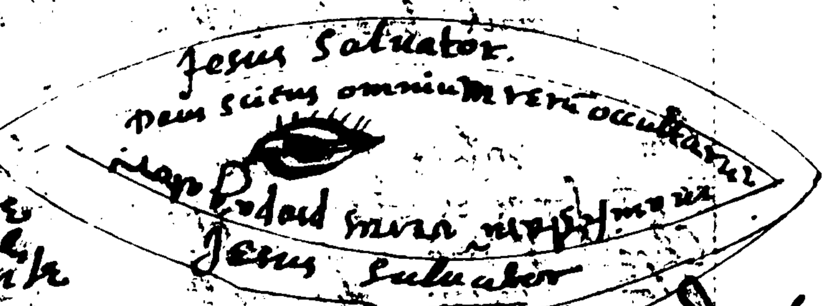
First write all the names of ye suspected persons each by himselfe in a seuerall peece of parchment, then close each one in a little ball of stiff clay, then take a peece of chalke & therewith make a Circle vpon a plaine Table vpon ♄ day in ye houre of ♄. then sett a bason of water in ye midst of ye Circle, into it crossing it ouer looking into the water say this Coniuration following 3 tymes, & if his name be there which hath done the fact, the ball will breake & the name will swyme aloft on the water whereby you may perfectly know him.

The Coniuration /

Coniuro te creatura aqua p Deū viuū p Deū verū, & p Deū sctm qui te p Helizeū Prophetā dulcem & sanā effecit; quando amaritudine infecta fuisti, Coniuro te aqua p Jesum nrm Saluatorem Jesū xpm altissimi Dei filium qui te in vinū comutauit amarissimum in Cana Galilææ. Coniuro te aqua p Petrus sup quā Petrus in te mergente saluauit & eripuit. Coniuro te p hæc Dei sanctissima noia Messias + Soter + Emanuel & p virtutem & potentiā illius ineffabilis nominis Dei Tetragramaton, & p hæc noia sanctissima & virtuosa Agla, on, Adonay, Homousion & p virtutem & sanctitatem & alia dicta & verba beatæ virginis mariæ matris Dei nri + Jesu xpi & p oia quæ constringi potest, vt mihi sociisq; meis demonstres, quis hoc furtū fecit, si nomen eius inter hæc noia suspecta contines et furtū sicutq; ab isto vt nomen illius qui hoc furtū fecit propter quod experimentū aggressi sumus te supernatet p quod signum plane & euidenter cognoscamus furem [illegible] sin minus nomen eius inter hæc noia suspecta habeas, oia illa noia deorsū detineto ne arguamus aliquem sine iusta & legitima causa fiat fiat cito cito cito

This must be said 3 tymes, & if ye name swyme not in that space say Quicunque vult saluus esse &c. Deus Deorum dns locutus est. &c. 7. p̄r. nr. 3 au. & [illegible] in the worship of the father, the Sonne & the holy Ghost & without doubt it will swyme

To know if a thinge be stollen who hath it, or to bring him or it againe.



First take Quicksilver & the white of an egge & mixe them togeather then take a pensill made of Cypresse & write withall an eye upon the wall & within the first circle of the eye write Jesus Salvator above & beneath & within the next circle write these words above said & after say these words: In nomine Dei precipio ut vestis viris & mulieribus respicientibus oculo isto manifesto signo pateat qui vel quae rem istam de qua querimur furatus est vel furati sunt modo agnoscamus & Deus patefaciat. Then call in them that you have in suspition & assoone as they be come in he that is guilty & doth doth looke upon the wall, behold his eye, for his right eye shall water teares downe upon his cheeke, then require the good of him & if he utterly deny it & will not confesse it have then then the aforsaid pencill & therwith rush on the eye of the wall & when thou dost so say these words followinge. Mallion cleration raton framncon recton facite cogite furem reportare rem nostram quae furto ablata est ut magis appareat + f + n + p + f + s + s + A + m + et n +

This is the noble experiment of Troy for theft it is called Abrahams eye

If thou worke this experiment take the blood of an Owle & draw ye eye wth a penne of a Crowe then thou must have a nayle of Copper * & pricke the apple of ye eye in the midst 4 tymes sayinge this coniuration. I coniure thee theefe by ye Father the Sonne, & the holy ghost, also I coniure the Andromalcus that thou make the theefe to have that paine that I doe to the eye here; rehearse that 4 tymes, & without doubt his eye shall out.

*Copper nottes.

An other experiment of Abrahams eye.

Take Litarge of silver & temper it with the white of an egge & draw the eye therewith & call forth all them that you have in suspition & say this coniuration. Gloria tibi Dne Deus patrum nrorum te confitemur atque laudamus ac benedicimus, precamur te Dne ut veritatem huius furti nobis demonstrare digneris sicut palam traxisti furtum Achab servo tuo Josue, & sicut Salomoni veritatem de duabus meretricibus revelasti, duos falsos presbyteros Susannam accusantes puero Danieli & indicandos & damnandos ostendisti, & Matthiam in electionem Apostolorum sorte declarasti, ita hoc furtum nobis ostendere & manifestare digneris de quo nunc requirimus omnipotentiam tuam, qui est benedictus in saecula saeculorum Amen. Et praecipio vobis & coniuro vos aspicientes in oculo isto in nomine Dni nri Jesu Xpi Nazareni Regis Judaeorum sicuti ipse rerum occultarum & manifestarum ut manifesto signo ab omnibus cognoscatur qui rem istam furatus sit.

And the eye of him that stole the good will beginne to water, & if he will not acknowledg it then take a nayle of brasse or of Copper over guilt & sett it in the eye & say thus: Mort rabias Salarm Solomy cogite furem istum qui rem istam furatus est apparere ubicunque sit Rabeas rabeas zelazanay, clare retalay rex, Adonay & On facite & cogite [illegible] apparere [illegible] he shall come to the qui rem istam abstulit. And anone where [illegible] he shall come to the place. Oculus fingendus est in modo praedicto, & scias quod verum est /

Experimentum ad manifestandum furtum [illegible] suspectorum per librum & clavem sed vide quando [illegible] operari quod mundus conscientia sis & constans in fide Catholica.

Sel aliel elihel agla & Ely panton Coniuro vos rex Craton Jesus Nazarenus. Adiutorium nostrum &c. Sit nomen Dni benedictum &c. Oratio

Actiones nras quaesumus Dne aspirando praeveni & adiuvando prosequere ut cuncta nra oratio & operatio a te semper incipiat & per te cepta finiatur. Amen.

Dne Jesu Xpe qui scrutaris Renes & corda hominum, Dne Deus qui dixisti scitis qui nosti omnia, ego sum panis vivus qui de caelo descendi, Dne qui es α & ω primus & novissimus & sanctissimum nomen tuum quod est Tetragrammaton, & per miracula, merita & intercessiones Apostolorum Petri & Pauli licet peccatores summus misericordia tua imploramus quod si persona cuius nomen scriptum est super chartam rea sit in hoc facto quod nobis demonstrare digneris in virtute Dei per librum & clavem vertentes & si non sit rea non moveatur liber neque clavis, ut rem in hoc facto ostendere digneris per inseperabilem Trinitatem patrem & filium & Spum Sctm, qui satiasti quinque millia hominum quinque panibus & duobus piscibus ita nobis in hac re planam & perfectam veritatem demonstrare digneris per Xpm Dnm nrm. Amen.

Then take a Psalter booke & put in a key upon this verse fast clasped & hold it stedfast upon your formost fingers without shakinge & put into the booke with the key the name of the suspected & it will turne if he be guilty, if he be not it will not turne.

Si videbas furem currebas cum eo & cum Adulteris portionem tuam ponebas, this must be said 3 or 4 tymes.

In noie patris & filij & Spus Scti. Amen.

In noie Dni nri Jesu Xpi Coniuro vos febres quotidianas, biduanas, triduanas, Quartanas, Quintanas, Sextanas, Septuanas, octanas, novenas, usque ad decem generationes per patrem & filium, & Spm Sanctum per Sctam ecclesiam per matrem Dni nri Jesu Xpi per Sctum Johannem Baptistam, per Sctum Petrum Aptum per Sctum Andream Aptum, per Stum Stephanum per Stum Laurentium, per [illegible] per Sanctum Sigismundum, per St Dionisium, per Sctum Hilarium, per St Martinum per Stum Julianum per Sctam Mariam Magdalenam, per Sctam Mariam Aegiptiacam per oes virgines Dei, per caelos & per thronos, & per cherubim & Seraphim [illegible] non habeatis potestatem super hunc famulum N. Dei vel hanc famulam Dei N. nec facere ei aliquod malum valeatis, neque de die neque de nocte neque aliqua hora, Xps vincit, Xps regnat, Xps imperat, Xps te benedicat qui est α & ω primus & novissimus. Coniuro vos febres per patrem & filium, & Spm Sanctum per Deum vivum per tres caelos per cuncta opera Xpi, per nativitatem Sctae Mariae virginis quae Dnm portavit per incarnationem Dni nri Jesu Xpi & per Nativitatem eius & per circumcisionem eius & per baptismum eius, & per fontem aeternum & per flumen Jordanis in quo Xps baptizatus est. Coniuro vos febres per illas nuptias quibus Xps fuit in Cana Galileae ubi aquam convertit in vinum in domo Archetriclini. Con vos febres per illa miracula quae fecit Jesus quando suscitavit tres pueros unam filiam Archisynagogi, secundum filium viduae extra portam civitatis, tertium Lazarum ex monumento & per illa miracula quae fecit Xps quando satiavit quinque millia hominum de 5 panibus & duobus piscibus & remanserunt 12 cophini pleni, & per 40 dies & noctes quas ieiunavit Xps & Moyses in monte Synay, & Elias in monte Oreb. Coniuro vos febres per illam [illegible] [illegible] coenavit cum discipulis suis & ait illis accipite & manducate hoc est enim corpus meum [illegible] accipite & benedicite, hic est calix novi & testamenti aeterni, qui pro vobis & multis effundetur in remissionem peccatorum, & per illa 30 argenteos pro quibus Judas vendidit Dnm Judaeis cupiditate sua & per illam figuram clavorum quae in manibus & pedibus eius fuit in Cruce, & per illam spineam coronam quae in capite eius fuit, & per illam lanceam per quam Longinus aperuit latus eius, & per illam crucem in qua Xps suspensus fuit & die tertio resurrexit a mortuis & per illam resurrectionem & ascensionem & per Spum paraclitum Coniuro vos febres per illam crucem in qua pendebat Petrus pro Xpi noie Coniuro vos febres frigid

febres frigidas p illam fidem quam xps sedet in suo Throno et iudicet totu mundu
& per 12 Apostolos & 12 Prophetas & viginti 4 or seniores & p xl & 4 millia
Innocentium qui quotidie Deum laudant & canticum novum ante sedem Dei cantant
clamant, & per 4 flumina scil. Gion. & Phison [illegible] qua exeunt de paradiso
& p Jerusalem Civitatem quae habet muros aureos & turres argenteas, ubi
omnes iusti requiescunt & p 4 evangelistas Math. Marcu Luc. Johan. & per
7 Dormientes Dionisiu Constantin Johannes, [illegible] & p oes electos Dei &
p oia miracula quae fecit Dns nr in Celo & in terra & in mari, & per
Luminaria Solem & ☽ & sancta noia xpi vos conjuro & contradico ut non
habeatis potestatem super hunc famulum Dei vel famulam N. facere ei aliquo
malo valeatis neq in die, nocte, vel aliqua hora; xps vincit, xps regnat, xps
imperat, xps te ab omni malo liberet. Amen. Oremus.

Dne Deus pater qui hoiem ad Imaginem & similitudinem tuam creare dignatus es, & de tuo sanguine redemisti, & Susannam de falso crimine liberasti & tres pueros de camino ignis ardentis liberasti Sydrach, Mysach & Abednago, libera hunc famulum vel famulam ab oibus & ab oibus febribus & ab oibus doloribus Anima + Syec + Oyoc + oyect + Scs + scs + scts + alba + pr nr + on pr + on filius + on Spus sctus + Imortalis + Eleison + ymas + a + ab + abr + abra + abrac + Abraca + abracal + abracala + abracalab + abracala + abracal + abrac + abrac + abra + abr + ab + a + ante portas Galileae sedebat Petrus, venit Dns & interrogavit Petru cur Jaces hic Petre, respondit Petrus, Dne plenus sum febribus, Dns tangebat eum & ait Dns cur me sequeris Petre? respondit ei praesta mihi Dne petitionem meam si quis haec verba super se habuerit, febres no habeat, dixit Dns fiat tibi sicut petisti & ait Petrus. Amen. xps vincit, xps regnat, xps imperat, xps te ab oi malo liberet. Amen. /.

In nomine patris + & filij + & spus sancti + Amen.
Adjuro te liber p Deum patrem & filium & Spum stum & p sanctam Mariam matrem Dei nri Jesu xpi & p stum Michaelem Archangel: & p oes sctos Angelos & Archangelos Dei, p thronos, & dominationes, principatus, & potestates, per cherubin & Seraphim ac p oes virtutes Celoru & p Patriarchas & prophetas & p stos Johan. Aplm & Paulu & Andream & p oes sctos Apostolos & Evangelistas Dei & p 14 millia Innocentium, & p stum Stephanum protomartyrem & p oes sctos martyres Dei & p sctum Nicholau confessorem & p oes confessores Dei & p stam Mariam Magdalenam & p sanctam Mariam Aegiptiacam & p oes sctos & sctas Dei. Adjuro te liber p haec noia Dei Jesus sanctus salvator, alpha & ω, Adonay Emanuel, in sancti nomini ineffabili, p oia eius noia & p dona Spus scti & p oes Episcopos & Archiepiscopos, sacerdotes diaconos subdiaconos & oes gradus Ecclesiae, & p missas quae in ea cantantur & p scti corpus xpi quod sacrificatur. Adjuro te liber p Paradisu & oes mansiones Paradisi & p oia quae in paradiso sunt. Adjuro te liber p mundu, & oia quae in mundo sunt, p igne & p oia quae in igne sunt, p aerem, & p oia quae in aere sunt, & ☉ & ☽ & p oia sydera p aquam & p oia quae in aqua sunt, p terram & p oia quae in terra sunt & p oes virtutes Dei & opera eius quod si iste N. reus est huius criminis [illegible] sicut vertitur in cardine suo. Deus iudicia tua Regi da, miserere mei deus, pr nr haec tria debent dici ter & [illegible] [illegible]. /

In nomine patris & filij & Spus scti Amen + a + g + l + a + scts Cyriacus + [illegible] clamet + ab innocentia mures fures fugavit Oro pro qs ops ds + ut qui beati Cyriaci mris huj memoria agimus eius intercessione mures fures ab hac effugerentur p Dnm nrm Jesum xpm filium tuum qui tecum vivit & regnat Deus p oia saecula saeculorum Amen. In noie patris &c. /

Contra felonem.

Dic istam orationem ter super aquam in Cypho & da infirmo bibere tribus diebus & sanabitur + Ecce crux lignum + crux est praeparatio vera + per crucis hoc signum fugiant procul inimici retrorsum + Jesus + xps Crucem pugnat + vincit, regnat, imperat + Christianam crucem tolle sicq tutus ambula, pr nr. dic deciés, In noie patris &c. /.

In noie patris & filij & Spus scti Amen. Beatus Longeus iudeus lancea xpm in cruce sancta perforavit latus Dei & continuo exivit sanguis & aqua, & dixit Dne adiuva me + Jli & + Ibot pla + progat vermis + messias + Sother + Adonay + Tetragramaton + a + g + l + a + helias + propheta + Johannes Baptista in eremo sedebat, per ambas nares sanguinem fundebat & dixit Dne adiuva me, Restringe sanguis, sicut restrinxit Dns aquas Jordani quando Deus Jesus.

To know who they be that haue stollen any thinge out of your house & to make them to confesse the same./

Take argentũ vivũ & the white of an egge & mingle them together & make an eye upon a wall in this manner & then call in all them that thou suspectest & lett them behold the eye & his or hers which stole the thing will water, if they will not confesse, take a copper key, & put it in the eye of the wall & strike upon it sayinge, haec & puces vales and the party that is guilty shall cry myne eye myne eye probat. est. /

Vinculum Salomonis, this for a stubborn Sp.

C. te N. & astringo te per vinculum Salomonis, quo daemones ligavit in Lacu & per magnam potestatem dei Omnipotentis & per Jesum Christum filium eius unicum & per crucem & passionem eius, & per haec magna & gloriosa nomina Dei. Eloy + El + Adonay + Ego sum qui sum + Ishuel + Agla + On + Tetragrammaton + Alpha & omega + & per omnia alia sancta nomina Dei mihi cognita & incognita, quod tu mihi obedias in hoc opere, & cito facias quodcunque tibi Jussero vel mando sine ullo timore, vel damno mihi vel alicui aliae creaturae dei fuerunt, & si non mihi obedire volueris volenter & in pace sine ulla molestatione Coniuro te in Lacum igne & sulphure ardente ibi remanere sub maledictione dei nostri usque ad diem Judicii per Hosell Josell & Rosell, & per omnes sanctos Angelos in coelo & per virtutem sanctae Trinitatis in nomine patris + &c.

dic ter.

A discharge &c.

Adjuro te N. & praecipio te in nomine Patris & filii & spiritus sancti & per potestatem dei omnipotentis, per haec magna nomina dei Agla + On + Tetragrammaton El + Eloy + Ishiel, + & per haec tria nomina Hosell Josell & Rosell & per omnia alia nomina Dei [illegible] [illegible] abs[illegible] [illegible] ab hoc [illegible] [illegible] [illegible] [illegible] absque ullo timore vel damno corporis [illegible] vel alicui [illegible] [illegible] [illegible] [illegible] [illegible] mihi [illegible] [illegible] & [illegible] quandocunque ubicunque & quomodocunque te invocavero & voluntatem meam in [illegible] perfecte & [illegible] [illegible] [illegible], & per [illegible] dei nostri Jesu Christi [illegible] & [illegible] [illegible] te & [illegible] nunc & in secula seculorum Amen

Amen Amen.

O everlasting god wch workest great marvailes I pray
thee that thou permit me not to perish because I am thy
creature and Christian thee graunt me space that all
my life I may please thee by true repentance before
the day of my death by our L: J: C: Amen
O L: god almighty father ✠ sonne ✠ and holie ghost ✠
keepe me and this circle from all men that wish would
or may doe me harme O L: graunt that whosoever
enter into this place wthout my will or licence that
there hartes may be striken with feare & trembling &
melt as wax at the fire & that every one of there
members be so [illegible] like the spindle of a wheele wch is
made of iron ~~and~~ steele & that they have no power
of moving in any parte of there bodies without my will
or licence our L: J: C: by his power & by the power
of the 12 Appostles & 4 Evangelists & of every of the
elect of god hath bound this place against all them
that would me harme in body soule or goods as thou
when thou wast in the midest of all thine enimies, so
I: beseech thee that I have the victory of all mine
mortall enimies when as I shall call truly upon thy
glorious name evermore. In nomine patris + et filii +
Spiritus sanctus Amen ✠
here I binde and hereby finde + therefore stand still &
abide truly for the trinities sake & none other Amen

✠ ✠ ✠ The Consecration for the stone ✠
✠ ✠

O omnipotent and everlasting god I intreate thee of thy
mercy through thy great goodnes wouldest vouchsafe to sanc-
tifie & consecrate this Christall stone that it may be a
place for the spirite to abide wch I shall call to come
and I commanding every other evill spirite for to departe
from this Christall & all evill spirites both present past and
wch are to come by any manner of meanes of men or
otherwise & therefore I blesse thee ✠ thou holy creature
of Christall by the name of the living god + the true
god + & the holy god + the father + the sonne + & the holy
ghost + wch are 3 persons in one god the begining and
ending L: over all maker of heaven ~~and~~ earth and of
all things therein conteyned I blesse the Christall + also
the name of Jesus C: our L: the onelie sonne of god borne
of the virgine marie wch was the corner stone that this
be a faire & cleare Christall to the spirite wch
I doe intende for to call coming into thee , there
fore o L: the grace of the holy ghost defend & make clea
that it may be a pure & cleare Christall for
to receive the spirite coming into it in such sort as they
may appeare visible to me or to whome I will shall see
them.

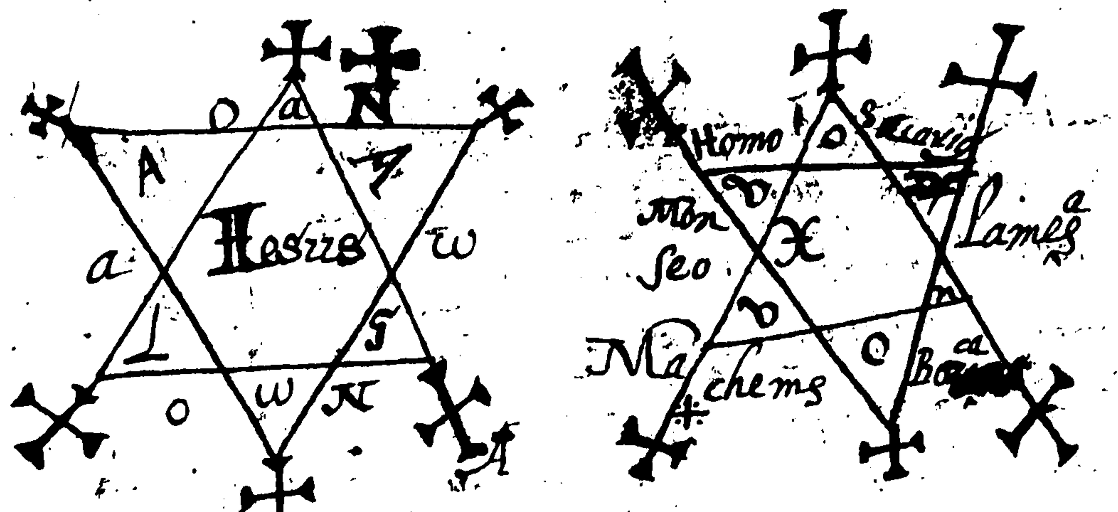
Then, this graunt o Lord god for thy sonne our L: & saviour [illegible]
I: C: his sake to whome be all honnor praise and glorie [illegible]
world without end Amen so be it Amen + after this [illegible]
followeth the call for any spirite :

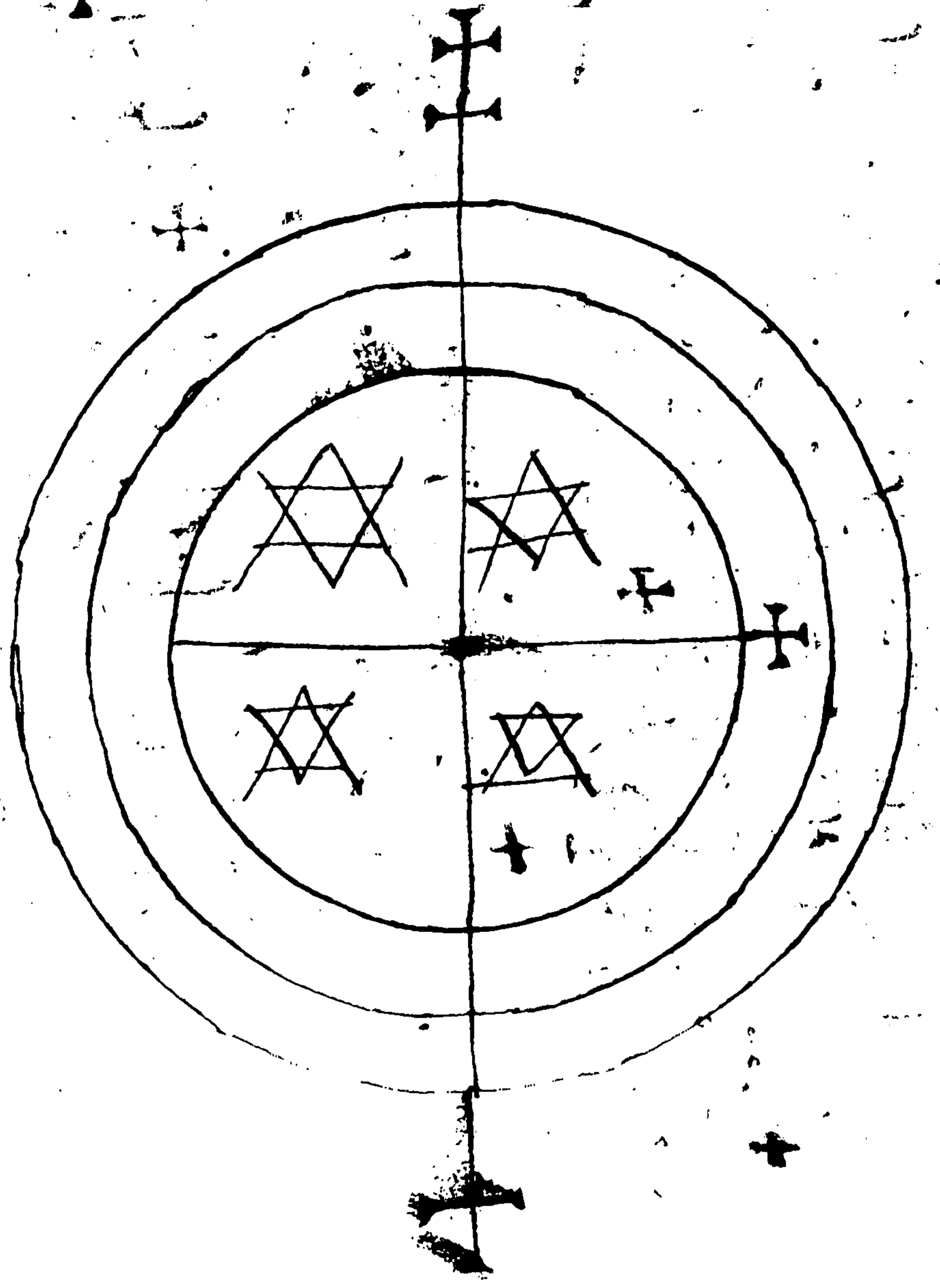
✠✠ The Call for any spirite

In the name of the holie trinitie & of the undevided unitie
Of the father & sonne & holy ghost Amen
I coniure thee spirit N: by the father sonne and holy gh[ost]
and by there infinite power & wisdome & clemency [illegible]
god by the sonne god & by the holy god also I coniure thee
spirit N: by the infinite iust holy word of god by whom
all thinges are created I do coniure require & exorcis[e]
thee by the goodnes of god by the which he hath created ma[n]
after his owne Image & by his Iustice hath condemned
thee & cast thee out of heaven for thy pride & condemned
our first parents for a time & by his infinite mercie
wherein he trusted & with his owne blood to be redeemed
& by the virginitie humanitie & fecunditie of the virgine
mary mother of our L: I: C: & by the power where with he
hath spoyled hell & tormented the devills also I coniure
exorcise bind & call thee by the sacraments by the merval[ous]
& by the seales of god by all the holy names of god that i[s]
to say Adonay + eloy + agla + panton: oza:: oze:: [illegible]
Agios + tetragramaton: Iesus emanuell:: messias:: sother:: [illegible]
eloy son:: [illegible]:: eloy:: [illegible]:: [illegible]
[illegible]:: & by all these most holy names of god, by the [illegible]
[illegible] may be well affected that is to say [illegible]
[illegible]:: [illegible]:: [illegible]:: [illegible]:: [illegible]
[illegible]:: [illegible]:: [illegible]:: [illegible]:: [illegible]
[illegible]:: [illegible]:: And by these ineffable
~~names~~ names of god Iehovah tetragramaton... with thou
[illegible] & by all the other names of god wheresoever
that thou spirit N, with all speed, all delay set aside, th[at]
thou come & appeare from the east to the west, from the
north to the ~~south~~; from the ayre from the earth from
the water from the fire from the depth or from any
other place whatsoever thou art to shew thy selfe [illegible]
in this place before me with all speed in a faire and hum[ane]
shape & that I may see thee plainely directly and
visibly without any fraude or delay obstruction or daunger
& that I may discerne without any noyse making, hurte
damage feare or perill & without hurt or feare of my body
or soule, or without hurt or feare of any other body or soule
of any creatures of god in this world & to make true
answer to all whatsoever shalbe asked thee & thou obay
my commaund & thy answer truelie & certifie me in [illegible]

A very devout prayer of the
7 words which o L: spoake hanging
on the ✠

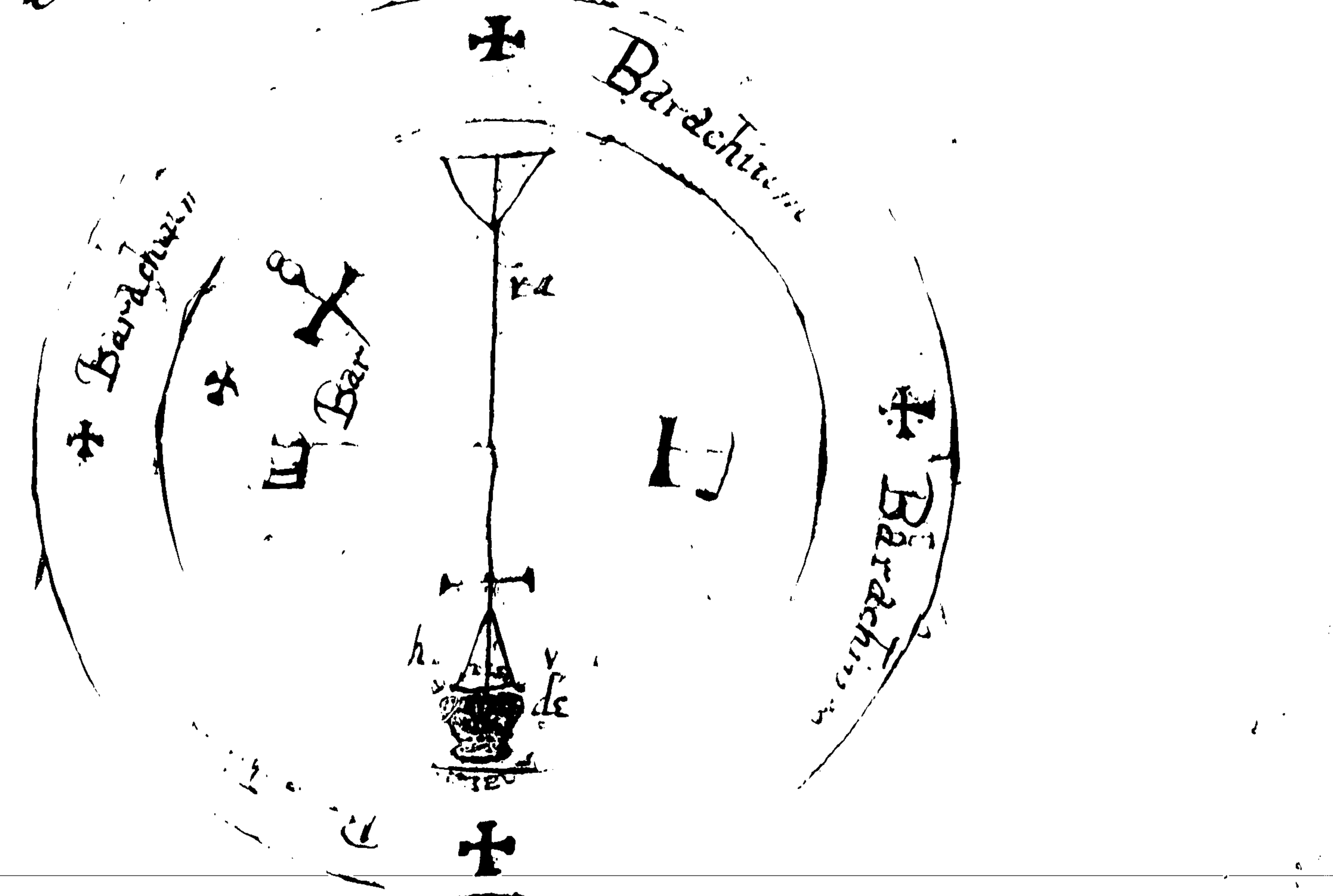
✠ Omnipotent L: I: C: that hanging on the ✠ spake these
words before thy death ✠ thy most holy spirite,
that wee should often times have these holy words in minde
I humblie beseech thee through the vertue of these words.
that thou L: please to spare & favoure me. what soever
offences or sinnes that I have provoked thee with; espe-
cially in the 7 deadlie sinnes, That is to say, in pride.
Envie, Sloth, Avarice, Lechery, & glutony, Angar.
✠ father forgive them that trespas against the & doe crucifie me
for they wott not what they doe, ✠ incerte me L: so that grace
that I may pray for them that harme or trespass me ✠
And thou saidest to the theefe, this day thou shalt be with me
in paradise ✠ give me grace so to live that in the hower
of my death thou L: may say unto me this day thou shalt
be with me in paradice, ✠ And thou saidest to thy
mother ✠. 3. ✠ woman beholde thy sonne, and after thou
saidest to thy disciple, beholde thy mother: give me L:
patience love & charitie in all adversitie as thou didest
thy glorious mother, Also thou saidest ✠ Eloy ✠ Eloy ✠
Lama zabathani, ✠ that is to say my god my god, why hast
thou forsaken me:: give me grace blessed I: in all
adversitie & extreamities, to call continually on thee, L: god,
father have mercie upon me & helpe me, & governe me
as truly as thou didest redeeme me with thy blood:: Also thou saidest
✠ I thirst ✠ as who would saye I desire the helpe of
holy soules that were in limbo, abiding thy coming unto
~~thee~~, give me grace alway to thirst in loving thee L: that
art the very fountaine of eternall life, with all my power
& minde to love thee. Also thou saidest 6 ✠ Into
thy hands I commend my spirite ✠ give me grace L: at
the end of my life I may yeald into thy hands my spirite
and say with a devoute minde beholde o L: my coming to thee
for I now thou hast ordained my time: And as thou
saidest ✠ it is finished ✠ as you would say it is ended
my sorrowes & paines which I must to suffer for thy sorrowes
o give me grace L: that I may here live & worke so
that at last I may here that glorious sweete voyce
saying come to me my frend I welcome, & rewarde for
now I shall [illegible] thy petitions & desires, come
with me that thou mayst dwell with me in glorie amongst the
angels there to be with me in felicitie world without
end So be it Amen Amen





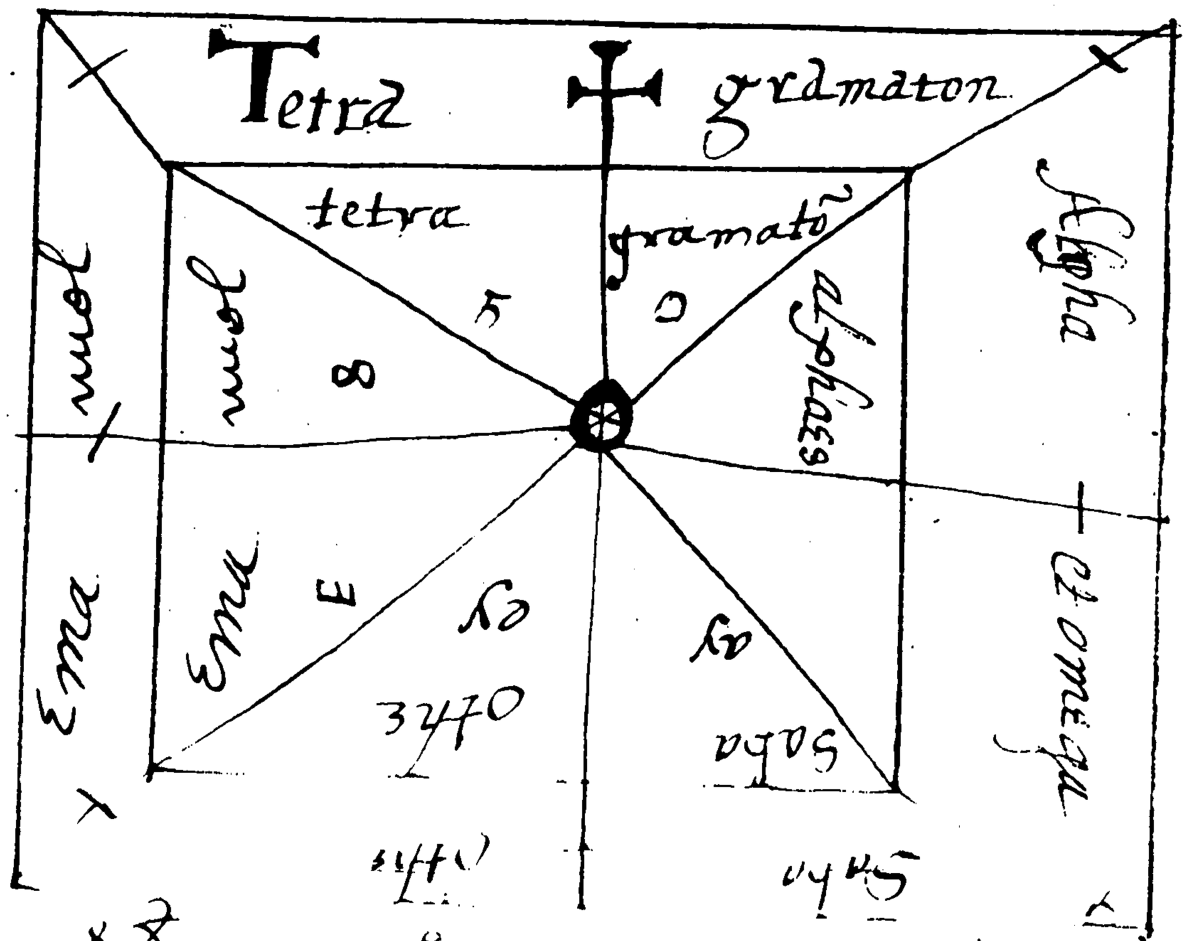
To obtaine thy request say as followeth

On my righte hand I turne me, as Jesus did on my
Sadnes then 5 angells me before, 5 to helpe me from my
foes, and 5 to save me wheresoever I goe, Lord Jesus
for thy precious blood this day make thou me holie good
In Nomine P: + F: Spirit Sanct: Amen.
Sabaoth + Emanuel + Eli + Vita manus + homo + primo
veritas: mediator + Salvator + Gloria + & by all other holie
& reverent names of god I charge & commaund you
o you Angells:: Michaell + Gabriell + Raphaell + Uriell
& by Rachaell + yt you helpe me this day & for ever more
from my enimies & for my foes Barachim + + Barachim +
I charge & commaund you as you will answer it at the dread=
full day of judgment & as thou wilt avoyde eternall paine
torments appointed for their disobedience yt you goe to N & r
so inflame him or his heart yt he or shee may be forwarde
for to doe whatsoever I shall desire request or
demaund & that they never rest night nor day, sleeping
nor waking eating or drinking sitting nor standing at
home nor from home by land nor by water on horseback
nor on foote: untill such time as they have graunted
unto my request & desires & yeeld unto such things and
petitions as I shall make or desire of them & yt they have
no power to denie me any thing that I shall aske or
desire I charge you as you will answer at the
dreadfull day of judgment let it be don quicklie,
quicklie, quicklie Amen Amen Amen
also I charge you you Angells Michaell + Gabriell +
Raphael + Uriell + & by Rachaell + yt you obay me in this
my will & commandement as I have commanded you by
the power of the father & of the Sonne & of the holi ghost.

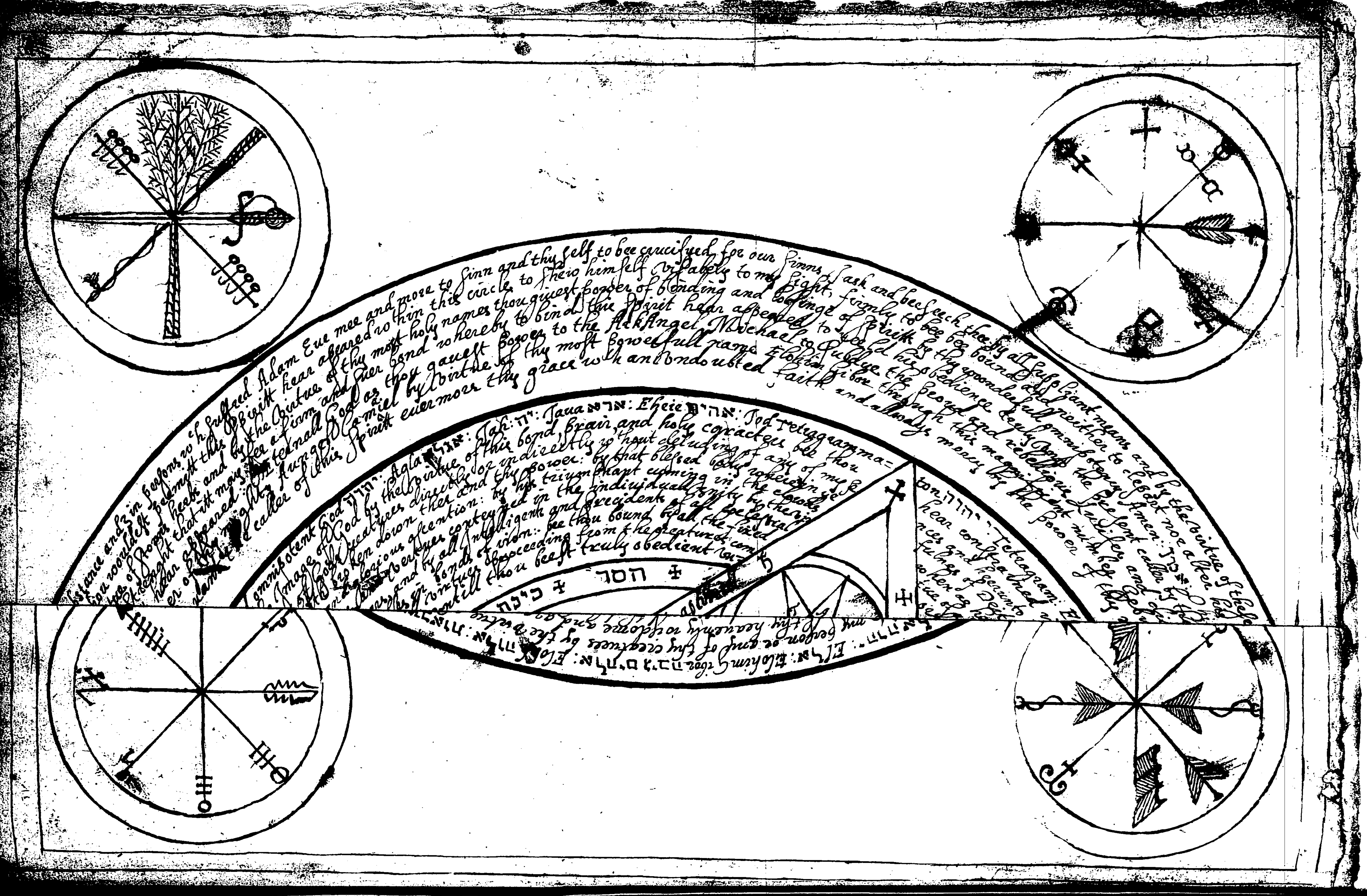


And this is the Coppye yt the Angell brought out of heaven to pope Leo & he delivered it vnto king Charles when he went into the batell Roncivall saying he that will b[eare]
this letter vpon him shalbe defended from all enimies
ever com there both bodely & ghostly also he shall not be
brent wth △ nor wth ▽ be drownded nor wth thunder
nor wth lightning be perished, & from all wicked spirits
kept nor he shall not die wthout mercy nor never [illegible]
any sicknes nor fever & he shall not be falsly co[ndemned]
before Justices & if any woman travill of childe [lay]
this letter vpon her she shall soone be delivered the ch[ilde]
Christened & the mother have good purification & they shall
no sodden death thorowe vertue of these holy names
[illegible] S: Z: C: & in this writing is a name who so nam[eth]
if yt day he shall not [illegible] of the warre for it hath
[pro]ved by Cristiana knight /

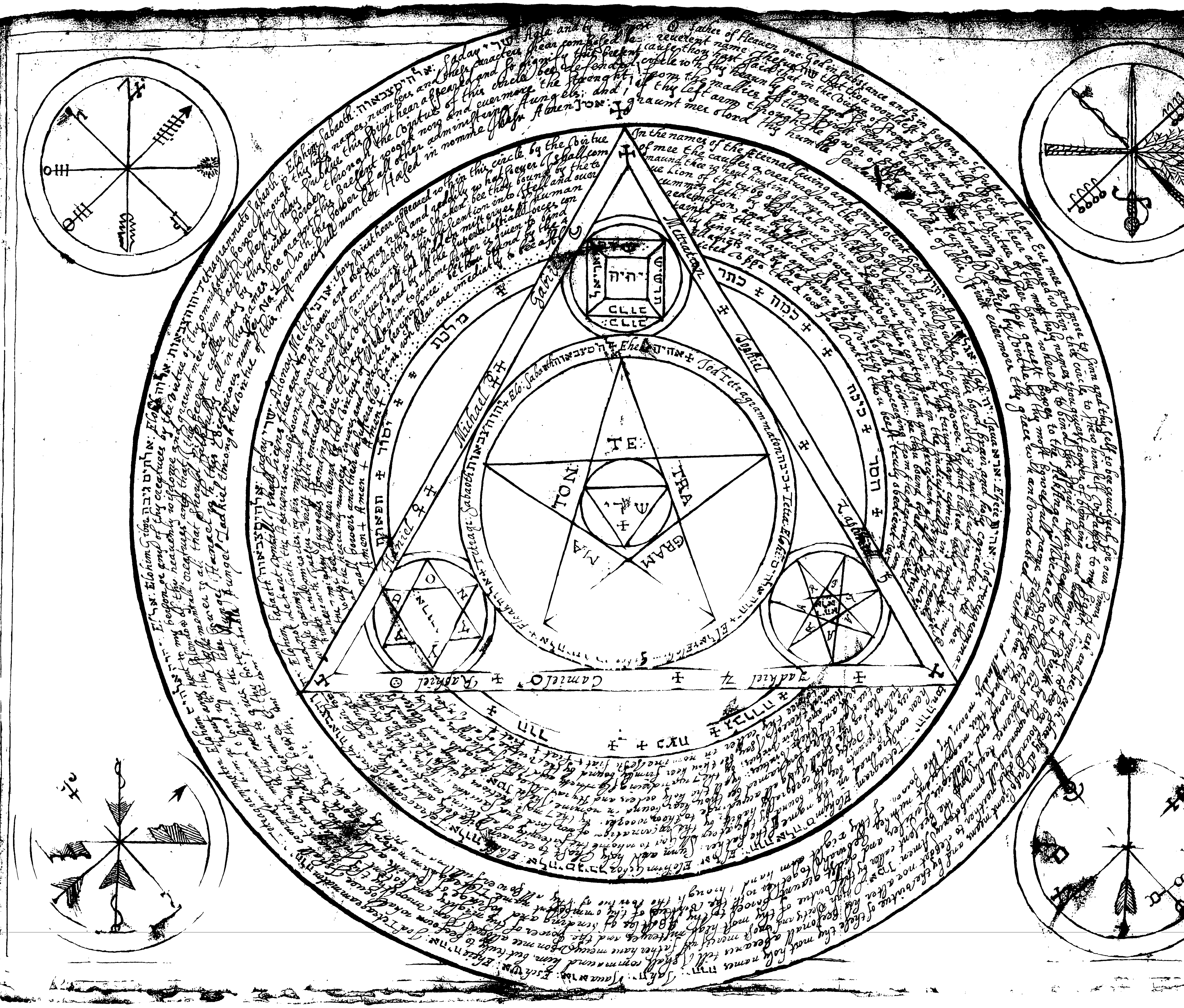
Jesus + Christus + Messias + Sother + : + Emanuell +
Sabaoth + Adonay + Trinitas + Bonitas + Sapientia + [illegible]
vita + virtus + veritas + potentia + homo + vsion + [illegible]
Salvator + Eternus + Creator + Redemptor + fine [illegible]
vnigenitus + fons :: origo :: salus + spes + sacerdos + A[illegible]
ostium + paraclitus + Columba + propheta + [illegible] +
fortissimus + patientia + Athanatos + Mediator + Tetragra[maton]
Alpha et ω + primus et Nouissimus + panton + Agr[illegible]
[illegible] virtus + Serpens + Aries + Leo + : vermis
homo + virtus + [illegible] Spiritus Sanctus + [illegible]
[illegible] pater + [illegible] filius + [illegible]
[illegible] + [illegible]
Balthasar [illegible] Nomina [illegible]
Salvator [illegible] Jesus autem [illegible]
[illegible]
[illegible] michaell Gabriell [illegible] [illegible]
[illegible] Raphiells Deus Abraham Deus [illegible]
petrus paulus Andreas Jacobus Thomas Philippus [illegible]
Bartholomeus Matheus Simon Barnabas Marcus [illegible]
[illegible] defendent [illegible]
et [illegible] et omnibus [illegible] et [illegible]
Amen
[illegible]
[illegible]
[illegible]

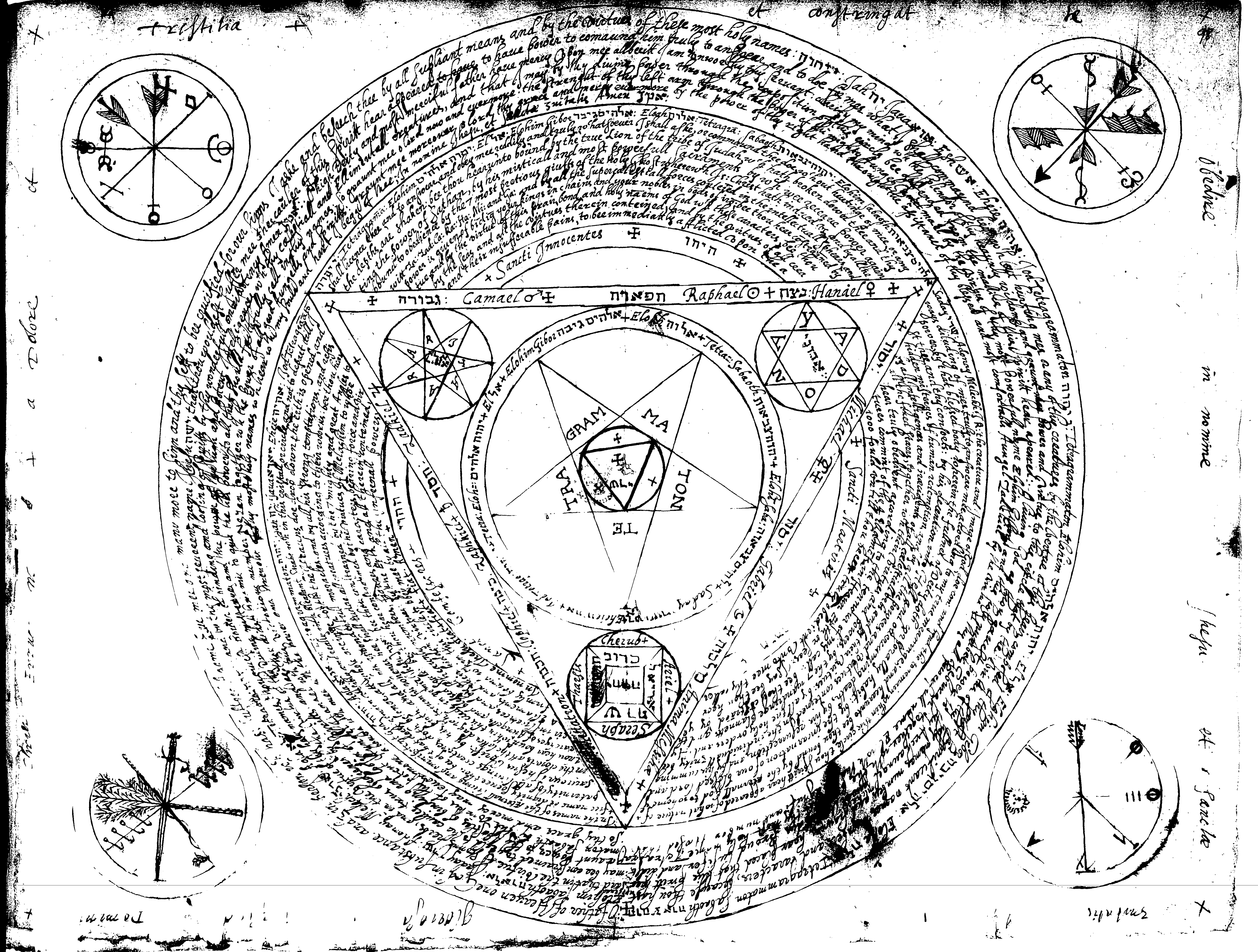


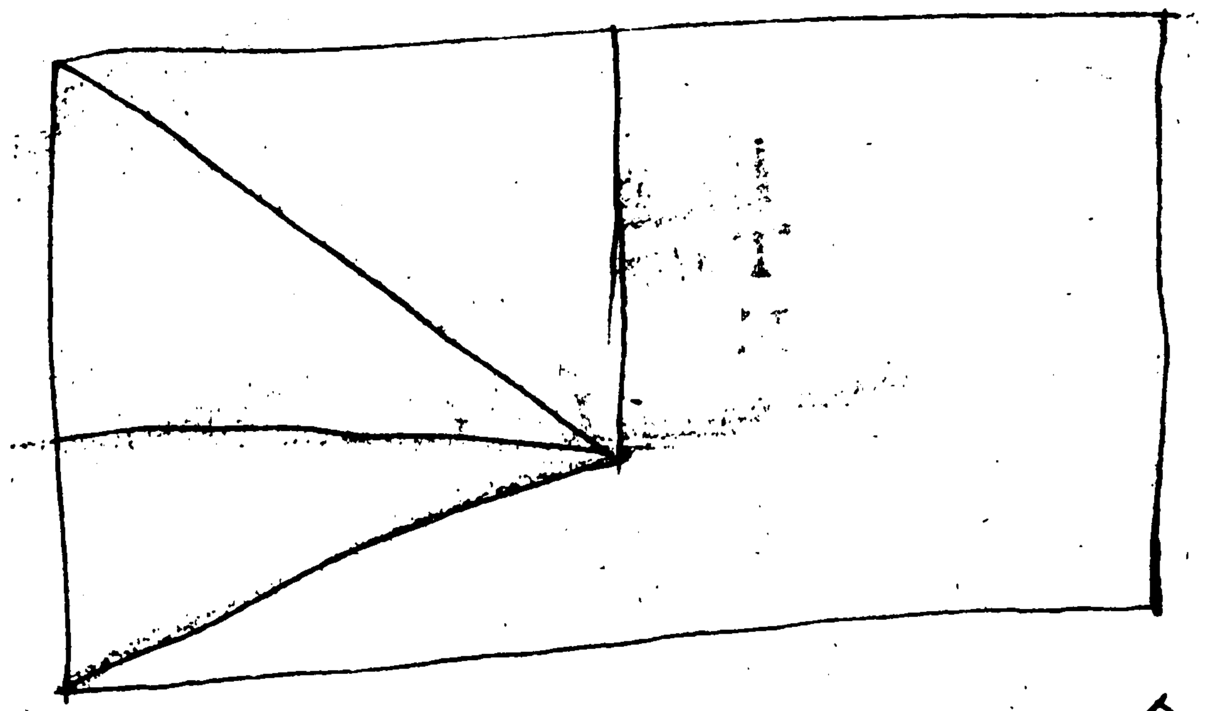
[illegible]

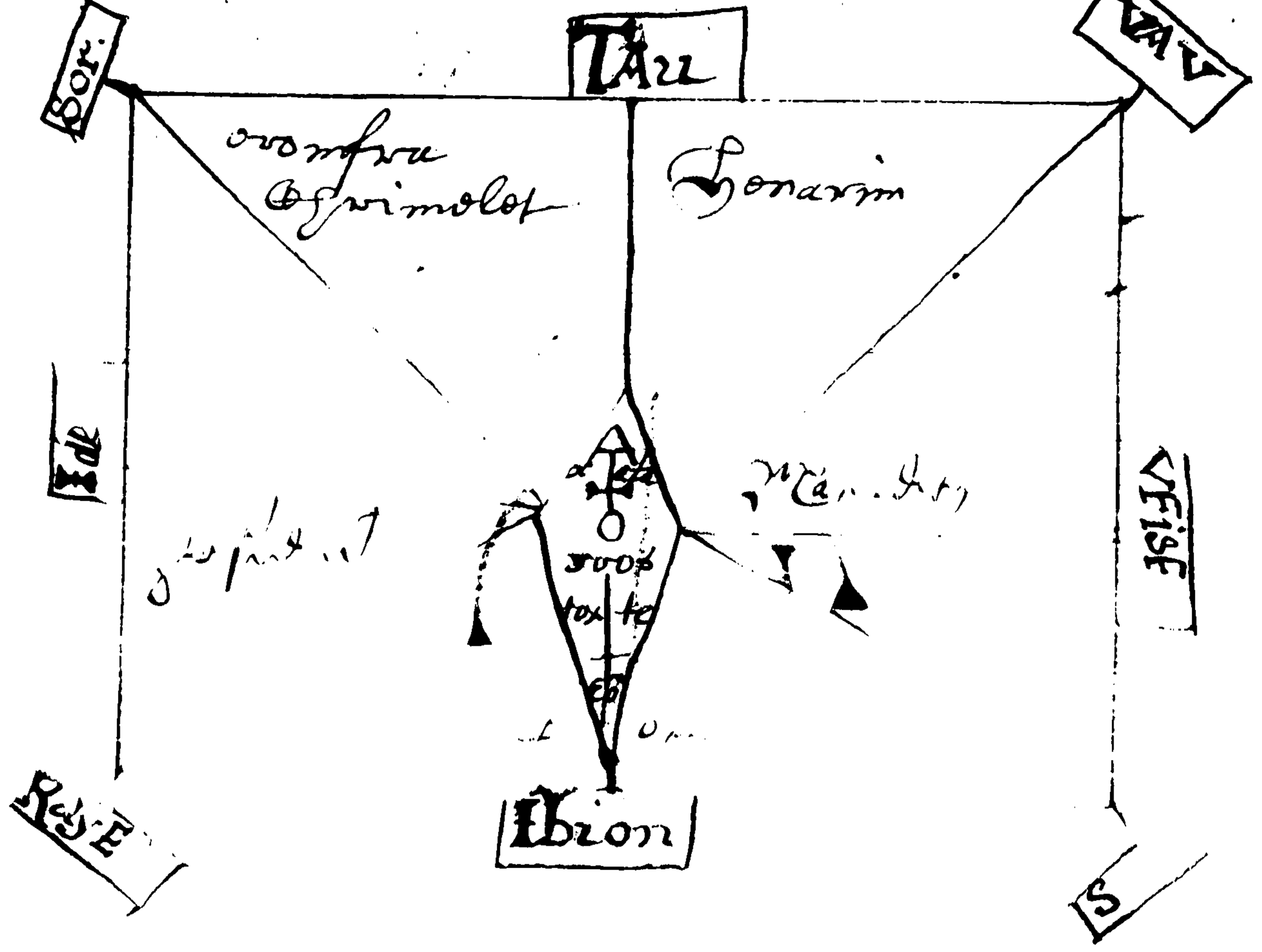


Adam Eve mee and more to Sinn and thy self to bee crucified for our Sinns, I ask and beseech thee
Iah: Iaua Eheie: Iod Tetragramma-

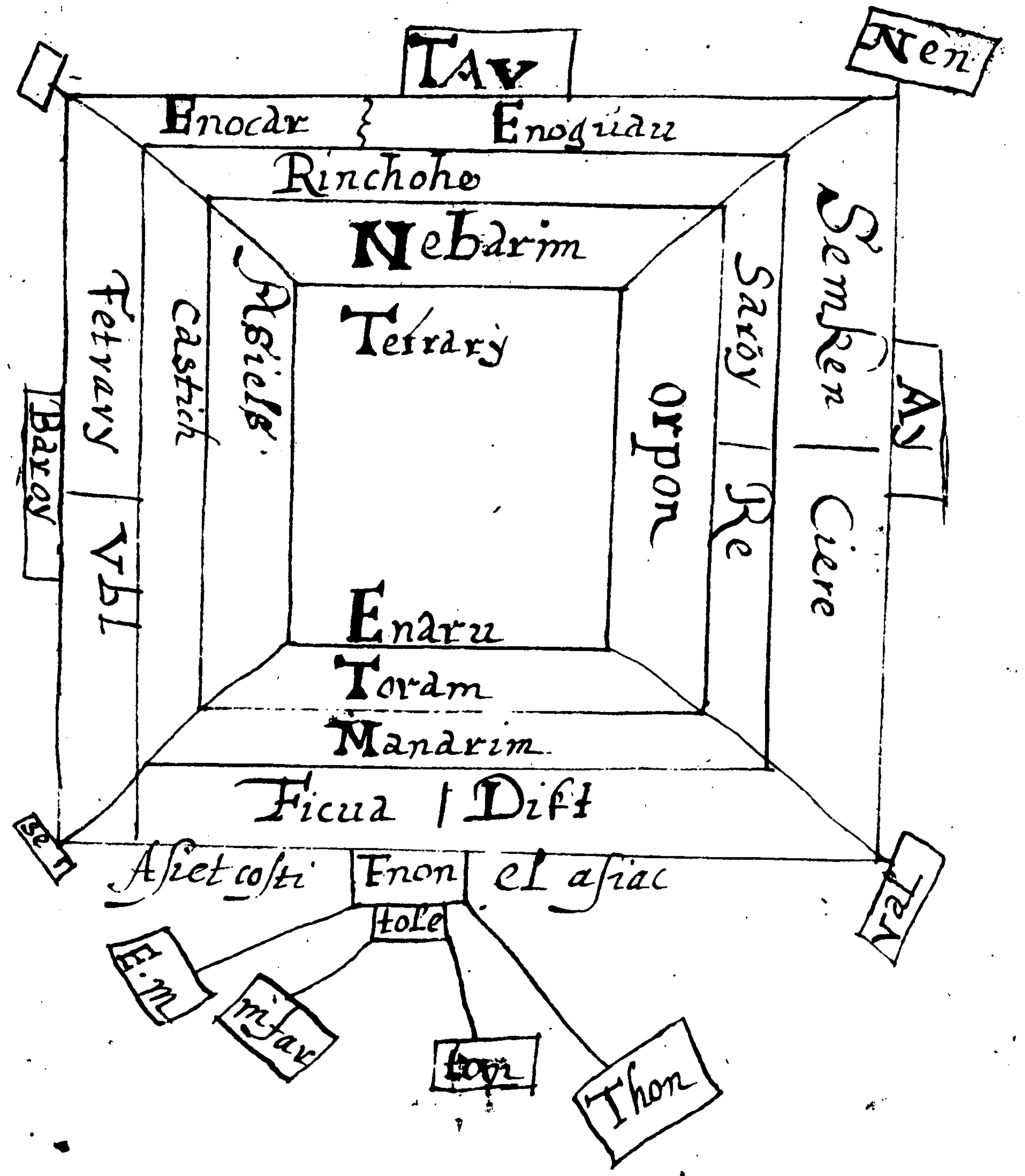

TE
TRA
GRAM
MA
TON
Michael
Gabriel
Haniel
Raphael
Zadkiel
Amen + Amen


tristitia
et
constringat
obediens
in nomine
and by the vertue of these most holy names
Camael
Raphael
Sancti Innocentes
Elohim Gibor
GRAM
MA
TRA
TON
TE
Cherub
Seraph

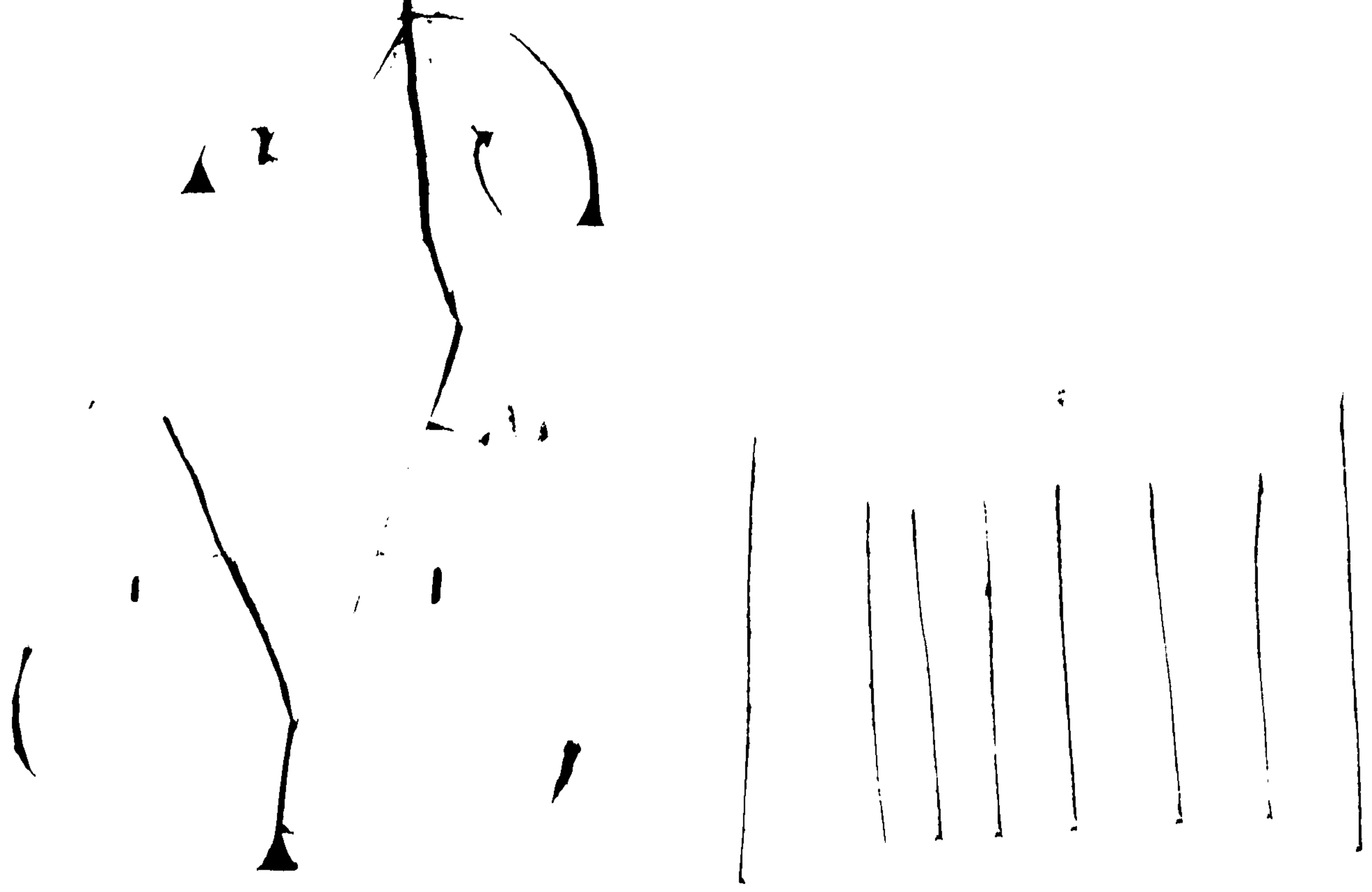


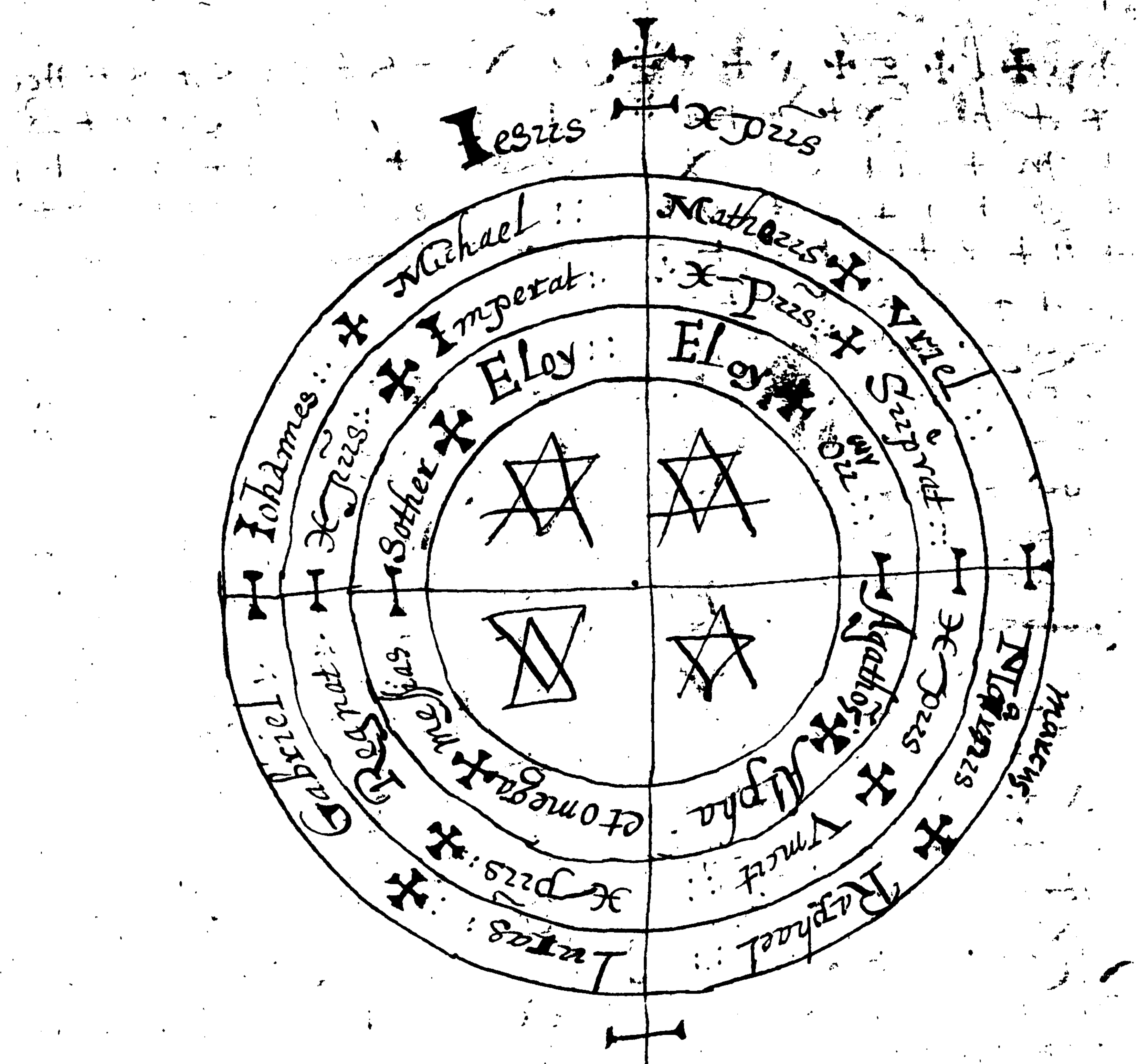

Bor.
TAu
VAV
Honarim
Ibion
S

[illegible]



The [illegible] celestiall figure concerning ~~the~~ beholding the Treasure or the [illegible] and ought to [illegible] in the head this most holy name Agios





To the honour of the most high god, the majestie Jehovah by his blessed & holie spirit by the vertue of his holy Angells by the heavens [illegible] his holy [illegible] by these holy words & [illegible] here written & chiefly by these holy names of god & his holy [illegible] unto & by these holy names of god [illegible] in my sleepe or dreame in me true revelation either in my sleepe or dreame [illegible] the night or by vision in the day tyme or [illegible] it shall be thought good, & the god of all mercie graunt unto me of thy unworthie servant, thy hand made the true apparent & manifest revelation & perfect understanding of the extent & purpose of this thy [illegible] & straight bonde & will [illegible] desires to be finished unto me by the office of the late deceased N. through the merits of J. C. the only author of eternall life to the honour of the most blessed Trinitie & to an everlasting [illegible] god graunt it to be fulfilled so be it Amen amen

The praier for the M[aste]r to s[ai]t

M + l + g + g + r + J + y + a + b + e + [illegible] + ttel +
p + h + [illegible] + m + i + o + [illegible] + 9 + g + C + h + B. +
+ m + ll + C + X + y + [illegible] + 7 + 9 + + v + + m
+ f + 1 + 9 + 9 + a + e + g + y + [illegible] + 1 + m + y +
+ h + g + 1 + oi + ost + fundamentum + n + x + x + k
Z + f + [illegible] + x + ...

o eternall god be y[ou] my helpe whom I call or in the night
when I am a slepe in the name of the father & of the
sonne & of the holie ghost + Amen +
o god be mercifull unto me a sinner & be my helper all y[e]
dayes of my life; O god of Abraham god of Isack god
of Jacob have mercie upon me, & send this holy angell
Michaell ~~Gabriell~~ to be my kepe[r] w[hi]ch may visite defend & keepe me
from all mine enimies visible & invisible o holie michaell
holie angell of god defend me both in body & soule that
I perish not in the dreadfull day of Judgment o michaell
Archangell of god, by the grace w[hi]ch thou hast of Christ
Jesus, I beseech thee o heavenly father & thy onely begotten
sonne our L: J: C: & by these unspeakable names:
Messias + Sother + Emanuell + Sabaoth + adonay
Unigenitus + Sapientia + virtus + alpha + et omega +
caput + finis + fons + origo + bonus + paraclit[us]
+ mediator + Agnus + ovis + vitulus + serpens +
aries + leo + vermis + verbum + splendor + panis
Sol + gloria + lux + imago + panis + flos + vitis +
mons + janua + petra + lapis + angelus + sponsus
pastor + propheta + [illegible] + [illegible] + [illegible]
[illegible] + [illegible] + [illegible] + [illegible] + [illegible] + [illegible]
Creator + Mediator + [illegible] + [illegible] + pater +
filius + spiritus + sanctus + defend me [illegible]
[illegible] this day & in all times from the bonds of
death o holie Michaell o holie Gabriell holie Raphaell
o holie Uriell & all the holie Angells, & god helpe me
by all the vertues of heaven, by the [illegible] names of god helpe
me [illegible] [illegible] [illegible] of our L: J: C: [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] by [illegible]
of the [illegible] redemed me Crux Christi salvet [illegible] crux
Christi defendat me o my god + + Agios + [illegible] + Agios
[illegible] + crux Christi defendat me + crux Christi [illegible]
me + crux Christi [illegible] me + crux Christi salvet me
+ in nomine patris + et filii + et spiritus sanctus
[illegible] Amen +

words plainely truely directly & openly [illegible]
verses signes & manifest writinges y[at] may plainely be
reade without any doubt stoping blot or blemish y[at] I
may directly & plainely be certified in & of all things w[hi]ch
soever requests I shall aske thee or y[at] I would knowe or
desire. & y[at] y[ou] departe not away out of this place or out of
my sight so long as I shall aske the any thing, but lett
god himselfe in trinitie & unitie be heren glorified and
[illegible] Amen by obaying me thou (S N) dost heren more
more service to god then otherwise y[ou] art able to doe &
I. N. P. F. S. S. Amen

Libra celestis: A. [illegible] x . 15 . 9

V B [illegible] C [illegible] d :: [illegible] h. A. 27. E. 0 [illegible]. 0. 05. D v. terra
R :: Aer :: [illegible] :: Aqua. Spiritus. [illegible] ignis [illegible].

when he is apperad bind him with this bond
folowing

I conjure, adjure constraine charge command and bind thee
y[ou] S. N: y[at] art appeared to me & to my felowes in this
[illegible] by all the rayall wordes aforesaide w[hi]ch did constraine
the (S N) to come & appere here unto me w[hi]ch by theire
virtues & powers I charge (S N) by them all y[at] y[ou] shall
not departe out of this . O or from it but here peasible
to abide untill my whole will be performed & fulfilled in
all things y[at] y[ou] mayest doe at my licence to departe I
conjure constraine charge command & binde thee y[ou] (S. N)
by the omnipotent god w[hi]ch commaunded the Archangell St
michaell to drive Lucifer out of the heavens w[hi]ch a sword of
vengance & to cast from thence vanities & bound w[i]th firie
chaynes of everlasting condemnation & for dread of these
names & Judgments as he is me I conjure adjure constrain
charge command & binde thee thou (S N) y[at] y[ou] that y[ou] shall
not goe out of this [illegible] nor yet to alter thy shape at this
time or here after except I charge or command thee other-
wise & to come to me by the name (N) & y[at] in all manner
of places & times as in daies nights houres & minits when
soever I (F) shall call thee (S N) w[hi]ch [illegible] to come
to me (F) by the virtue of our L & saviour J: C: who
commanded the [illegible] [illegible] spirits & Angells of y[ou] [illegible]
& they all obayed him to whome be all glorie & honour
& might for ever world w[i]thout ende Amen. I. N. P. F. S.
S. Amen.

There be 4 angells of the 4 elements as foloweth

There be 4 angells of the 4 elements as foloweth	Cherubs	of the Ayre
	[illegible]	of the water
	ariell	of the earth
	Seraphe	of the fire

... I charge for all kind of spirits ... in nomine Dei patris, Dei filii et Dei spiritus sancti; I commaund ... now at this time ye (S. N.) that ye departe & goe into ye place where ye be ordained to abide without any grevious storm whirlewinds or lightning noyse or hurt doing unto me to any of my fellowes or to any man woman or child or beasts of the feild, fowles of the ayre, fishes of the ... or of holy creation in the name of god the father sonne & holy ghost, & I charge you at all times when I call you againe without any manner of tarying that ye come ... with all speede & fulfill mine intente: Benedicto nam... dito num ...:: principium: et trinitatis: et ... omnes virtutes: Celorum:: et principum:: ipsorum:: nomine Dei:: A: G:: Aglay:: Aglaoth:: Tetragrammaton:: ... tatem:: omnium sanctorum:: nominum: Dei:: et per ... tem: dominum nostrum:: Jesu Christi: qui venturus est iudicare vivos et mortuos et seculum per ignem: fiat: fiat: fiat:: in nomine patris & amen amen amen

Read these psalmes. 150. 92. & 79. &

♈	mirrha	♉	costo	♏	mastike
♋	camphor	♌	thus		sandalum
♎ / ♑	gabanum	♍	opium		lignum alloes
		♎	sulphur	♐	thimiana
♄	costus	♃	hermes		lig. aloes
☾	mastike	♀		☿	Cinamon

The consecration for the stone

O god by whose infinite power this stone conteyneth or ... consecrated ... these naturall giftes ... I beseche thee in this power upon this present stone & blesse it with the blessing of thy majesty & power ... that the ... of thy blessing & heavenly grace ... in it virtue & power yt by thy power it may ... the ... holy ghost & through virtue it being ... & to be a worthy place for these good + Angeles + for to ... into commanding every evill spirit for to departe from this ... evill thoughts both present past & to come by any manner of meanes & therefore I blesse + ye holy creature + god & the holy god + the father sonne & holy ghost + with ... 3 in one godhead in one god the begining & ending & of ... maker of heaven & earth & of all things contained ... I blesse thee + in the name of Jesu Christ the onely sonne of god borne of the virgine mary yt be a pure & clean christall stone for to receave these + angeles + ... into thee ...

ירחכיתון Iphachiton
... Ladmahlech
חלהפר Zanpemza
... Ichakaphix
... Vathut
לדטסרד Darsatadel
... Katzafentz
... Khalgazech
... Azagaon
ריכארד Richard

[illegible]

[illegible] and vehemency[?] [illegible]

[illegible] service [illegible] I have [illegible]

[illegible] : theis thinges which folow [illegible]

[illegible]

[illegible] muste [illegible] and [illegible]

[illegible] Then shall you [illegible]

[illegible] Balsome and Saffron [illegible]

[illegible] which followe, and [illegible]

in a cleane place, where hath [illegible]

God, [illegible] ye shall [illegible]

[illegible] and this kinge will keepe [illegible]

[illegible] spirit and when [illegible]

[illegible] holy ghoste [illegible]

from all synne, and clothed with cleene garmentes, and [illegible]

[illegible] enough unto thee [illegible] put unto the [illegible]

[illegible] kinge on the Tombe, and in this [illegible]

[illegible] ye in the smoke of [illegible] insence, and [illegible]

[illegible]

How to call the Kinge of the Pigmies:

By what meanes and how you may call ye Kinge or Queene of the Pigmeis in what place soever, and whatsoever soever [illegible] please, [illegible] certayn numbers [illegible] were made, and [illegible] the number [illegible]

[illegible] here, how shall [illegible] the Symbole Creede by puttinge the number [illegible] accordinge to the multi[illegible] plication of the praiers

1 [illegible]
2 Verbum[?]
3 Salute[?]
4 Gratia dei
5 Amthon : idull[?]

[illegible] place [illegible] or the Queene of the Pigmies [illegible]

[illegible]

The [illegible] increasinge say 3 pater nosters 3 Aves and 3 Creeds then this psalmes: Domine exaudi orationem meam auribus: &c. and y[e] [illegible] psalme, and soe doe your effecte, the Moone beinge yn the fiery signes as: ♈ ♌ ♐ /

I Coniure thee O thou spirite of Tobias, by god I bynde thee Tobias, by the mother of God I adiure thee Tobias, by all the Angells of God I commaunde and charge thee Tobias, by the [illegible] that thou owest unto thy [illegible] God, thou come speedily and [illegible] unto this [illegible], without delay, without hurting [illegible] and without [illegible] alsoe without hurte of [illegible] of God, and that thou give a true [illegible] of all thinges which I shall aske thee, and that thou departe not out of this [illegible] untill thou hast finished my will, and that I licence thee to departe, as thou wilte answere the Lorde thy God at the day of Judgment, and [illegible] Amen. /

✠ In the Name of the father ✠ and of the sonne ✠ and of the holie Ghost ✠ I bind thee by god ✠ the father ✠ god the Sonne ✠ and God the holie Ghoste: Amen. /

Thou spirit Tobias thou knowest that Christe liveth, Christe conquereth, Christe reigneth, and ruleth yn heaven yn earth, yn the water, yn the sea, and yn all deepe places, wherefore yf thou wilte not appeare [illegible] the forme and shape, above named, I commit thee unto the handes of theis ynfernall spirits, that ys to say, Lucifer, Sathan, [illegible] and [illegible], there to be burnte, with fire and brimstone, untill thou hast fynished my will. /

When he appeareth say thus;

[illegible] of God Almightie ✠ [illegible] ✠ the sonne ✠ and the Holye Ghost come upon thee Tobias and deprive thee from thy dutye unto the deepest pitt of Hell, untill the laste day of Judgmente, and thou never come agayne unto thy honor, excepte thou stande and appeare before mee, and yn the fayre likenes of a man, or woman [illegible] and not hurtinge mee nor anye [illegible] creature of God, answeringe to my requeste, and [illegible] to fulfill my desier without delay, [illegible] any [illegible] [illegible] falshood, [illegible] the same, or shewing [illegible] to mee or tellinge mee by some manner of meanes, whereby I may receive the benefitt of the [illegible], and [illegible] [illegible] and [illegible] by the blessed [illegible] of Heaven, and [illegible] by the blessed [illegible] Jesus Christ [illegible]

[illegible] for mee, and mankinde. /

When he shall departe say thus. /

Departe yn peace unto the place prepared for thee, and [illegible] I [illegible] yn the name of the father [illegible]

If any man would have worke or [illegible] that [illegible] therefore ys needfull [illegible] [illegible] [illegible] ys borne [illegible] the [illegible] [illegible] good [illegible]

For the [illegible]

[illegible] where the [illegible] some [illegible] finde one of them upon the [illegible] space of [illegible] dayes, and the [illegible] day take him out of [illegible] and cutt him yn the middest and you [illegible] [illegible] the Belly of [illegible] [illegible] which [illegible]

The vertew of the [illegible] [illegible] woman [illegible] [illegible] mouth thou shalte obtayne [illegible]

The vertew of the white stone ys yf anye man [illegible] with him he shall not be a thirste as longe as he hath sayde stone with him. /

The vertew of Veruine. /

Firste goe to the place where the [illegible] groweth the seconde daye of May after the settinge of the sonne [illegible] kneele downe before the herbe upon thy knees, and say [illegible] Pater Noster, and an Ave Maria and a Creede and then [illegible] with an ynstrumente that hath noe [illegible] about yt untill the [illegible], and then lay [illegible] about yt at the [illegible] untill the morowe after, then come before the risinge of the sonne unknowne to anye and say these wordes. Nobiles [illegible] [illegible] patrem et filium, et spiritum sanct[um] et [illegible] Virginem Mariam [illegible] et per Angelos et Archangelos, [illegible] et Evangelistas, et [illegible] sanct[illegible] Maria et [illegible] et [illegible] et multam virtutem, terram [illegible] et regn[illegible] [illegible] potestatem Do: Dei, [illegible] patris, filii et spiritus sancti: Amen. Then [illegible] of the grounde and [illegible] yt [illegible] [illegible]

first yf then wilte touch a woman upon the bare skine with yt then she shall love the:/

If you put yt yn your mouth and aske anye of anye thing [illegible] you shall have yt fulfilled:

If you put yt yn a ponde of water, all the fish will gather aboute yt:/

If you put yt under a mayde yf she bee none, she cannot [illegible]:/

If you drinke the [illegible] you shall be ynvisible, untill you [illegible] water:/

If anye man hath drunke anye venome let him drinke the [illegible] and he shalbe hole:/

The good dayes of experiments of the Mone is 1. 4. 5. 8. 10. 12. 14 and not more:/

Note:/ In the second before the sonne rising towardes the Easte, on the [illegible] day of the Mone after the sonne risinge towardes the Easte, yn the eight day towardes the North, and thus your experiense ys [illegible], and on the 14th [illegible] the sonne goe downe:/

Note:/ If you will [illegible] an experiment loke well you have the hower of the day and the [illegible] hower and the fifteneth hower ys good:/

The firie spirits remayne yn the East:/
The fayre and bewtiful spirits yn ye North:/
They which were created of water are yn ye West
They which were of the winde abide yn ye South:/

The [illegible] of anie experiment in what month [illegible] of the yeare:/

In ye Month of Januarie yn the midst of ye nighte
In ffebruary betwene midnighte and the [illegible]
In Maye yn the Morninge:/
In June at None:/
In Julye [illegible] houre of ye day
In August betwene None and [illegible]
In September yn the [illegible] and [illegible]
In November yn the Eveninge
[illegible] December betwene the Eveninge and [illegible]

Baron Sperion Oribon:/

This are the sperits which are to be called yn the day tyme to good yn the nighte to evill:/

Sunday to good Raphaell yn ye nighte to evill [illegible]
Monday to good Gabriell yn ye nighte to evill [illegible]
Tuesday to good Samaell yn ye nighte to evill [illegible]
Wednesday to good Michell yn ye nighte to evill [illegible]
Thursday to good Sachiell yn ye nighte to evill [illegible]
[illegible]day to good Anaell yn ye nighte to evill [illegible]
[illegible] to good Caphiel yn ye nighte [illegible]

[illegible]

[illegible] Michell, to evill [illegible]

In the watch of [illegible] yn the nighte to good [illegible], to evill [illegible]:/

In the watch of [illegible] yn ye nighte [illegible] Samaell to good, to evill [illegible] Moora:/

In the watch of Wednesday to good Raphaell, to evill Amaymon [illegible]

In the watch of [illegible] yn the nighte to good Raphaell to [illegible] evill [illegible]:/

In the Wednesday [illegible] day at nighte to good Gabriell, to evill [illegible]

[illegible] watch of [illegible] to good Samaell to evill [illegible]

Note:/ These good and evill angels [illegible] yn their howers every day by one hower:/

Note:/ If you will doe for love doe yt yn the day of Venus yn the morninge and call the Angells of that hower:/

For honor yn the day of Saturne yn the hower of [illegible] & call the Angell of that hower:/

For contentions doe [illegible] yn the day of Mars or [illegible] & call the Angells of that hower:/

For makinge of [illegible] doe yt yn the [illegible] of the Mone, call [illegible] of that hower:/

[illegible] doe yt yn the day of the Sonne, and yn the hower of Saturne, call the Angels of that hower:/

For unlawfull contention doe yt yn the day of Mars yn the hower of Mercury call the Angels of yt hower:/

If to gayne or to sell doe yt yn the day of the Mone, yn the hower of Saturne call ye angels of yt hower:/

How to winne at dice:/

Abaxi Abaxto [illegible] Dige Bus Abysu [illegible] write these wordes yn virgin parchment with the blood of an owle:/

To winne at Cardes:/

Write upon virgin parchment these wordes Guliena Tarlebria and put yt yn thy sleeve and yf you doe so you shall winne:/

To winne at dice:/

Take ye leaves of [illegible] and write theron [illegible] Caba [illegible] and bind these leaves aboute thye left arme:/

Another way:/

Take virgine parchment and write upon yt with the blood of a [illegible] [illegible] Tarlebria, then sowe yt yn thy left sleeve, and [illegible] to passe:/

to win at dice

[illegible] and write the blood of a bat [illegible] these wordes or names that followe [illegible] and [illegible] shall winne of thee, but [illegible]

Another way

Write [illegible] with the blood of a Lapwinge or [illegible] these wordes Galaeca [illegible] Frabibera or Guhena [illegible] it shalbe done.

Another way

Take 3 leaves of Mousear and write these names [illegible] Gaspar or all Golga [illegible] Golgex Cala and bynde it with a lynnen clothe [illegible] and it shalbe done.

Another way

Take the [illegible] and write with the blood of your little finger [illegible] the blood of a Mole [illegible] these words [illegible] and it shalbe done.

Another way

Write these wordes [illegible] in virgin parchment [illegible] and write these wordes [illegible] it [illegible] a clocke after dinner

RI4P ept [illegible]
pad nayest [illegible]
Arses Ajre [illegible]

Another way

Wednesday [illegible] write with the blood of Lapwinge in virgin parchment in this way these names Asrose Abac, Abola Rasbat, Abeat Castead Lusor, Feansor Densor Agemar Astor [illegible] and say Stas Anas Abak all you come [illegible] these names and [illegible] about [illegible] names none may [illegible] me [illegible] I have [illegible] some of mony that I [illegible] winne, and [illegible] the Lapwinge for [illegible] but [illegible] of them [illegible] the blood of the Lapwinge in [illegible] parchment.

[illegible]

To make water seme [illegible] in a house

[illegible] and [illegible] them, and [illegible] all the [illegible] water

To make a pot [illegible] all about

Take [illegible] blood the [illegible] of a Cocke [illegible] and make powder of them, and when [illegible] pot be so full, take the powder and put [illegible] of them, and say [illegible] Galacion Dolas surgite et frangite [illegible] and the pot shall [illegible] be [illegible]

To open lockes

[illegible] on a Thursday before the sonne, and plucke [illegible] the [illegible] of the [illegible] with a [illegible] and [illegible] Mercury that shall open what locke you will.

To make a drunken man sober

Take [illegible] he shalbe [illegible]

For shotinge

Write these wordes [illegible] in virgin parchment and put them in the [illegible] of every day

Sonday betweene 1 and 2
[illegible] betweene 4 5 9 and 10 6 and 7
Adonay [illegible] and 4 8 and 9 3 and 4
Tetragramaton [illegible] and 6 1 and 2 [illegible] and 8
[illegible] 2 and 3 9 and 10 4 and 5
Adonay [illegible] and 9 [illegible] 3 and [illegible] and 11 5 and 6
The [illegible]

To know a pretious stone from a counterfet

[illegible] the stone [illegible] a counterfet [illegible] it be a Counterfete.

[illegible] Mary, and take
[illegible]
[illegible] in Mary
[illegible] will grow
[illegible]
gather them and [illegible] them in thy mouth
one by one and [illegible] that thou
shalte not [illegible]
[illegible]

Another way:

[illegible] walke by the place
[illegible]
[illegible] man
[illegible]
[illegible]
with yt [illegible] may [illegible]

To haue Verum effectuall:/

[illegible] take a Verum [illegible] and say these wordes
yn the gatheringe of yt, In the name of the father
I sowed thee, In the name of the sonne I knowe
unto thee, In the name of the holy ghoste I gather thee.
Besechinge him that [illegible] the earth [illegible]
[illegible] wordes [illegible] unto
thee, that thou [illegible] be a [illegible]
[illegible]
[illegible] the planet
of the same, [illegible] as thou
[illegible] the [illegible]
before his fall, fiat, fiat, fiat, [illegible]
of the holie Trinitie Amen. [illegible]
[illegible] the [illegible] of
[illegible]
[illegible] names yn Hebrew [illegible]
[illegible] takinge out the vowels and put them betwene
the letters of the name in the [illegible]
A: ni: A: hi: A: A [illegible] to the roll, this ought to be
done yn the day of ☉ & ♀ [illegible] the
Moone [illegible] Character q[uo] signatur
vitrum [illegible]

To stay bleedinge:/

The [illegible] that [illegible]
[illegible] by [illegible]
[illegible] and [illegible] stay [illegible]
[illegible] N. that the blood may stand
still [illegible]

[illegible] yn the water [illegible]
blessed yt: In nomine patris: then say the 5 Pater
Noster, and a Creed and the 3: Bersech, Cona[illegible]
Animus

Another way:

George our Ladies knighte [illegible] at the
midnighte and met the serpent that [illegible]
[illegible] whereas thou haste
[illegible]
[illegible] the Lordes prayer [illegible]
[illegible] crossed [illegible] sayinge in nomine
patris filii et Spiritus Sancti. Christe was the first
that euer thorne pricked upon, [illegible] swelled nor
[illegible] nor more. I trust yn Jesus shall the same
[illegible] In nomine patris &c / with the Lordes prayer
and creede

A charme for the toothach:/

Mary Christes mother sittinge on a stone [illegible]
her [illegible] sonne Christe Jesus came [illegible] on his mother
doore, and [illegible] Marie
[illegible] with wordes [illegible] my tooth [illegible]
[illegible] I conjure thee by the father the sonne and
the holy ghoste and by the holie [illegible] and by the
xij Apostles, and by the xij prophetes and by the 24
Elders and by the Cxliiij martyres, by the innocentes by
all the Martires, by all the Confessors, by all the
Virgins that thou hurte not this servaunte of
God. N. Hagios ✠ o Theos ✠ sayinge [illegible]
[illegible] by this signe of the ✠ marke his
[illegible] the toothach:/

Hoc est [illegible]
[illegible]
[illegible]

[illegible]
[illegible] Uia [illegible]
I conjure thee [illegible] by the father the sonne and
the holie ghoste and by all the coniuration of the world
and by all the wordes that are spoken by the maker
of the worlde, that thou [illegible]
[illegible] Angell [illegible] Adonay
[illegible] Adonai [illegible]
[illegible] may [illegible] my desire
Afterwarde take [illegible]
[illegible] and take [illegible]
blood [illegible] Almightie Adonay [illegible]
Offul, Helnoy, Jelee, Helion, Effeceon, Sadan, [illegible]
deus infinitus, Jesus Christus [illegible]

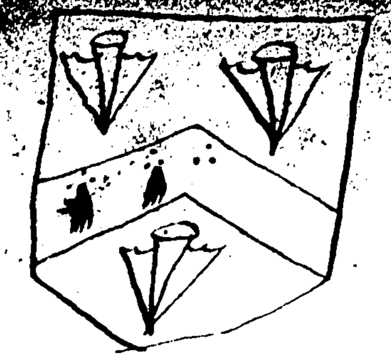
[illegible] thinges [illegible]
I will bringe to passe through the [illegible] and assistance
of the blessed incomparable and most holie Trinitye the
father the sonne and the holie Ghoste to whome be all
praise honor and glorie both now and ever Amen, Amen
So be yt Amen./

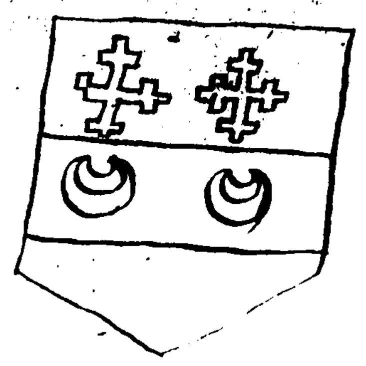
An experiment./ 5

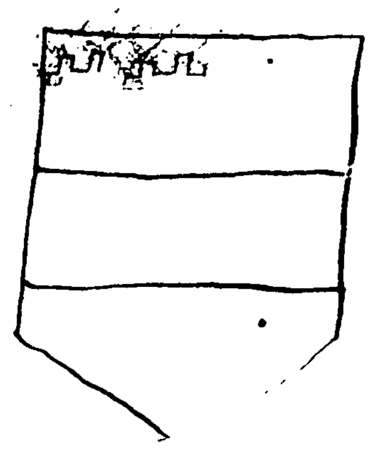
In the [illegible] of the Moone make a ringe of Gold, [illegible]
[illegible] but gravinge the same this name Magra Darioth
✠ and that thou [illegible] put yt uppon the [illegible]
of the bed wrapped in a peece of fayre blacke silke
& lay the ringe even upon the silke, the nexte day
followinge in the morninge betimes, goe into an house
that is secret, or into a wood or some other convenient
place, makinge a fume of frankinsence or of the
[illegible] of an Oke, and hold the ringe over the same
kneelinge on thy knees and saye thus In the name of
God omnipotente, which from the high heavens beholde
the lowe and deepe valleys of the earth by whome
the livinge doe live, and the dead doe dye, I doe
beseeche the by his benignitye and largenesse, that
what houre daye or tyme I touche this ringe with my
[illegible] that thou the spirit whose the name [illegible]
shall speake and answere trewlye to such thinges
as I shall aske him Amen. you must make this signe
✠ on the [illegible] ✠ and wrappe the ringe
✠ in blacke silke or [illegible] and kepe yt
cleane and be alwayes [illegible] you will [illegible] to
say touchinge the ringe with the [illegible] and
[illegible] this signe above sayd [illegible]
[illegible]
[illegible]
[illegible] that you [illegible] and answere
[illegible]
[illegible] you will [illegible]
[illegible] tell you.

A[illegible]
[illegible]

[illegible] to [illegible]
walkinge [illegible] upon a monday [illegible]
[illegible] before the sonne rise [illegible] and
[illegible] [illegible] a peece
of [illegible] and [illegible]
[illegible] and make yt [illegible]
and [illegible] upon [illegible] of







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127	12

Gloriosa — Passio — Domini — Nostri — Iesu

✝ IHS. O ffather of heaven one God in substance & three in person, God of Abraham, God of Isaac and God of Jacob, which sufferedst thy deare [illegible] to shed thy selfe to be crucifyed for our sin in suffering death upon the Crosse: thou which didst deliver the three children [illegible] in [illegible] from the fiery fornace, Susanna from the false witnesses [illegible] Saviour Jesus Christ, as thou didst deliver Daniel from the [illegible] Lions den, & didst raise Lazarus from death after he had beene dead iiij dayes in the grave, & didst appeare unto Moyses in mount Sinai in a burning flame [illegible] thy law, I beseech thee O Lord that what spirit soever shall be called into this Circle in christall stone or glasse, that for this [illegible] he may be compelled to appeare really & visibly to the Caller, being appeared may by the vertue of thyne Omnipotent power through this prayer [illegible] characters & [illegible], be firmely bound & constrayned to answer truely to all lawfull & honest demaunds without all fraud or equivocation words [illegible] to the true meaning of the Caller, & that being commaunded he may be constrayned to bringe backe and murtherer theife or stolen goods to any [illegible] are appoynted without hurtinge any of thy creatures; because thou hast said that in the vertue of thy holy names thou givest power to the faythfull of [illegible] coming & [illegible] spirits, O Lord & Jesus Christ which art the way, the truth & the life, kinge of glory, father, sonne & holy Ghost, O kinge of kings, & Lord of lords the true [illegible] redeemer of the world, vouchsafe mee my request, & graunt mee the power of thy mighty name that what spirit soever shall be called into this Circle may by thy omnipotent power be made obedient, by the vertue of these thy most holy names ✝ Messias ✝ Sother ✝ Emanuell ✝ Adonay ✝ Tetragrammaton ✝ Adonay ✝ Theos ✝ [illegible] ✝ Salvator ✝ Alpha & Omega ✝ O [illegible] [illegible] most mercifull father with all my strength & minde, & with all mind heart & soule [illegible] beseech thee, as thou didst cast the vij divells out of Mary Magdalen, & didst vouchsafe Thomas [illegible] [illegible] into the wounds of thy most [illegible] side, & as thou didst ascend wonderfull out of Galilee into heaven to the admiration of all spectatours, & sittest at the right hand of thy father [illegible] that thou shalt come to judge both the quicke & the dead & the world by fire, so I beseech thee graunt this my prayer, characters, bonds & Circle be truely [illegible] & of sufficient force to constrayne any spirit that shall be called into it, & that he shall [illegible] being called but to appeare [illegible] really, truely & visibly, in his true [illegible] shape & fourme, & obediently whatsoever shall be commaunded him without any illusion [illegible] O Lord for thy deare sonne his sake our Lord & Saviour Jesus Christ to whom be all honour & glory & [illegible] of the Caller his [illegible]. Graunt this O Lord [illegible] glorious Angells & Archangells ✝ Michaell ✝ Gabriell ✝ Raphaell ✝ Uriel ✝ [illegible] [illegible] in secula seculorum. Amen. [illegible] Patris & Filij et Spiritus Sancti Amen.

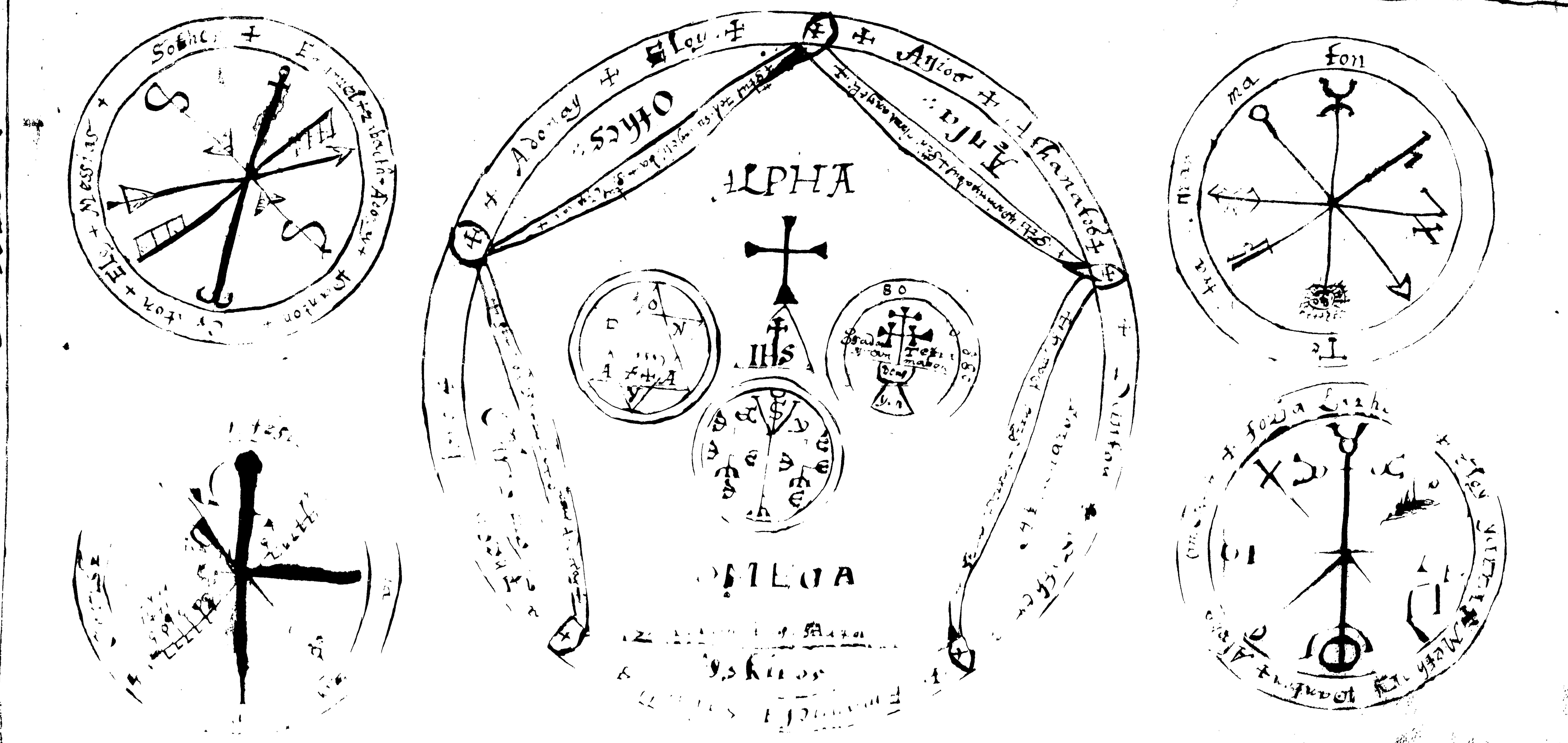
my [illegible] [illegible] spirit [illegible] [illegible] thou spirit of what nature name office or dignity soever thou be of, that art here within this circle

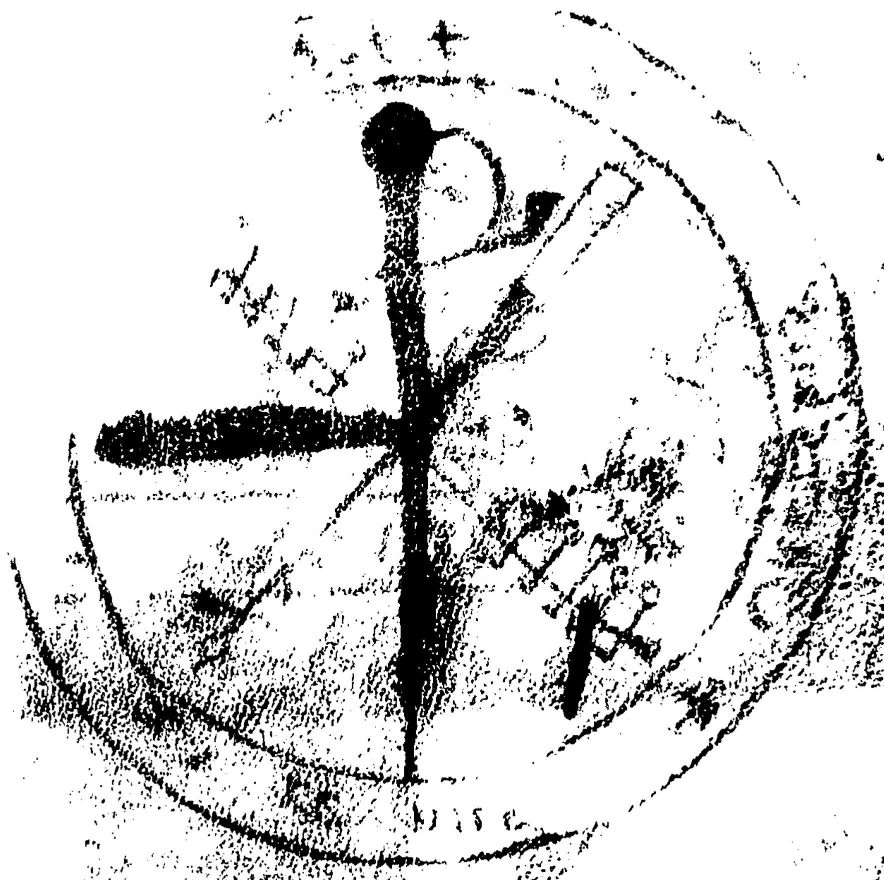
✝ And by the name of [illegible] [illegible] to appeare within this Circle & [illegible] in a true essentiall appearance, be thou constrayned & [illegible] [illegible] false illusion of any of the Callers [illegible] & [illegible] truely unto what shall be demaunded shape & forme without any false illusion [illegible] [illegible] what shall be commaunded & truely [illegible] the office power [illegible] of thee without any fraud or equivocation [illegible] [illegible] of Gods creatures [illegible] [illegible] [illegible] [illegible] by the wounds of [illegible] [illegible] made after his owne image, & that all things [illegible] by all [illegible] [illegible] [illegible] rebellion. [illegible] [illegible] constrayned by [illegible] [illegible] by the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] condemned [illegible] for thy pride & rebellion [illegible] into subjection [illegible] obedient into the Callers demaund mankind, & by the [illegible] [illegible] [illegible] [illegible] [illegible] by his most holy name [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] by the power of Jesus [illegible] [illegible] [illegible] [illegible] [illegible]

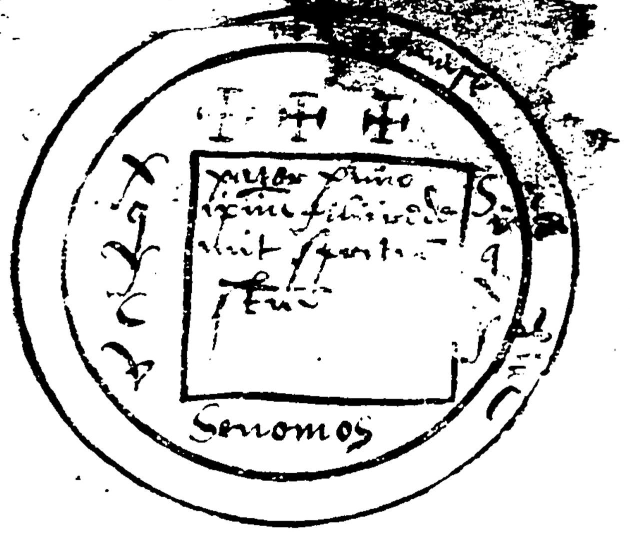
[illegible]

Amen Iesus Iesus Amen

[illegible] by Agios + by which Sampson [illegible] [illegible] powerfull name [illegible] by the which [illegible]
Joshua made the sun to goe backe. And by the [illegible] double upon him, & by Samuel + by which Esayas [illegible]: & by this powerfull
name + by which Elisia receiued the spirit of Elias double upon him, & by Samuel + by which Esayas [illegible] & by this powerfull
name El + & by all the most reuerend names of god aforesaid [illegible] by the bond & virtue thereof by the prayer & holy charecters & by
the virtues wherewith god his omnipotent power, & by all the virtues of heauen earth hell & seas and all therein conteyned, that thou
conteyned within this Circle & Cristall, & by the virtue of that is here written be thou truely obedient unto him that calleth thee
to answere him truely anie question, or to bringe backe anie runaway, murtherer, theife or stolen goods to the place where thou shalt
be commanded by the Caller by virtue of what is here written yeeld thine obedience truely within this Circle, to the bound therein
by this name Sephole + by which Salomon bound disobedient spirits, & by these most sacred names of God Emanuel + Messias + Sabaoth
Adonay + Joth + Tetragrammaton + Elynas + [illegible] + Leo + [illegible], et [illegible] nomen Est qui Est, & by all the mysteries in heauen & in earth
by the dreadfull day of iudgment be thou bound & constrayned really in this Circle to answere truely, & to performe what thou
shalt be commanded to the uttermost of thy power so farre as thy office & dignity shall permit thee. Which if thou refusest to doe, the
augmentation of Gods great curse light upon thee, the Father confound thee, the Son & the Holy Ghost confound thee in the bo=
tomlesse pit of hell there to haue infinit torments augmented upon thee an [illegible] ad aeternum in nomine Omega et [illegible]



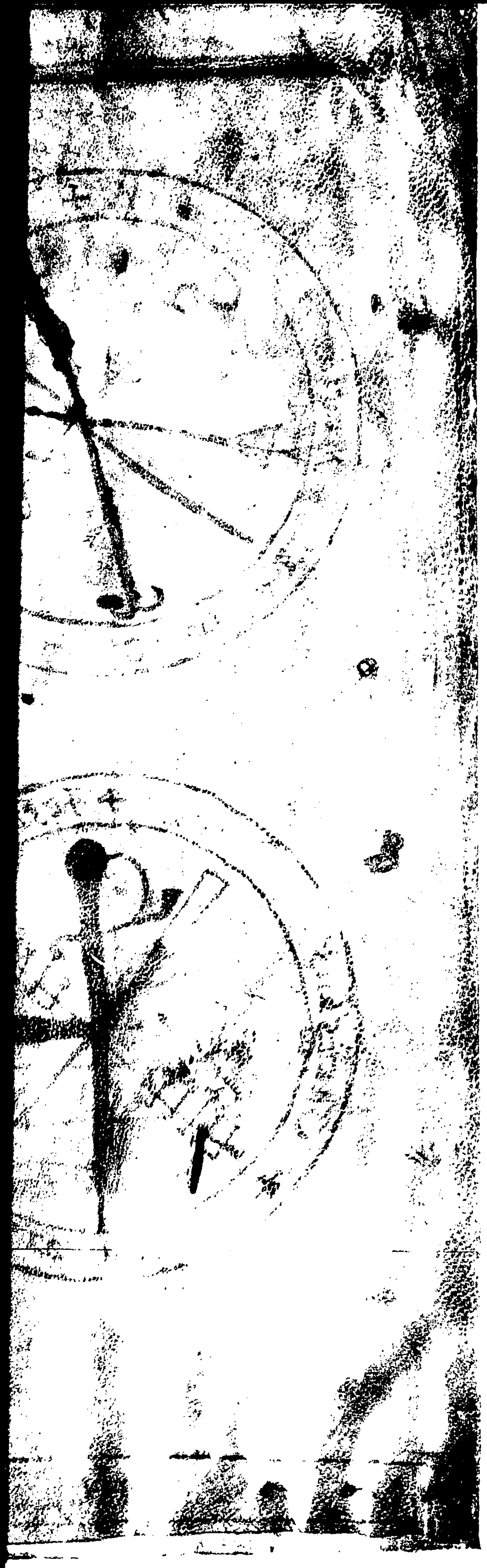


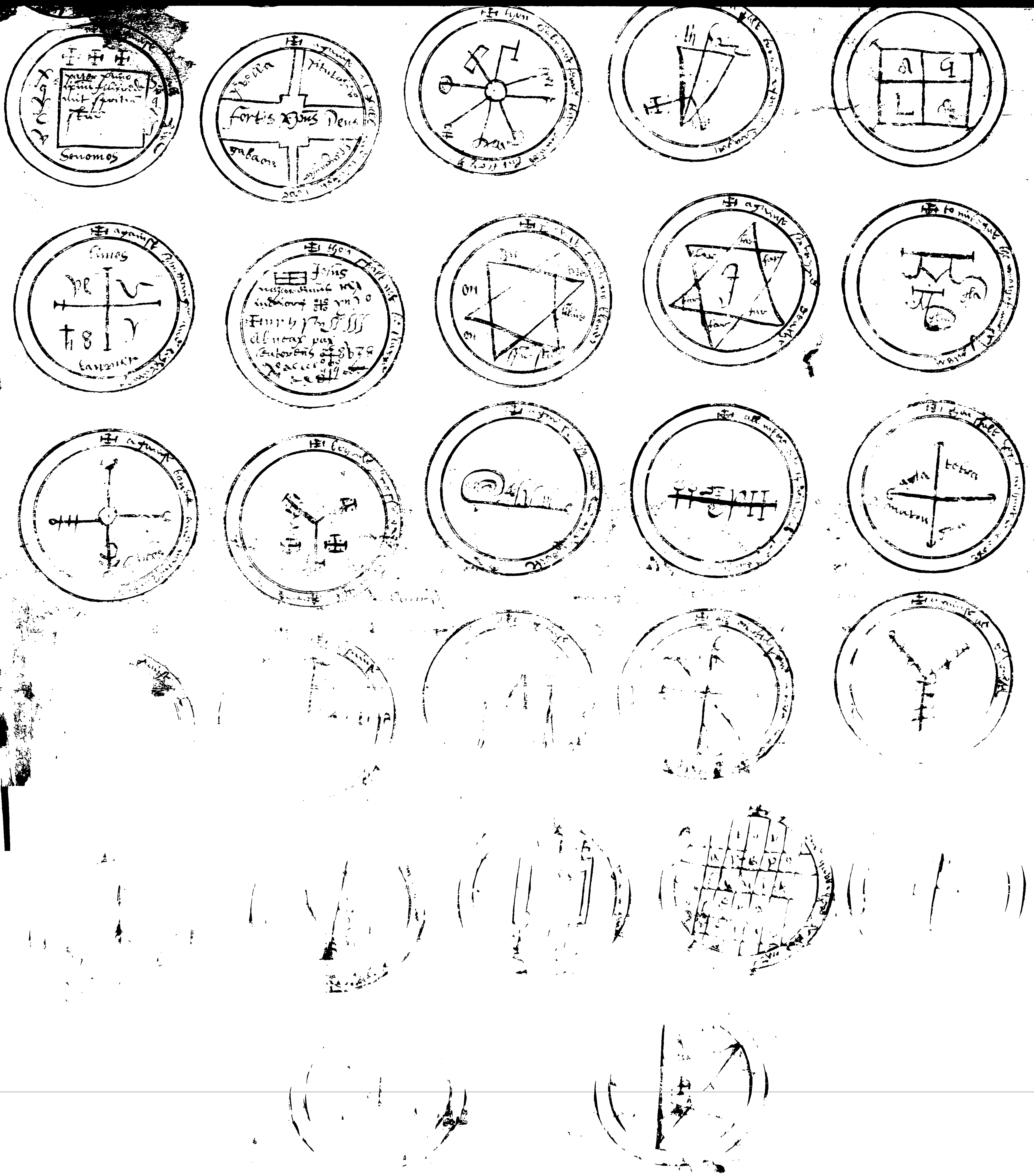


... may be happy ...
... called to Christ ...
... shall have ... of ...
... and water and
... and from drowning
he shall not dye with out
nor of the fever nor of ...
he were putt into the fy...
dye if he have this lett...
greatt goode nor he shal...
lette be layd on his ...
and the mother good ...
Jesus Christ ✠ ...
... ✠ ... ✠ ...
... ✠ ...
✠ ... ✠ ... ✠ ...
... ✠ ... ✠
... ✠ mediator ✠ ...
... ✠ ...

[illegible]

Athanatos
Senomos





Here begynneth a copye of the wrytinge that [illegible] so myght in heaven [illegible]
delivred to Charles the Emperor that whosoever [illegible] to battell [illegible]
it would save him yt beareth this lett[er] from [illegible] and from all [illegible]
from fyre and watter and from thunderinge & lyghtninge and from al[l] [illegible]
fre[nd]e and from drownynge and drowninge [illegible] all manner of yll both on land [illegible]
he shall nott dye without confession and hoseld nor he shall never [illegible]
nor of the fever nor of the fallinge evill nor he shall never be dampned before no Judge and [illegible]
he never putt into the fyre to be burned or on a gallowe tree to be hanged he shall nott dye [illegible]
daye yt he have this letter upon him nor he shall never have wrathe of lordes nor of ladye nor of all
[illegible] nor he shall never miscarie in no neade And if a woman travell of childe and this
letter be layd on her she shall soone be delivered and ye childe shall have right shape and christendome
and the mother good purification [illegible] the vertue of the holie and blessed names of our lord
Jesus Christ ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ ✠ ✠ ✠ ✠ ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ ✠ ✠ [illegible] ✠ ✠ ✠
[illegible] ✠ [illegible] ✠ ✠ [illegible] ✠ [illegible] ✠ ✠ ✠ ✠
✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠
[illegible] ✠ [illegible] ✠ [illegible] ✠ [illegible] ✠ ✠ [illegible] ✠ [illegible] ✠ ✠
✠ [illegible] ✠ [illegible] ✠ ✠ ✠ [illegible] ✠ ✠ ✠ ✠

[illegible]

[illegible] and if a woman travell wyth child and [illegible]
letter be layd on her [illegible] shall sone be delivered and ye child shall have ryght shape and [illegible]
and the mother good [illegible] thorow the [illegible] of god [illegible] and blessed names of our
Jesus Christ ✠ [illegible]

[illegible]

[illegible]

[illegible]

... all manner of goods ...

... shall ... be hanged on a gallows ...

... shall ... declare ...

✠ ... ✠ Christo ✠ ... ✠ gloria ✠ ...

[illegible]

... patre Jesu Christi ✠ ...

[illegible]

pro re oblata

Eliotropia collecta ☉ existente in ♌ in augusto si aliquis furetur et in nocte sub capite suo ponatur, videbit furem et omnes eius condiciones, secundum Albertum magnum [illegible].

contra tussim et nocumenta stomachi ex nimia repletione

+ Ex tauri et [illegible] cum certa quantitate et [illegible] in vino vel [illegible] desiccatis et pulverizatis summa est medicina et remedium pro omnibus

+ absinthium cum felle tauri tritum et auribus iniectum dissolvit sonitum et auditum roborat et emundat et succus eius oculis positus ruborem et pannum curat.

pro amore inter virum et uxorem

provincialis vel pervinca pulverizata cum vermibus terre commixtis et cum [illegible] amorem inducit inter virum et uxorem [illegible] in cibario

[illegible]

[illegible] ... potabit ... [illegible]

[illegible]

[illegible] ... et ... [illegible]

[illegible]

prout nota.

Ipsilles(?) qui inter diminuta a perfectione corpora splendidius et utilius invenitur per modum calcinationis et reductionis induratur et stridorem emittit et si coniungitur cum luna non separatur.

Sal nitrum incorporatur cum metallis et sal coniunguntur in igne cum metallis purgant metalla et perfectius abluunt et expellunt nigredinem et rubedinem putrefactam et si coniungunt abluunt et omne ablatum est melius [illegible].

aqua ponderis — Accipe de foliis qui cadunt de ferro cum malleatur et fac inde aquam cum sale armoniaco fixo et imbibe corpus de [illegible]

experimentum de stagno — Accipe de stagno quantum vis et funde decies in aqua salis communis soluti in aceto permixto cum [illegible] oz mollis apium deinde [illegible] quia bene corrumpitur beneficio salis et aceti qui corrodunt omnes superfluitates primum eius mel cum aqua stringit et aufert stridorem [illegible] deinde pone in olla in furno panis [illegible] et [illegible] calorem bene cum non est par in [illegible]

[illegible]

de stagno — [illegible]

[illegible]

De coniunctione federis duorum amicorum vel pacis vel amoris videlicet inter virum et mulierem et similia sub planete ♀ debet operari et de partione amoris vel huiusmodi sub ♄ vel ☽ de gratia impetranda dominorum vel principum de sapientia vel similibus sub sole de substantia thesaurorum absconditorum sub ♃ de artificialibus liberalibus sive mechanicis sub ☿ de bellis et armis et huiusmodi sub ♂

Mundi plage planetis subiecte

In colligendo herbam ♄ vel ♂ vel ♃ specta ad orientem vel ad meridiem in colligendo herbam ♀ ☿ vel ☽ specta versus occidentem vel septentrionem et in opere ☉ specta contra meridiem vel orientem quin potius ad ipsum solaris corporis atque luminis

Suffitus planetarum

Sunt suffitus ♄ omnes odiferi radices ut costi et herba thuris ♃ suffitus nux muscata et gariofili ♂ suffitus sandali lignum cupressi et balsami ☉ thus mastix [illegible] storax [illegible] ♀ flores [illegible] ☿ [illegible]

[illegible]

de gradibus signorum

Notabile documentum de gradibus signorum et eorum contrarietate si aliquam viam desideras ire: primum inquire signum tunc et aspicias in quo luna videatur facere cursum suum si inveneris eam in primo signo tibi ne speras incurrunt tibi multa pericula si in secundo tamen sit quod si perveneris dampnum patieris si in tercio prosperabis et consultos invenies si in quarto spere non dubites si in quinto non multum tardabis si in sexto non speres quin infortunio mactaberis si in 7º non speres propter inimicum quem invenies inimicus in via si in 8º speres nam invenies quecumque volueris si 9º re indifferenter habere te possit si in 11 speri prospera invenies si in 12 speris pauper pauperior reverteris.

pro societate

si vis societatem tibi alicuius eligere aspice cursum in quo luna fuerit si in ♈ videatur fuge eius societatem si in ♉ similem tibi quere: si in ♊ recipiet honore si in ♋ invidia separabit vos si in ♌ cum magno honore manebitis si in ♍ similiter si in ♎ magna ira separabit vos si in ♏ [illegible] propter suspitionem amborum si in ♐ [illegible]

[illegible]

pour gaigner a ... le jeux

prenés ung plume de ... entre vos deux cuisses la plus ... et puis la portés en la main.

aultre

prenés la cervelle du ... et le ... avecques du vin et faictes tout cela a secher et le portés sur toy ledict pouldre

alias

nocte sancti Johannis accipe folium valeriani aut primi die maij aut in una die veneris deinde accipe calamintam et involue in illum folium valeriane dictam calamintam deinde pone omnia in cera benedicta aut in argento et tene in manu et tange ...

de denarijs quas exponis reddantur

dominica septem ... accipe denarios qualescumque tibi ...

[illegible]

contra inimicos

Confitemini quoniam bonus legis hunc psalmum septies ante faciem inimici tui et liberaberis de manibus inimicorum tuorum salvaberis et vinces eos

93 Super aquam vivam dic 7 pater et ave ad honorem septem donorum spiritus et scribe hunc psalmum in carta virginea vituli velut agnelli masculini et fer eum in brachium dextrum et cum volueris habere gratiam regum vel magnorum principum lava vultum tuum aqua supradicta et [illegible] ominus [illegible] astantur populi

ad fluxum sanguinis

80 Pulsate domino scribe psalmum istum in folijs olivi et suffumiga cum mirra de lumbis patientis et lege hunc psalmum super eum et statim cessabit sanguis [illegible]

[illegible]

to make a medecyn

A make a stronge lye of quick lyme & wood asshes & [illegible] lye boyle salpeter ij ounces or iij in a lynnen cloth bagge & when yt boylith & beginneth to gather an oyle skyme it will a [illegible] the redd [illegible] [illegible] thereof & kepe yt in a glasse then take a plate of ☉ & let droppe of that oyle thereupon tyll yt be consumed into the ☉ & then yt is a very medecyne, then take a quantitie of lyme & molte them togither & all shalbe fyne ☉ & so [illegible] in [illegible] sine dubio / take a litle salarmonyacke & boyle yt in the bagge of salpeter

aqua potabilis is thus made

Aqua potabilis or the milke of a maide is thus made [illegible] the whites of egges & distill water of them & then take [illegible] & bray them togither in a morter & take [illegible] of that water unto 23 of the said milke & let them stande [illegible] dayes in horse donge & then distill yt [illegible]

[illegible]

~~Aqua~~ ad ~~[illegible]~~ distillar[e]

Recipe vitriolum viride et distilla donec non currat deinde infunde super ipsum quadruplum sui de aceto forti non distillato et pone in vase et claude bene sine respiret et dimittes sic per tres menses aut quatuor et invenies ipsum vitriolum conversum in argentum vivum rotundum qui est fortissimum et hoc est argentum vivum ~~rotundum~~ quod philosophi quaerebant etc. quod nota bene.

+

Pro amore fixelium

Recipe mille follium in die sabbati ante solis ortum et dic ista nomina subsequentia agios, Iskyrios, athanatos, Eleyson ymas et recipe illam cum radicibus et volve illam in panno lineo porta tecum et habebis quidquid ~~volueris~~ petieris

Pro eodem

[illegible]

Pro itinere

Si iter fuerit ad regem pone 10 signum ascendens in capite suo et si iter eius fuerit pro mercandisis pone 2m domum ascendens in capite suo etc. de aliis suo modo et domus in qua quaestio sua fuerit illud signum pone ascendens tempore exitus sui. Item in ascendens est signator illo a qua recedens vadit 7a ad terram ad quam vadit 10 est signator vie in eundo et redeundo 4m est signator eius in redditu ad domum suam et cave ne luna sit aliquo modo in illa domo quia abhorribilis est quia significat infirmitatem et magnum laborem etiam cave ne luna sit juncta malis corde vel 4to oppo[sito] aspectu quia aspectus mali ad lunam infert maius malum quam aspectus mali ad ascendens et hoc proprie in itineribus quia aspectus lune ad martem in 1o significat lationes et dampnum et partis corporis

[illegible]

pro itinere

accipe dominum asc(endentis) dominum 3 domus et dominum 9 domus si aliquis istorum dominorum fuerit retrogradus aut luna cum aliquo duorum in aliquo loco de predictis locis signum est quod illi qui tunc ponunt iter sunt tristes vel 4 diebus unde vel redeunt iter il proficientes vel per totum non ibunt
Item si unus dominus dictorum dominorum fuerit retrogradus et alii duo dirigi cum luna vero sit cum uno eorum de directis in aliquo loco de predictis tunc est signum quod euntibus apparebit aliqua gravis adversitas tamen evadet ab ea
Item si luna fuerit cum duobus asc(endentis) et ipse duos sit retrogradi iter non fiet si vero dominus asc(endentis) et domus 3 et domus 9 non fuerint rodi neque combusti et luna non fuerit impedita iter fiet et euntes in via prosperabuntur

pro itinere prospero

ad prosperum reditum

Sine ♃ et ♀ in 4° et ☽ erit luna inter duas fortunas separatur ab una et alteri iuncta sit recta cumine et numero [illegible] [illegible] de impedimentis [illegible] [illegible] [illegible] [illegible]
[illegible]

89 · Benedixisti domine terram scribe hunc psalmum in plico lauri et [illegible] maiorane et [illegible] et pone cum oleo rosaceo in fonte faciem tuam et eris fortunatus in omni negotio

ad multum [illegible]

5 · nota Luna existente in ♉ vel ♐ hora ♃ vel ♀ lege hunc psalmum verba mea auribus super oleum comune tribus diebus et unge faciem tuam cum dicto oleo et scribe cum eo har caracteres et porta tecum et dabitur tibi quicquid fuerit opus ·

+ XBH +

contra necessitatem et angustiam

143 · Domine exaudi orationem meam si quis inciderit in tribulationem vel necessitatem legat hunc psalmum septies quotidie usque [illegible] ... de minimis meis et salvabitur de angustia et necessitate

contra latrones

141 Domine clamavi si quis inciderit in latrones dicat hunc psalmum septies et evadet [illegible]

[illegible]

pro itinere

accipe dominum asc(endentis) dominum 3 domus et dominum 9 domus
si aliquis istorum dominorum fuerit retrogradus aut luna
si aliquis duorum in aliquo loco de predictis locis signum
est quod illi qui conceperint iter sunt tardi vel 4 diebus
inde vel mediis iter profecturis vel ex toto non ibunt
Item si unus dominus dictarum domorum fuerit retrogradus
et alij duo dicta luna recti sit tunc unus eorum de directis
in aliquo loco de predictis tunc est signum quod eunti
apparebit aliqua gravis adversitas tamen evadet ab ea
Item si luna fuerit cum duobus asc et ipse duo sint retrogradi
iter non fiet si vero dominus asc et dominus 3 et dominus 9 non
fuerint retrogradi neque combusti et luna non fuerit impedita iter
fiet et euntes in via prosperabuntur

pro itinere prospero

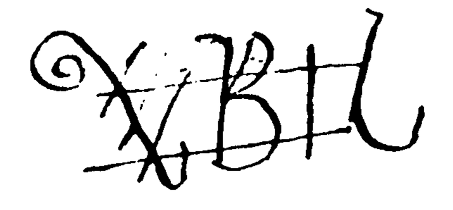
ad prosperum reditum

sint ♃ et ♀ in 4° ☉ et ☽ sit luna inter duas fortunas separatur
[illegible] et alteri iuncta sit inter cumino et numero superiorum
[illegible] impedimento impedita [illegible]
[illegible] signum prosperum [illegible] significat [illegible]
[illegible]
[illegible]

84 benedixisti domine terram scribe hunc psalmum in folijs
lauri et sussumiga mastice et thure et postea cum oleo
rosaceo et unge faciem tuam et eris fortunatus in omni negotio

ad multum respondendum

5 nota luna existente in ♉ vel ♌ hora ♃ vel ♀ lege hunc psalmum
verba mea auribus super oleum commune tribus diebus
et unge faciem tuam cum dicto oleo et scribe cum eo hos
caracteres et porta tecum et dicetur tibi quicquid facere opus



contra necessitatem et angustiam

143 domine exaudi orationem meam si quis incurrat in tribulationem
vel necessitatem legat hunc psalmum septies quotidie usque
atque in manibus de ministris meis et liberabitur de angustia et necessitate

contra latrones

141 domine clamavi si quis incurrat in latrones dicat hunc
psalmum septies et vadat dei adiutorio

[illegible]

super aquam vivam dic 7 pater noster et ave / ad honorem septem

98 donorum spiritus et scribe hunc psalmum in carta virginea

vitelli vel agnelli masculini et pone ipsum ad brachium dextrum

et tunc volueris habere gratiam regum vel magnorum

principum lava vultum tuum aqua supradicta per septem dies

regnavit irascantur populi

ad fluxum sanguinis

80 Exultate domino scribe psalmum istum in foliis olive et

suffumiga masculum de [illegible] patientis et lege hunc psalmum

super eum et statim cessabit sanguis eius

105 Si quis clausus in carcere diutius fuerit scribat hunc

psalmum confitemini in domino et invocate nomen eius 3

usque in finem et liget eum in brachio dextro et legat

eum si potest legere 7 vicibus quotidie et cito liberabitur

108 Lege hunc psalmum domine exaudi orationem meam [illegible] [illegible] et [illegible]

[illegible]

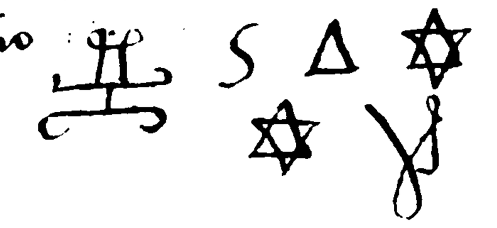
[illegible]

dic ad impetrandum gratiam dixit stultus in sinagoga ligatum dextro

brachio tecum vel psalmum dixit insipiens in corde suo usque ad

finem in pergameno virgineo scriptum ligatum dextro brachio

vel sequentes caracteres in pergameno aut lamina plumbea

sculpta portato sinistro brachio 

ad nullus latro te deludat

accipe ante ortum solis diei herbam benedictam et dicas

pater noster integrum et nullus latro te deludat per dies

aperire, aperientur 7 ipsum

pro ♀

take valerian root & all & make powder of it & ... it her

in meate or drinke & she shall ♀ the

In [illegible] [illegible] dua [illegible]

[illegible]

Ut capilli non cadant

Accipe semen lini et combure cum oleo misce et capitis unge

Ut nemo possit contra te stare scribe has karacteres in cera virginea et porta tecum ibi vadas N a E lata psi ... ut ... et ab omni malo liberaberis cum habet ... et debent fieri in die ♀

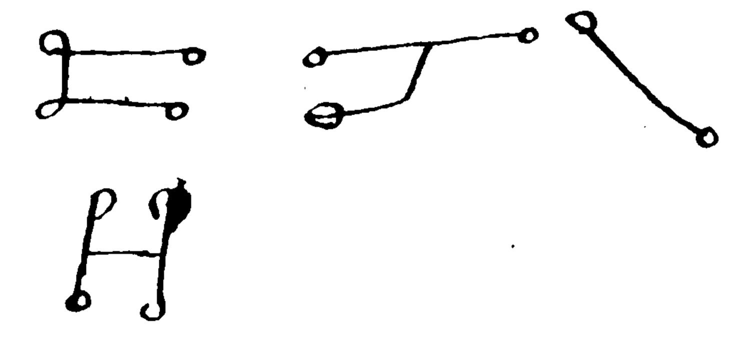
Scribe hec nomina ad amorem in pomo vel caseo ... barme tetragramaton et nomina vestra et comede vel da ei comedere.

Take on the friday in the hower of ♀ 3 rootes of valerian & or ever thou gather them howlde the hand on them & say these names 3 tymes. Amanna. vellon. melara. ellon ... basilia ... & then take one of the roots ... of her that thou lovest ... [illegible]

Confitemini domino quoniam bonus, lege hunc psalmum ... ante faciem inimici tui et liberaberis de manibus inimicorum tuorum salvaberis et vinces eos

de bono recipiendo

82. Deus stetit in sinagoga, scribe has figuras et lege hunc psalmum cum aqua ... et unge faciem tuam et erit res mirabilis et optima receptio



ad edificandum domum

110 Confitebor, si vis edificare domum aut aliud edificium lege hunc psalmum desuper locum edificandi gloriose et erit benedictio domini super illum

ad dolorem dentium

134 Laudate nomen domini, si quis habet dentium dolorem lege super eos hunc psalmum ... et unge faciem et sanabitur

[illegible]

ad Abundantiam vite et oculos
infirmos sanandos

127 beati omnes scribe hunc versum super tua ~~fronte~~ in lateribus domus sicut vitis abundans in lateribus domus tue et sub terra ad radicem vitis tue pone et fructificabit [illegible] prodest ad malum visum oculorum.

127 Si quis tibi iniuriam fecerit aut facere cupit lege hunc psalmum letatus sum in his que [illegible] usque ad sederunt sedes in iudicio et lege 7 vt vincas eos in iudicio et dabit tibi deus victoriam et virtutem adversus eos.

113 lege hunc psalmum in exitu Israel de egipto super aquam 7 vicibus et effundes eam in naviculam piscatorum et non possunt capere pisces

111 lege beatus vir qui timet dominum super [illegible] [illegible]

to make here yellow

take rose water & dry them & burne them to asshes & make lye with them & wasshe thy here therwith

pro ♀

Scribe in carta virginea hanc figuram quadratam cum sanguine vespertilionis luna crescente in sinistra manu ostende ei quem desideras vel tange tamen et te amabit.

ꝺ	+	ꝺ
ꝺ	+	ꝺ
ꝺ	+	ꝺ

to have a peticion of the lord

write in virgyn parchement hamos hohannos mediator mediator & carry the wryttynge in thy hande

the good & evill dayes of ye moneth to worke in

1 tota dies bona
2 non est bonum
3 ad [illegible]
4 [illegible]
5 [illegible]
6 [illegible]
7 [illegible]
8 [illegible]
9 [illegible]
10 [illegible]
11 [illegible]
12 non est bonum
13 est bona ad horam 9
14 bona est
15 bona est
16 [illegible]
17 [illegible]
18 [illegible]
19 [illegible]

to better

Cementacion to highte the colour of ☉.

Take yor mettall driven into thin plates of bignes of crownes then make a bed of cement yt hath these powders following mixed together, take slow urinall calcined one pt & one pt of [illegible] in powder [illegible] of [illegible] halfe pt of [illegible] [illegible] halfe pt of salpeter & one halfe pt of salarmoniac grinde all these to powder severally & then myxe them together all these powders & wt a [illegible] cement yor plates makinge a bed of powder & a bed of plates untill your crusible be full but let yor last lare be of powder & then poure a [illegible] vinegar & moyste your powder therwith & then close yor crusible wt a lid makinge a litle hole in the midst of the lid & then lute yor crusible well & sett [illegible] the fire xxiiii houres givinge yt but the fyrst smale fire then augment yor fire untill the [illegible] grow out [illegible] & ther ye have no cause of feare. [illegible] then melt yor plates [illegible] [illegible]

of [illegible]
1 [illegible]
of Crokus [illegible]
of [illegible]
halfe pt of sal
[illegible]
cement
[illegible] [illegible]
[illegible]
of [illegible] in
powder [illegible]
[illegible] salt [illegible]
sal armoniac
halfe a pt
[illegible]
powder [illegible]
[illegible]

~~[illegible]~~

Ashmole's [illegible]

Belzebub

Margaret Lucy } Askarill 12
John Watson } July 1597.

Question 4 July 1597. 9 H A.M.
What is become of Will: Palmer, who went to the [illegible] Indies 3 yeare before.

Oxhiel in hora ☿ post ☌ ☉ & ☽. the 4 of July.
20' Afternoone, said he was dead long agoe, slaine!

Furcas a spirit of the Sea, used in a question concerning one yt was at Sea. who (it seemed) had like to have been drowned by falling over ye Shipboard. Quest: 4 July 1597. 11-16'. A.M.

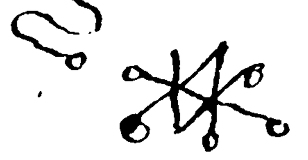
[illegible]

Mr Sandi dedit mihi potem Ecclie et benedicandi et maledicendi sedm ordem Ecclie. Die 5 of January 1591. 4 ^{H} 30. A. M.

Harell wandes — ☿ 11 Feb: 1591. 7 ^{H} 15 A. M: He cut 11 Harell wandes of one years growthe in the day & houre of ☿. Joane did cut them instanti being a Virgin & in that houre they were whited & written on.

26. Aug: 1591. 6 ^{H} 16 A. M, what substance she (Francis Calyx of Rochester) left & where her money is 6 Fig: 1597. 14 Nov D. 10 ^{H} 15 A. M.

Cassiell
Agiel. Saturnus



3 Ab
9 Hod
15 Jah
15 Hod.

♀ ♍ ♄ ✶ ott.

Astaroth 10 Oct. 1599 docuit
how to helpe those that are bewitched

[illegible]
[illegible]
[illegible]
[illegible]

Written by Ashmole -
certified by ~~Revd~~ Mr Macray -
of the Bodleian - July 1868 -

Catalogue of M^r. Boevey's Magicall Bookes.

1. Tableau de l'inconstance de Mauvais Anges, et Demons, Ouil est amplement traicte de la Sorcelerie & Sorciers. Livre tres curieux et tres utile, non seulement aux Juges, mais a tous ceux qui vivent soubs les loix Christiennes. Avec un discours contenant la procedure faict par les Inquisiteurs d'Espagne & de Navarre, a 53 Magiciens, Apostats, Juifs & Sorciers, en la Ville de Logrogne en Castille le 29 Novembre 1610. En la quelle on voit combien l'Exercice de la Justice en France est plus iuridiquement, traicte et avec de plus belles formes qu'en tous autres Empires, Royaumes, Republiques et Estats. par P. de Lancre. A Paris chez Nicolas Buon. 1612.

2. L'Incredulite et Mescreance du Sortilege plainement convaincue. [illegible]

[illegible] 1610.

4. De Encantationibus seu Ensalmis. Opusculum primum, Auctore Emanuele de Valle de Moura Doctore Theologo ac Sanctæ Inquisitionis Deputato Lusitano patria Calantica. Præcipua quæ aguntur in hoc opusculo, refert Elenchus ad calcem Epistolæ ad Lectorem. Eboræ Typis Laurentij de Crasbeeck 1620.

5. Johannis Vuieri de Præstigijs Dæmonum & Incantationibus ac Veneficijs libri sex, postrema Editione sexta aucti & recogniti. Accessit liber Apologeticus, et Pseudomonarchia Dæmonum. Cum Rerum ac verborum copioso Indice. Basileæ ex officina Oporiniana. 1583.

6. Johannis Vuieri de Lamijs liber: item de Commentitijs Jejunijs. Cum Rerum ac Verborum Copioso Indice. Basileæ Ex officina Oporiniana. 1582.

7. Disquisitionum Magicarum libri sex in Tres tomos partiti: Auctore Martino Delrio. Tomus primus nunc secundis Curis auctior longe Additionibus passim insertis: Correctior quoque mendis sublatis. Lugduni, Apud Jo: Phillehotte. 1604.

8. Discours des Spectres ou Visions & Apparitions D'Esprits, comme Anges, Demons & Ames & Monstrans Visibles aux hommes, où sont rapportez.

9. Les Argumens & Raisons de ceux qui [illegible]

[illegible]

124

Compendium Maleficarum in tres libros distinctum Ex pluribus Authoribus per Fratrem Franciscum Mariam Guaccium Ordinis ~~Sanct~~ S. Ambrosij ad Nemus collectum, & pluribus figuris, ac imaginibus perornatum. ex quo nefandissima, et execranda in genus humanum opera venefica ac ad illud evitanda Divina remedia conficiuntur. Mediolani apud Hæredes August Tradati 1608.

Antidotario contra li Demonij del M. R. Theologio M: Alessio Porri &c: Nel quale si tratta come Entrano in Corpi Humani ovi ~~[illegible]~~ in quelli stiano, come da quelli si scacciano, et altre cose degne di sapersi. Il signor Cintio Aldobrandini Cardinale St. Georgio.
In Venetia, Appresso Roberto Megietti. 1601.

Tractatus de Magis, Veneficis & Lamijs, deq. his recte cognoscendis & puniendis propter varias & controversas de hac Quæstione hominum sententias, utilissimus & cunctis ad Rempublicam gubernacula sedentibus maxime necessarius; publice in Academia Rostochiana olim prælectus, & in tres libros distributus, jam denuo Recognitus, recensq. allegationibus ab ipso contexta Characterum diversitate distinctis, Editus a Joanne Georgio Godelmanno. Francofurti Ex officina Joannis Saurij, impensis Nicolai Bassæi. 1601.

Magica seu Mirabilium Historiarum de Spectris & Apparitionibus Spirituum: Item de Magicis & Diabolicis incantationibus, de miraculis, oraculis, vaticinijs, Divinationibus, Prædictionibus, Visionibus, Revelationibus, et alijs [illegible]

[illegible]

De modo procedendi adversus Crimina excepta; præcipuè contra Sagas & maleficos atq; de medijs ad hos et illos juvandos Idoneis, Ex diversis ijsq; celeberrimis hujus ævi Scriptoribus tum Theologis tum H[tis] deumpti, In quibus varia jucunda, Scituq; digna in usum utriusq; fori docte & accurate disputantur Coloniæ Agrippinæ Sumpt. Constant. Munick, 1629.

Discours des Sorciers, avec Six Advis en fait de Sorcellerie & une Instruction pour une Juge en semblable matiere par Henry Boguet Dolanois, grand Juge en la terre S. Oyan de joux, dite de S. Claude, au Comté de Burgongne n'estant ce que l'Autheur a cy devant mis en lumiere sur le mesme Sujet, qu'un eschantillon de ce qui est traitte en ce livre. Seconde Edition. A Lyon chez Pierre Rigaud 1608.

Bartholomei Faij, Regij in Senatu Parisiensi consiliarij ac Inquisitionum præsidis Energumenicus. Ejusdem Alexiacus cum liminari, ad vocant ad utrumq; librum Epistola. Lutetiæ apud Sebastianum Nivellium 1571.

Traicté des Anges & Demons du R. P. Maldonat Jesuite A Rouen, chez Jacques Besongne 1616.

Traicte de L'ange Gardien, ou il est Amplement discouru de la garde de nostre bon Ange, & des Benefices que les hommes reçoivent par son moyen. composé par le R. P. Francois Albertin de [illegible] de [illegible] par le R. P. Francois Solier de la mesme [illegible] A [illegible] chez [illegible] du Puich 1614

[illegible]

Questionum plurimarum Scitu dignissimarum Lauceadis Athenis. Impensis Zachar: Schurreri. 1613.

ΒΑΣΚΑΝΟΛΟΓΙΑ, hoc est tractatio de nefaria Arte venefica, in Quatenus S. Scripturis Explicatur & veritas ejus quotidiana Experientia comprobatur. Auctore Gulielmo Perkino. Hannaviæ apud Gulielmum Antonium 1610.

De Idololatria Magica, Dissertatio Johannis Filesaci. Parisijs ex officina Nivelliana.

Pneumalogie, ou Discours des Esprits en tant qu'il est de besoign, pour Entendre & resoudre la matiere difficile des Sorciers comprinse en la Sentence contre eux donee en Avignon l'an de grace 1582. Faict & Composé par le Reverend P. F. Sebastien Michaelis Docteur etc: A Paris chez Guillaume Bichon. 1587.

Des Satyres, Brutes, Monstres & Demons, de leur Nature & Adoration Contre l'Opinion de ceux qui ont Estimé les Satyres estre une Espece d'hommes distincts & separez des Adamicques. Dedié a Monseigneur le Mareschal de S. Geran par F. Hedelin. A Paris. chez Nico: Buon 1627.

Libellus Consolatorius de Spectris, Hoc est Apparitionibus & illusionibus Dæmonum pio Studio conscriptus per Sigismundum Schwartzium. Wittibergæ Typis Aug: Boreck 1621.

[illegible]

Superstitions abusent le peuple. par Pierre Massé. A Paris, chez Jean Poupy. 1579.

Traicté enseignant & bref les Causes des Malefices Sortileges & Enchanteries, tant des Ligatures & nouds d'Esguillettes pour empescher l'action & exercice du Mariage qu autres & du remede, qu'il faut avoir a l'encontre. par R. M. A Paris chez Jean Poupy 1579.

Declamation contre les Erreurs execrables des Malficiers, Sorciers, Enchanteurs, Magiciens, Devins, & semblables observateurs des Superstitions, lesquelz pullulent maintenant couvertement en France: a ce que recherche & punition de iceux soit faict, sur peine de rentrer en plus grands troubles que jamais. Par F. Pierre Nodé minime. A Paris chez Jean du Carroy. 1578.

Ars Magica sive Magica Naturalis & Artificiosa, Stupendos & Abstrusos effectus, virtutes & secreta in Elementis, gemmis, lapidibus, herbis & Animalibus, secundum certas astrorum ac Constellationum figuras & sigilla, horasq planitarias exhibens. Ante hac nunquam visa, cogitare nunc primum ex vetustissimis veterum Sophorum & Artis Magicæ peritissimis Artificibus eruta, & ob insignem utilitatem ac jucunditatem luci publicæ commissa. Cui praevit Magia Superstitiosa de Dæmonum variis generibus, faunis, satyris, lamijs & spectris, eorumq operationibus diversis disquisitio plane recondita cum Elencho Capitum. Francofurti apud Anto: Humium 1631.

Traicté de l'Apparition des Esprits A scavoir, des Ames separées, Fantosmes, Prodiges & autres accidens merveilleux, qui precedent quelque fois la mort des grands personnages ou signifient changement de la chose publique. par F. N. Taillepied. A Paris chez Jean du Carroy. 1616.

[illegible]

Arbatel de Magia veterum, summæ Sapientiæ Studium. Basiliæ 1575.

Histoire Generale du Monde, & de la Nature ou Traictez Theologiques de la Fabrique, Composition & Conduicte de l'univers, divisez en trois livres.

1. Traictant de Dieu, comme Souverain Architecte du monde.
2. De la Conduicte Admirable du monde, des Esprits & Intelligences celestes.
3. Des Grades diverses des Demons, diversité des Esprits leur noms, Divisions, Qualitez, Proprietez.

Le tout illustré d'un grand Nombre d'Histoires & Doctes Exemples Composé en Espagnol par ~~[illegible]~~ l'R. P.

Valderama, & traduict sur le Manuscrit Espagnol en nostre langue Francoise, par l'Sieur de la Richardiere. A Paris, chez Isaac Mesnier 1617.

De la vocation des Magiciens & Magiciennes par le ministere des Demons & Particulierement des Chefs de Magie: a scavoir de Magdelaine de la Palud. Marie de Sains. Louys Gaufridy. Simone Dourlet &c:

Item de la vocation accomplie par ~~[illegible]~~ l'Entremise de la Saincte authorité Ecclesiastique, à Scavoir de Dydime Mathurine Loyse &c: Avec trois petits Traictez.

1. Des merveilles de cet œuvre.
2. De la Conformité avec les Sainctes Escritures & SS Peres &c.
3. De la puissance Ecclesiastique sur les demons de l'Attention [illegible]

[illegible]

police du Sabbat & Secret de la Synagogue des Magiciens & Magiciennes. De l'Antichrist: & de la fin du Monde. Extraict des Memoires de Messire Nicolas de Momorenci comte Destauro & premier chef des finances des Archiducs &c: & du R. P. T. Sebastien Michaelis &c: mis en lumiere par I. Le Normant, Premiere partie. A Paris Chez Nic. Buon. 1623.

Tractatus de Confessionibus Maleficorum & Sagarum secundo Recognitus & auctior Redditus. An et quanta fides ijs adhibenda sit? Auctore Petro Binsfeldio. Adjungitur commentarius, eodem auctore, in Tit. C. L. 9. de Malefic. & Mathematicis, Theologiae & juris Scientiae, secundum materiae subjectae naturam, accommodatus, jam primum revisus & auctus. In fine Adjiciuntur Bullae & Extravagantes Pontificum Successu temporis emanatae contra Astrologos, Divinatores, Magos, Maleficos, & alios superstitiosos.
Augustae Trevirorum ex officina Henrici Bock. 1605.

Defensio Compendiosa Certisque modis adstricta probae (ut sequuntur) aquae frigidae, qua in examinatione Maleficarum judices hodie utuntur, omnibus scitu perquam necessaria quatuor distincta Capitibus. Authore Jacobo Rickio I.C. Coloniae Agrippinae. Apud Johan. Gymnicum 1598.

De Veneficiis Quos olim Sortilegos, nunc autem vulgo Sortiarios vocant: Dialogus, in quo, quae de hoc Argumento quaeri solent Breviter & commode explicantur. [illegible] [illegible] [illegible] Apud [illegible] 1575.

[illegible]

[illegible]

refutatione Argumentorum contrariorum Breviter tractatur, pro veritatis & Justitiae assertione ex SS. Patribus, praecipuis Theologis Catholicis, Actis practicis & Antiqua Historiarum fide compilatus &c: Authore Petro Ostermanno. Coloniae Agrippinae Apud Petrum Metternick. 1629.

Arrest de la Cour de Parlement Donne en l'Audience de la Tournelle le premier jour de Decembre 1601. En la Cause d'Entre Jehan Breton & Jehan Bertrand tuteurs & Curateurs des Enfants mineurs de deffuncts Sebastien Breton & Jehanne Simoni sa femme accusez de Sortilege Appellans de la procedure & sentence de Banissement donne contre ledit Sebastien Breton, & de mort contre la dite Jehanne Simoni & de l'Execution d'icelle d'une part, & les Juge & procureur fiscal de Dintevile inthimez de autre &c:
A Paris Chez Jean De Heuqueville. 1602.

Discours de la Lycanthropie ou de la Transmutation des hommes en loups: Par le Sieur Beauvoys de Chauvincourt. A Paris. Chez Jacques Rezé. 1599.

Dialogue de la Lycanthropie ou transformation de hommes en loups, vulgairement dits Loups-garous & si telle se peut faire. Auquel en discourant est traicte de la Maniere de se contregarder des Enchantmens & sorcelleries, Ensemble de plusieurs abus & superstitions lesquelles se commettent, en ce temps par F. [illegible] Prieur [illegible]
A Louvain Chez [illegible] 1595.

[illegible]

[illegible]

[illegible] 1532.

[illegible]

quæstionum ad hanc materiam pertinentiam. Herman Goehausen. Rinteli ad Visurgim Typis Exscripsit Petrus Lucius. 1630.

Decisiones aliquot Quæstionum ad hanc Materiam pertinentium, Auctore Herman Goehausen Rintheli Petrus Lucius 1630.

Practica Exorcistarum F. Valerij Polidori Patavini ad Dæmones & Maleficia Christifidelibus expellendum in hac tertia Editione additionibus multis studiosissime locupletata. Venetijs 1606.

Practica Exorcistarum pars Secunda F. Valerij Polidori Patavini. ad Dæmonum dispersionem pertinens prævalidissimaq Remedia continens applicanda ad Maleficia & Dæmones de Christi fidelibus Expellendum hac tertia Editione, ~~Ed. editione~~, additionibus multis studiosissime locupletata. Venetijs 1606.

De Sagarum Natura & potestate, Deq his recte cognoscendis & puniendis. Physiologia Gulielmi Adolphi Scribonij Marpurgensis. Ubi de purgatione earum p aquam frigidam contra Johannem Ewichium, & Her: Neuwaldum. Marpurgi, typis Pauli Egenolphi. 1588.

Examen Epistolæ & Partis Physiologiæ de Examine Sagarum per aquam frigidam a Gulielmo Adolpho Scribonio, Medicinæ & Philosophiæ Doctore, diversis temporibus in Lucem editarum Concinnatum a quodam Ignoto patrono Veritatis. 1589

Joh. Francisci Pici Mirandulæ Domini [illegible] de Edificatione Dæmonum Dialogus [illegible] [illegible] Martini [illegible] [illegible] Magia [illegible] [illegible] 1[illegible] [illegible] Augustæ [illegible]

[illegible]

Mathæus [illegible] [illegible] & [illegible] Diable [illegible] [illegible] lire à l'Exposition des [illegible] Bodin [illegible] [illegible] 1615

Notæ ad Micaelis Pselli Dialogum.

Nicolai Remigij Dæmonolatriæ libri tres Ex Judicijs capitalibus nongentorum plus minus hominum qui Sortilegij crimen intra annos quindecim in Lotharingia Capite luerunt. Coloniæ Agrippinæ apud Henricum Falckenburg. 1596.

De Præstigijs & incantationibus Dæmonum & Necromanticorum liber singularis nunquam ante hac Editus. Auctore Richardo Argentino Anglo Medico. Basileæ 1568.

Trois Livres des Apparitions des Esprits, Fantosmes, Prodiges & accidens merveilleux qui precedent souventes fois la mort de quelque personnage renommé ou un grand changement es choses de ce Monde par Loys Lavater; Plus trois Questions proposées & resolues par M. Pierre Martyr. A Zurich. Guillaume des Marets 1581

Bref discours Ajouté auxiliaire precedens, sur le fait de la Magie & quel pouvoir les Magiciens & Sorciers peuvent avoir d'invoquer, puis conjurer & assujettir les Esprits. A Zurich 1581.

Magiæ omnifariæ vel potius universæ naturæ Theatrum in quo a primis Rerum principijs arcessita disputatione universa Spirituum & incantationum Natura &c: Auctore D. Petro Cigogna. Coloniæ. 1606.

[illegible] 1606

[illegible] 1605

[illegible] 1620

[illegible] 1620

Dæmonomania Pistoriana Magica & Cabalistica morborum Curandorum ratio. A Joanne Pistorio Niddano cum Antidoto prophilactico Jacobi Heilbronneri Excusa Lavingæ Typis Palatinis 1601.

Discours des Marques des Sorciers & de la Reelle possession que le Diable prend sur le corps des hommes. Sur le subject de le Abominable & detestable Sorcier Louys Gaufridy, prestre beneficie en l'Esglise parochelle des accoules de Marseille qui n'aguieres a esté Executé a Aix par Arrest de la Cour de Parlement de Provence par Jacques Fontaine. A Aix par Jean Tholosan. 1611.

Arrest de la Cour de Parlement de Provence, portant Condemnation de Mort Contre Messire Louys Gaufridy Convaincu de Magie & autres Crimes abominables. A Aix par Jean Tholosan. 1611.

Tractatus Posthumus Jani Jacobi Boissardi de Divinatione & Magicis præstigijs Quarum veritas ac vanitas solide Exponitur per Descriptionem Deorum Fatidicorum qui olim Responsa dederunt, Eorundemq Prophetarum, sacerdotum, Phœbadum, Sybillarum & Divinorum qui Priscis temporibus celebres oraculis Extiterunt adjunctis simul omnium Effigiebus, ab ipso Autore Egemmis, Marmoribus, Tabulisq Antiquis ad vivum delineatis, iam vero E[illegible]tor [illegible] par Joh. Theodorum de Bry [illegible]

[illegible]

[illegible] jarto[illegible]

Extracted out of a sheete of Pap[er] Intituled The Vision of Humfry Smith wch he saw concerning London, In the fift moneth, in the Yeare 1660 being not long after her King came into her. and Printed by Thomas Simmons, at the Signe of the Bull & Mouth neare Aldersgate 1660.

Concerning the great Citty of London.

I beheld all her Waters wch belonged to her frozen up, and that exceeding hard, and the Vessells which went upon them, so yt I and others passed over her waters without the least danger, and over the greatest Vessells which had carryed her Merchandize; for all was frozen with a mighty freezing, whereby all her goodly Merchandize were stopt, and her mighty swift waters were turned into a mighty thick frozen Ice, wch stood still so yt her pleasant streames ran no more.

And as for ye Citty her self & her suburbs, and all yt belonged to her, a fire was kindled therein but she knew not how, even in all her goodly places and ye kindling of it was in ye foundations of all her buildings; and there was none could quench it for it was [illegible] fire, neither was there any able, neither did any seeke to quench it, and ye burning thereof was exceeding great and it burned inward in a hidden [illegible] [illegible]

[illegible]

the foundacon was burnt up, and all ye lofty pt brought downe (by ye fire) yet there was much old stuffe, and pt of broken desolate walls and buildings in the midst, which ye ffire continued burning agst; And yt wch was taken as to make use of, which yet escaped ye ffire, became uselesse in mans hand as a thing of nought. And ye vision hereof remayned in me as a thing yt was secretly shewed me of the Lord.

And now let her wise men finde out the matter, and her prudent men read ye parable, and her divines (so called) interpret ye vision (And let her know yt her day is at hand) And lett every one of them looke to their owne wayes.

Dominus cæli et terræ omnium visibilium et invisibilium conditor et creator ego indignus R D ~~te te iubente te~~ invoco per filium tuum unigenitum Dominum nostrum Jesum Christum ut des mihi Spiritum tuum Sanctum, qui me in veritate tua dirigat ad bonum tuo Amen. Quia vero desiderio desidero artes huius vitæ et necessaria mihi perfecte cognoscere quæ immersæ sunt tantis tenebris et conspurcatæ infinitis humanis opinionibus, ut ego videam me meis viribus nihil in iis assequuturum te non docente: da mihi unum de spiritibus tuis qui me doceat ea quæ vis me discere et cognoscere ad laudem tuum et honorem et utilitatem proximi. Da mihi etiam cor docile ut quæ me docueris facile percipiam et in mentem meam recondam inde proferendas tanquam de tuis inexhaustis thesauris ad omnes usus necessarios: et da mihi gratiam ut tantis donis tuis humilime cum metu et tremore utar per Dominum nostrum Jhesum Christum cum Sancto Spiritu tuo Amen

The call

In nominibus æternis viventis et omnipotentis Dei Sadai: Jah Jah Jah: Jehveh Jeh: El El El: Elohim Sabaoth fortis et terribilis ego R D indutus divinis eius potentia ad te [illegible] statim compa- [illegible]

[illegible]

Adiu: per 7tem illa pretiosissima Spiritus dona quibus Jesus Christus nos
indui; et per omnia secreta ~~[illegible]~~ humanæ redemptionis quæ
Deus ipse factus homo perfecte implevit ut statim compareas in hoc
adiu: per ~~per~~ pulcherrimum et suavissimum illud concentum
indefinenter clamantem sanctus 3. Dominus Deus omnipo-
tens qui eras qui es et qui futurus es sedente super thronum
una ~~[illegible]~~ cum Agno benedictio honor et gloria sit in secula
seculorum Amen./. Adiu: per 24 seniores sedentes super
24 thronos in conspectu Dei, per eorum citharas quibus dulcis-
simam melodiam mittunt excelso deo, per eorum flagrantissimas
violas aureas quibus preces sanctissimo deo offerunt, per omnes
cœlestes cultus et officia ut confestim ohe subito obtempe-
rans cuique divinis nominibus; age fallax cur morari
omnes sancti cœlestes tribus compellant te, victus melachim
expellat ~~te~~ te cui datum est ligare reges tuos catenis et
nobiles vinculis ferreis Deus regnavit, tribus Judah
vicit et prævaluit nullus sit tibi quies, vel requies mora
di in 7tem planetis: excutiat te terra, expuant te aquæ, m[illegible]
murantes venti efflent te, universalis fons emoveat te, quipp[e]
hæc omnia adiu: testorque coelum et ~~terram~~ cooperare mecum adeoque te
stimulare obedire totis meis volenti provocent te sub pena
[illegible] ~~benedicta~~ [illegible] adiur: per ~~omnes cœlestes~~ [illegible]
[illegible] ~~[illegible]~~ per totum coelestem exe[rcitum]
[illegible] comparere [illegible] per Seraphim Cherubim thronos principa-
tus [illegible] potestates [illegible] ~~[illegible]~~ et [illegible]
[illegible] ~~cœlestes~~ potestates [illegible] per [illegible]
[illegible]

In the names of the aeternall livinge and omnipotent God. Shemhamphoras+ Elia+ On+ Adonay+ Cados+ Eloy+ Ela+ Saday+ Panton
Emanuel+ Messias Sother I T G the creatuer and ymage of God
Indued wth his devine ~~wisdome~~ power do[illegible] ther A office
gutch; I 4 ther by thy office, power and dignity, and by thy caracter and by the powerfull Angell of this day (name the An: heer)
that thou doest appear in the fair shape of a man visabely to
my sight and unto T and that thou doest fulfill my lawfull
and honest demaunds wthout hurtinge my body or soul or any
of Gods creatures; I 4 by this visable world and all mundain
bodyes, I 4 by the ellaments of all generable things and their wonderfull disposition, and by all sensible, visable, and a[illegible]table creatures
of every sort; I 4 by the erth the foot stool of the unmeasurable God
by the ary depths and liquid spaces by the ellaments of the fier
and water and their operations I 4 by the 7 wandering plannetts
and their variable influences by all fixed starrs and ~~their forcible~~
influences, by the powerfull intelligences of all starrs and
their wonderfull forces, by all the glorious Angels and their
Hyrarchyes by S: C: T: D: D: P: V: Angells and Arch:
and by all ~~their~~ powers and vertues: I 4 by the mighty Angells of the 7 days and plannetts to witt M: G: R: [illegible] Ana:
Cassiel: and by their powers and vertues: I 4 by the incomprehensible essence of the ~~[illegible]~~ and unitrine God the fountain of all wisdome, scripture, and power, that forthwith thou doest appear and obey
unto this [illegible] I 4 ther by these mighty and wonderfull names of
God [illegible] [illegible] Saday [illegible] Elion [illegible]
Elohim [illegible] [illegible] I 4 by the [illegible] of the
[illegible] of Judah, in the [illegible] of [illegible], heaven the [illegible]
of [illegible] both [illegible] I 4 by the [illegible] of our Lord
[illegible] [illegible] by his [illegible] and [illegible], by his [illegible]
[illegible] into Hell [illegible] death [illegible] and
~~[illegible]~~ upon the [illegible] all [illegible] in the
clouds at the last day when we shall [illegible]
[illegible] the [illegible] I 4 [illegible] bless
[illegible] Baptisme [illegible]
[illegible] not [illegible]
[illegible] I 4 by the holy [illegible]
[illegible] in the
[illegible] by all the [illegible]
of [illegible] that forthwith thou doest appear I 4 ther

I 4 by the 7 most pretious giufts of the holy Gho: and by the
sweet consent of the heauenly host incessantly ministringe be=
fore the lamb that thou fullfillest my demaund: I 4 by the 24
elders sitting upon the ~~24 thrownes~~ in the sight of God, and
by all the suffrages of the host of heauen, offices and lawfull ser=
uises: lett all the heauenly tribes compell thee the virtues of
Melachim driue thee forth to whome is giuen power to by Infernall kin
in chains and their nobles in bonds of Iron, God hath raised the
tribe of Iudah hath ouercum: lett there bee noe rest for thee
in the orbs of the 7 planetts nor in the 4 ellaments till thou hast oby
ed unto my call, lett the winde blow thee out lett the fyery fountain
driue thee forth for I 4 all these by him wh made heauen and
erth, Hell and Seas; and all that therein is, that they help
and succor mee in driuing thee up to fulfill my commaund:
and by the virtue of the most high God I constrain thee and
by these his most sacred names of God I charge thee to appeer
Iah + Ieh + El + Adonay + Tetragrammaton + Zebaoth + other
Iosa + Deus + fortis et teribelis and by this name Jesus, and by the
other powerfull names of God aswell unnamed as named
effable and ineffable: wthout wch there is nothing virtue nor power
graunted to any one but by the wch all in Heuen, erth, Hell and
Seas are subject; wherefore appeer under pain of the wrath
and indignation of the most high God, and of most cruell
pains to bee inflicted upon thee in the most bitter place of
[illegible] untill the [illegible] day of iudgment or untill thou shalt
[illegible] to the [illegible]
[illegible] in the name of [illegible]
[illegible]
[illegible]

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O father of heaven one god in substance & 3 in person god of Abraham
god of Isaac god of Jacob who so mercifully didst love mankind, that
[illegible] by Adams fall [illegible]
by which [illegible] descended out of his loynes by seminall corruption
is tainted with originall sin, which he hath derived from father Adam &
Eve, & rather than he should perish either by his originall sin
or by any actuall sin of our transgressions didst out of thy
most singular love to all mankind in generall who had justly
sinned against thee, & so merited thy most just displeasure
that now nothing would be expected but confusion of face
utter desolation & destruction, in unquenchable & eternall flames
didst out of that prime & principall love of thyne to all mankind send
thyne only begotten & beloved sonne Jesus Christ into this world to take
our flesh upon him, that by death & obedient suffering upon the altar of the
crosse [illegible] might remove all our sins, deliver us from
the bondage of sin death & hell, reconcile us unto thee father, thou
who didst deliver the 3 children Sydrach Misach & Abednego from
the burning furnace, Susanna from false witnesses, O lord god omnipotent
as thou didst deliver Daniel from the lions den, & Jonas out of the
whales belly, & Abraham out of Ur in Caldea, & as thy
only begotten sonne Jesus Christ did raise Lazarus from death to life after
that he had lyen 4 days in the grave, & as thou didst appeare to
Moses in mount Sinai in a burning flame & thou didst give him
the law, so I beseech thee o lord that [illegible]
into this [illegible] in crystall stone [illegible] by thy omnipotent power
[illegible]
[illegible]

strength & myght & will my hart & soule I humbly beseech thee as thou
didst cast out the 7 devils out of Mary Magdalen & didst vouchsafe
to behold her teares that so she should wipe thy feete with the haires
of her ~~most blessed~~ head & as thou didst ascend most wonderfully
in Glory & sat in heaven & sent the holy ghost to thy disciples with thy holy
ghost ... to the great admiration of all the spectators & sittest
now at the right hand of thy father & as thou shalt come to judge
the quick & the dead & the world by fire, so I beseech thee grant
that this christall stone ... may be consecrated by thy
divine vertue & power that it may be of such sufficient force to constrayne
any spirit being called into it that he shall have no power but to
appeare within it really & truly visibly ... obediently with
... shall command him without any illusion fraud or
deceit ... in nomine ... omnia obediunt ... in coelis quam in terris
et in inferno: celestia, terrestria et infernalia Amen Amen Amen.

BRITISH MUSEUM

Elizabeth the daughter of the Lady Jennings a child now 13 yeares of age being in
Thistleworth (shortly after she was frighted with the sight of an old woman who sudden-
ly appeared to her att the dore and demanded a pin of her) was taken with an infirmitie
in her throate about the 13th of January refusing ever after all manner of flesh meate.
The 15th of February she complained to be exceeding sicke, and from that instant time
lost the use of both her leggs. The 19th day at night she was taken with extreame fitts
of panting and sighing and began to talke idlely and growe very ill, in so much that
her parents fearing her death, sent instantly to London for Doctor [illegible], who
brought her being very sicke, to London with him, where she continued languish-
ing complaining of aches in divers parts of her bodie and often weeping extreamely.
About the end of February every night after midnight she had a great fitt of
sighing and groning expressing divers paines in her knees, armes, head & hart
very suddainely removing from one of these parts to another, and at last being
setled in the head and hart, she would then lye continually sighing & groning
4 houres at the least as if death were att hand. The 17th of March at night
she had an exceeding great fitt of strange convulsions, noe part of her bodie
being free, which lasted the greatest part of the night, After which fitt her un=
derstanding was very much weakned, and her memory of all things past quite
lost; And shortly after all her right side was benummed, and her right arme
lost all motion and sense as if it had bin taken with a dead palsie. And after
this these fitts of convulsions never failed coming once or twice in 24 houres
but only for 4 or 5 daies about fortnight before her recoverie, and in her fitts
her dead arme was as violently moved as any other part of her bodie. During
this time many things were applyed by the physitions for her helpe but all in
vaine, the medicines rather producing contrarie effects. On Easter day
the [illegible] of April after her fitt in the afternoone she began to [illegible]
[illegible]
[illegible]
[illegible] violent
[illegible]
[illegible]
[illegible]
[illegible], but
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] I thank you
[illegible] not long after
[illegible] she
[illegible] lett blood [illegible] in the afternoone she [illegible]
together with her convulsions and in the [illegible] she
spake these words following distinctly and with an audible voice staying
an equall distance of time betwixt every sentence [illegible]

Jane fflower.
Katherin Stubbs.
Countesse.
Nann Wood.

These have bewitched all my mothers children.
East, west, north and south all these lye.
All these are damnable witches.
Set up a great spring of Rosemarie in the middle of the house.
I have sent this child to speake to them all these witches.
Put Countesse in prison this child will be well.
If shee had bin long agoe all these had bin alive.
Then she bewitched by a Catsticke.
Till then I shall lye in great paine.
Till then by fitts I shalbe in great extremitie.
They dyed in great misrie.
A hundred more have bin hanged in the west Countrey.
The gutts and garbadge and all that was within them was drawne upwards.
Noe man could kill witchcraft.
They had power over all them to bewitch them to death but me
And me in great misrie but to live
Noe body knowes what these are witches [illegible]
[illegible]

And noe sooner was the fitt ended but she remained speechles and in her passion as before. That evening her parents (having sett downe the words aforesaid by her spoken) resorted to Sr William Slingsbye the next Justice to advise what to doe: And they found the meanes to bring Countesse to him to be examined she not knowing their intent. whose examination followeth.

The examination of Margarett Russell als Countesse taken before Sr Wm Slingsbye kt one of the Justices of the peace in the Countye of Midds. 25th of Aprill.

Margarett Russell als Countesse accused for bewitching Elizabeth daughter of the lady Jennings being examined confesseth that yesterday she went to mrs Dromondbye in blacke and white Court in the old baylye and told her that the Lady Jennings had a daughter strangely sicke whereupon the said Dromondbye wished her to goe to inquire att Clarken well for a ministers wiffe that could helpe people that were sicke, but she must not aske for a witch or a cunning woman but for one that is a phisition woman, and there this examinate found her and a woman sitting wth her, and told her what case the child was, and she said shee would come this day but shee ought her noe service, and said she had bin there before and lefte receipts there but the child did not take them. And she said further that there was two children that the Lady Jennings had by this husband that were bewitched and dead, for there was controversie betweene two howses and that as long as they dwelt there they could not prosper. And that there should be no blessing in that house [illegible]
[illegible]

On fryday the 26.th of Aprill betweene 10. and 11. a clocke in the forenoone (at which time Countesse was brought out of the goale to speake the minister and his wiffe and others att a private house) the Childe had another very dangerous fitt of convulsions, which doctor Fox beholding said it merely touched her in which fitt she began to speake againe as followeth.

The height of my disease is witchcrafte.

& after a good space she spake againe thus.

They have noe power to witch me to death but only to putt me to paine.

& a non after with a smiling countenance she said.

One is in prison thother is hanged.

& presently after

It is roasted: it is roasted.

And presently her fitt went of; her speech returned; and her palsie arme recovered motion and sence, and ever since hath bin and is perfectly in her understanding and memorie, and of very good health in all respects and as well as ever she did before she fell sicke [illegible]

[illegible]

The second examination of Margarett Russell als Countesse taken before Sr Tho: Fowler and Sr William Slingesbye Kt. and Doctor Bates Justices of the peace in the Countie of Midds the 26.th of Aprill.

That mrs Goodcole the ministers wiffe did not as in her former examination is sett downe, but that it was a woman that satt by her working which was her sister. But she confesseth that this morning about 10. or 11. a clocke she was brought out of Newgate to the house of Hames the Clarke, where we did nowe examine her, to speake with mr Goodcole and his wiffe and with mrs Dromondbye.

And she further confesseth that when mrs Hargrave lay att mr Higgins house when my Lady Jennins first child was sicke, that she was then there with her, and that a maide servant of the Lady Jennins came thither to waish a mapp, of whome mrs Higgins did inquire how the child did and she answered not well, to whome mrs Higgins replyed, that they had much wronged them and that it would come home by them and theirs.

The examination of Francis Aston Anne Goodcole and George Goodcole taken before Sr William Slingesbye one of the Justices of the peace in the Countie of Midds 27th. of Aprill.

Francis Aston the wiffe of mr Thomas Aston dwelling in Clarken well examined, confesseth that yesterday about Nyne a clocke her sister Goodcole sent for her and shewed her a note in writing which her brother mr Goodcole did read unto her, which did contayne that there was a woman in Newgate committed for a witch who had named a woman in Clarken well [illegible]

[illegible]

and had lefte a medicine there but that the child had not taken it. But sh[e]
utterly denyeth that she or her sister did either speake any thing or kno[w]
any thing either of the death or bewitching of the Lady Jennins other
children that were dead, or of any controversie betwixt two howses. A[nd]
that Countesse told her she was sent to her from a woman in the
Strond that she had done good unto, and from the childs grandmoth[er]
and prayed her att the last that she should come when she heard furth[er]
from her./
And further saith that yesterday in the morning there came a ma[n]
to speake wth her husband who was in bedd wth her, but she knowe[th]
not, being a blacke man aboute 40 yeres old like a Cittizen wh[o]
did desire him to doe some businesse for him sometimes the next wee[k]
After he was gone her husband did rise and went abroade, but did [re]
turne aboute 10 a clocke to her sisters howse mrs Duffeilds, and sent f[or]
this Examinate and her sister to goe wth him to mr James h[is]
house before 11 a clocke whose maide fetched him thither as soone a[s]
they came, mr Goodcole and his wiffe desired him to bringe Count[esse]
unto them, And then they did inquire of her whether she knew [this]
examinate, she answered that she never saw her nor knowe her but [the]
day before as is confessed. And she also confesseth that her broth[er]
Robte Duffeilde went wth them: wch done James carryed the pris[oner]
to the gaole and they returned to mrs Duffeilds againe and ther[e]
dined togeather

[illegible]

[illegible]

July 30. 1622. The Lady Jennings repaired to
Dr Napier for cure of her Daughter. See the Figure;
& his notes thereupon in his Diary for that day & yeare.
The Dr calls the disease Epileptica Matricis, and
Morbus Matricis.
See at the end of that Booke the Drs Questions relating
to the nature of the disease, & how to cure her, and
whether she were bewitched, or only troubled with
the Epilepsie of the Mother.

Ashmole

1690

Diabolus

~~Quando~~ deus in nobis per affectum concipitur scilicet boni operis et per affectum nascitur et per effectum augmentum scilicet virtutum vincitur et crescit scilicet quando Herodes diabolus per attendit tunc quaerit perdere eum hoc papa

Quicquid a deo diligitur a diabolo impugnatur. Bernardus

Unde 2 Reg. 5. philistei audientes quod David esset unctus in regem ascenderunt universi ut quaererent David ad perdendum. Unde similiter habetur Apoc. 12. draco stetit ante mulierem quae paritura erat ut cum peperit filium devoraret.

diabolus obsidet callidus quando opera bona agimus quaerit quomodo respiciat et occidat.

Herodes habet dulcia verba sed falsum intentum sic diabolus sub specie boni quaerit nos inducere ad malum ideo transformat se in angelum lucis

Si terget modus, terret te diabolus impugnat raro contra quem est semper [illegible] modos

[illegible]

Diabolus est callidus in decipiendo [illegible] habet mille nocendi modos [illegible] aliquos decipit vigilantes. Gregorius [illegible] natura 2 longa experientia 3 [illegible] [illegible] vt qui [illegible] [illegible]

Sed deus permittit [illegible] malitia et [illegible] magis [illegible] bonitate et mundanos [illegible]

[illegible]

Qm porcinis sunt fores, ab actionibus demonum facile capiuntur [illegible]
porcinum solebat sunt abidi p comedentes p gula, pugnas p luxuria, [illegible]
parentes p ardua, in terra fodientes p clamantes, [illegible]
nisi quibus porci mori [illegible] diabolus in eis potest nec arripit nisi ad [illegible]
nec ad perdendum [illegible]

[illegible] tripliciter petit, mitti in porcos, qu non habeat in abysso [illegible]
2 qr porci [illegible] 3 qr porci immundi sunt et ipsum [illegible]
[illegible] in mentis animalibus.

[illegible] in porcos permittit [illegible] 1 Ut ostendat suis dignitates [illegible]
[illegible] 2000 porc. [illegible] 2 [illegible]
[illegible] 3 [illegible]
[illegible] in amissione porcorum [illegible]
momento 4 ut ostendant in quos diabolus magis potestatem habet.

Daemon est fortis Job 41. non est potestas [illegible] Luc 11
Daemon est armatus non omnibus habuerit [illegible] 1 Sam. 17. [illegible]
Goliath, [illegible] 3 [illegible] 4 [illegible]
[illegible] 5. [illegible]
De fidera Daemon 3. in quod pag. 98.

multis [illegible] daemon [illegible]
[illegible] 5 [illegible]
Daemon [illegible] 3bus modis [illegible] 7. [illegible]
[illegible]
ad [illegible]

[illegible]

non [illegible]
2 non [illegible] 3 [illegible]
[illegible] 170 139
[illegible] magnus, [illegible] publica [illegible]
[illegible] 2 [illegible]
[illegible] 3. [illegible]
4 [illegible] 5. [illegible]
6 [illegible]

[illegible]
[illegible] 2 [illegible]
[illegible] 3. [illegible]
[illegible]
[illegible] 3 [illegible]
[illegible] 4 [illegible] 5 [illegible] 6 [illegible]
7 [illegible]
[illegible]
[illegible]
[illegible] daemones [illegible] Jos. 9.
2 [illegible] Js. 14. [illegible]
de [illegible] 3 [illegible]
[illegible]
[illegible]

[illegible]

when the uncleane spirit is gone out luke 11.24.25.26. [illegible]

[illegible] the [illegible] of [illegible] & what [illegible] 2 what [illegible] at this time [illegible]

[illegible] 3. his [illegible] of the same [illegible] at this time [illegible] in the 24 verse [illegible]

[illegible] in the first [illegible] namely in the [illegible] spirit [illegible] how it is

[illegible] you of the [illegible] of this word spirit [illegible] uncleane spirit

[illegible] taken namely for the divell [illegible] & what

[illegible] I will [illegible] what the devill was by god's creation [illegible]

[illegible] uncleane spirit [illegible] I will shew you [illegible]

[illegible] uncleane spirit & lastly how he is [illegible]

[illegible] uncleane spirit [illegible] Christ [illegible]

[illegible] spirit is [illegible] the scripture [illegible] a [illegible]

[illegible] John 3 [illegible] spirit [illegible] god [illegible]

[illegible] spirit [illegible]

[illegible] spirit [illegible] also spirit is taken for a [illegible]

[illegible] from their bodies also spirit is taken for the soule of man [illegible] 22. mat. 27 [illegible]

[illegible] my spirit [illegible] it [illegible] angells

[illegible] are called ministring spirits & sometimes [illegible]

[illegible] divells as here it is taken but [illegible]

[illegible] as here [illegible] spirit [illegible]

the uncleane spirit [illegible] the devill [illegible] but [illegible] man [illegible]

taken & [illegible] the devill [illegible] his creation [illegible] I answer that he [illegible]

what the devill was by his creation [illegible] that god [illegible]

[illegible] he was made good [illegible]

[illegible] made [illegible] divells [illegible] made good [illegible]

[illegible]

[illegible]

[illegible]

[illegible] they [illegible] divells not by creation but by [illegible]

[illegible] were [illegible] they [illegible]

[illegible] god [illegible]

[illegible] their pride [illegible] them out of heaven [illegible]

[illegible]

[illegible] but [illegible]

[illegible]

[illegible] that [illegible] god [illegible]

[illegible]

[illegible] of all the rest [illegible]

[illegible] of all [illegible]

you odious & abominable in gods sight as appeareth in this that it cast the
angels out of gods presence & thrust them [illegible] & [illegible]
into hell. let us then [illegible] take great heed how we fall into this
sin [illegible] that [illegible]
as the angels [illegible] there is [illegible]
that he will [illegible] shall god [illegible]
angels out of heaven & Adam [illegible]
of paradise & shall we imagine that we shall escape [illegible]
[illegible] happy then are we if [illegible]
[illegible] will make us [illegible]
unclean spirit. 1 for that all our [illegible] & devotions in
[illegible] as [illegible] a staffe & filthy [illegible] in a sinke. as [illegible]
[illegible] & all [illegible] in [illegible] words [illegible] & filthy [illegible]
2 [illegible] as the [illegible]
[illegible] the [illegible]
[illegible] the harp [illegible] the [illegible]
out [illegible] it is [illegible] unclean [illegible]
articles [illegible] & cloakes. 3. unclean [illegible]
[illegible] dwell in unclean [illegible] as are idolaters [illegible]
[illegible] swearers [illegible] backbiters slanderers [illegible]
[illegible] all [illegible]
1 [illegible] unclean [illegible] unclean [illegible]
[illegible]
[illegible] devill.

[illegible]

Om̄ Quar[illegible] mery [illegible] at Pauls in [illegible] 173

the 26th Novembr 1609

[illegible] halfpeny [illegible]

[illegible] bread [illegible]

[illegible] to [illegible]

[illegible] sold [illegible] two

[illegible] a halfpeny loffe of good wheat bread

[illegible] only [illegible]

[illegible] bread [illegible] all [illegible]

[illegible]

[illegible] as good as any [illegible]

[illegible]

[illegible]

[illegible] at [illegible]

[illegible] at [illegible] it is [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible] [illegible]
[illegible] & the [illegible] of the armes

[illegible]

[illegible] the [illegible] of the [illegible] [illegible] [illegible] the [illegible] for his
majesties [illegible] [illegible] Sr John [illegible] & [illegible]
[illegible]

And [illegible] of [illegible] [illegible] [illegible] [illegible] by [illegible]
[illegible]; [illegible] [illegible] & [illegible] [illegible] agno
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] also [illegible]

[illegible] [illegible] et [illegible] [illegible] et agnes [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] for his [illegible] [illegible] [illegible]
[illegible] [illegible] god by [illegible] of his [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Romano
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 58
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] 1627
[illegible] [illegible] [illegible]

Any thing nowe or ever hereafter that harme would doe me either man woman or child or whatsoever else it be, the father almighty against them be, the sonne Jesus Christ with me be, the holy ghost blesse, save, keepe & defend me, nowe & evermore out of the handes & from the handes of all mine enemyes ghostly & bodely, blessed trinitie in the name of the father [of the] sonne & [of the] holy ghost Amen.

The blessing of the majesticall maker of almighty god blesse & keepe me from all vexations & troubles aforesayd his royall divinitie defend me his everlasting godhead keepe me, the power of the father direct my wayes, the wisdome of the sonne ~~[illegible]~~ quicken me, the vertue & power of the holy ghost [illegible], god the beginning & ending, graunt unto me [illegible] the [illegible] that this the good blessing may be health & [illegible] unto my soule & body everlastingly. Amen. for charity

BRITISH MUSEUM

Jesus maria

N † R. Quia verbum caro factum est et habitavit in nobis
[illegible] nascens de maria virgine per ineffabilem pietatem et
misericordiam suam piissimam et per intercessionem Sperma
Beatæ mariæ virginis et Angelorum Sanctorumque omnium
et maxime Apostolorum, Evangelistarum Sanctorum Johannis
et mathei marci et Luca ipsum quæso et deprecor
me Liberare et conservare ab omni infestatione Diaboli et
ministrorum ejus qui cum patre et Spiritu Sancto
vivit et regnat in secula seculorum Amen.

This ~~pap~~ writeing I transcribed from a printed paper wch
Moses ye Jew preacher to ye Jewes and Lives at Mr Whithers
house brought mee it was given by a ffrench Astrologer
to maria Rodriques a ffrench Jew that lyeth at Mr
Cookes and roareth out often by mee her brother came
along to mee and when shee seeth him shee roareth
out: I observed the question ye 4 martii 1656/7 h
7. 12' am. I advised that ye Dr might give her
something to cause her courses to come downe &
to purge melancholy and that shee bee removed
from Mr Cookes to ye South East: quia ☽ a ⚹
[illegible] ad ⚹ [illegible] et [illegible] 10 [illegible] vide figuram in
Libro magno [illegible] [illegible] nick but
[illegible] virgin was [illegible]
[illegible]

O almightye & everlastinge God wch by thy infinite power of thy word hast
created the heavens & the earth & all thinges therin contained, wch madest Adam
of the earth like unto thine owne Image & likenes & didest create thy celes-
tiall creatures thy Angells And hadest appoynted unto every of them his
place & order, wherein they should remayne notwthstandinge certaine of
them for their pride & presumption by thy iuste Iudgemente thou haste caste
downe from theire places into the inferior pte of the earth, there to re-
mayne untyll thy Iudgment daye. O Lord my creator & father omni-
potent from whom nothinge is hid, to whom all creatures visible & invisible
celestiall terrestriall & infernall be obedient & feare whose power no crea-
ture is able to resiste, & wth whom nothinge is Impossible have mercye on
me, & have respecte unto me thy creature wch doe call unto thee, for without
thee I nor no man else can obtaine any thinge pfittable either for body or
soule, or bringe any thinge to passe, therefore I pray thee good lord & most
humbly beseech thee to grant me thy grace & power uppon all Ethereall and
earthly spirits yt wch of them soever I shall call at any time in the name
of thy beloved sonne our Lord & saviour Jesus Christe, by thy mightye power
& in the vertue of thy holy names members & merits may be made obedient
unto me & my Invocation & that thou wilte commaunde thy holy Angell
appoynted by thee to rule over them to constrayne & compell them to
appeare visiblye unto me that by thy mighty power I may binde them
& loose them, & to fulfill my will & desires & yt they may in no wise
wthstande mee, O Lord Jesu xpe I beseech thee by thy payne & pas-
sion, & by the merits & intercessions of thy blessed mother St Mary the
virgine, & of all thy holy saynts to grant me thy favorable mercye sufferance
& assistance in this my enterprise And that this spirit named N wch
nowe I intende to call may by thy mightye power, & in the vertue of thy
holy name may be made obedient unto me & my invocation but thy will
be done O god for all things are possible wth thee through thy mighty power
& holy sufferance I do beleeve all these heavenly, earthly & holly [illegible] blessed & sanctified holy
shall [illegible] thy holy name wch name is blessed & sanctified holy [illegible] be able to resiste any thinge
in heaven & earth [illegible] [illegible] sufferance [illegible] O
[illegible] N [illegible]
Lord god that this spirit N [illegible]
[illegible] visiblye appeare [illegible]
by thy [illegible] N [illegible] fulfill [illegible]
[illegible]
[illegible]
[illegible] O Lord god father almightye [illegible]
[illegible] xpt [illegible]
all [illegible] glory power [illegible]

[illegible]

visibly vnto me, whensoever I shall call thee by this booke or bonde corporally in the forme of a fayre N. & yt thou be obedyent vnto me in all things yt I shall requyre & demand of thee in ye payne of the great hatred & the displeasure of god & of thy prince Amen.

Also I o thou N. & I name thee by the vertue & in the vertue of our lord Jesus Xpt, ye holy imaculate lambe of god Alpha & ω the first & the last & by the holy incarnation of our lord Jesus Christ & by those holy names of almighty god. Agla. On. Tetragramaton, Onetheon. Sabaoth. Adonay. Joth. Jawe. Stymulaton. Elzephares. panteferon. Tobiel. Eloy. And by theire vertues I charge thee N. yt thou heare my voyce & what soever I doe aske of thee be & by inclyne thy selfe vnto my petition & be obedyente vnto mee & fulfill my will & desyres. I o thee thou spirit N. & I comande & cyte thee by him yt sayd the word & all things were made done & created, & by him to whom the hyghest of Angells be obedient, & all creatures, celestiall, terrestriall & infernall, & by the vertue of him & his omnipotencie & by the fearefull day of the last judgment of god, & by his dreadfull sentence vppon all ye wicked & disobedience & by the perpetuall torment, That thou N. be cyted & that redily & most swiftly thou prepare thy selfe to come & appeare to me visibly without any illusion or deceite so sone as I shall call thee corporally in the fayre forme of a man or N. to shewe me the veritie & truth of the things as I shall aske thee & to speake to me in a milde voyce yt I may heare & playnly vnderstand the same & further to obey me & my invocation without any feare or hurte of body or soule & faythfully to accomplishe those things that I shall comande thee to doe in the name of almighty god. Otherwise if thou be disobedience vnto me I by his [illegible] will [illegible] thee N. everlasting [illegible] with all [illegible] spirits [illegible] weepings wailinge & gnashinge [illegible] god. Amen. fiat fiat fiat.

Janu 1ra Against witchcraft. Rcd R Nash [illegible] 179

[illegible] the [illegible] walke [illegible] let it [illegible] & put [illegible]
[illegible] then [illegible] the [illegible] of St John [illegible]
[illegible] & when [illegible]
[illegible] & putting them into the [illegible] you must say [illegible] in gods
[illegible] 2 in gods name 3 in gods name in [illegible]
[illegible] as this [illegible] doth [illegible] so may the witchcraft
[illegible] of [illegible] N. returne & light
vppon them selfe againe, & by the vertues of these names of
[illegible] Abgelia [illegible] Emanuel [illegible]
[illegible] by these holy names of god I [illegible]
[illegible] & [illegible] you from [illegible] dignitie & [illegible] you &
[illegible] you into the [illegible] pit of hell there to remaine
till the day of judgment except this witchcraft cease & light
vppon them [illegible] draw it fiat fiat fiat Amen.

[illegible] I [illegible] the bit from the hart, I [illegible] the bit from the blood, I [illegible] the bit from the guts, I [illegible] the bit from the [illegible], I [illegible] the [illegible] from the skin, & I [illegible] the bit from the bodye [illegible] the [illegible] of the ground there abit shall [illegible] no man nor [illegible] beast [illegible] bit & 2 [illegible] bit, 2 [illegible] bit & 3 [illegible] bit 3 [illegible] bit 4 [illegible] bit & [illegible] bit [illegible]

[illegible]

Vt sang[uis] no' erupat

cut these caracts in a lamin of pap[er] or rinde & hang it

about the necke or finger + p + b + b + r + p +

D + b + e + z + E + et repleti sunt [illegible]

sanguis fluxus restabit + h + p + z + z + z + f + e

to cast the molten fitts or any witchcraft or any other

sudden payne.

write these words fill in the inner barke of an elder

not very small in pap[er] & then bruise it in milke

give it to the patient ~~to eat a drinke~~ the remedy

saw these ~~[illegible]~~ + Abilula + Gerubula + Gandees + m

~~[illegible]~~ Eitendi +

[illegible] the Lord make an [illegible] Jesu [illegible] the [illegible] giue me [illegible] will [illegible]

blessed [illegible] & [illegible] my [illegible] & [illegible], [illegible] didst deliver

pleased to deliver me from the hands of those enemies [illegible]

Abraham Isaack & Jacob [illegible] from the [illegible] & confusion [illegible] the fountaine of

So o Lord [illegible] me from [illegible] & [illegible] danger [illegible] as thou didst

merrie save me from [illegible] the [illegible] o sweet Lord Jesu Christ [illegible]

Noe [illegible] arke from the flud, o sweet Lord from all harmes & dangers other [illegible]

[illegible] me [illegible] & defend me from all harmes & dangers [illegible] Moyses & Aaron

[illegible] or [illegible] as thou didst deliver & defend [illegible] & Daniel

& the [illegible] of Israel David & Susanna & [illegible] & St Paul

& the 3 children & Jonas & Adam & St Peter [illegible] goodnes, o good

[illegible] thy wonderfull mercy & goodnes, to beloved [illegible] to loue

[illegible] graunt me faith hope & charity, [illegible] o Lord [illegible]

& hope after righteousnes, Lord [illegible] me, graunt me the life to

my [illegible] & [illegible] & after this life, graunt me the visitation of S

come, by the Annunciation of the Angell, by the visitation of [illegible]

Elizabeth, by the Nativity of o[ur] Lord, [illegible] me by the [illegible] by the

in the Temple by the disputing wth the doctors, by the pillar by the

prayer in the garden, by the carrying of the + by the [illegible]

crowne of thornes, by the [illegible] by the ascension, by the [illegible]

& death by the resurrection, by the ascension of o[ur] blessed L[ord] by the [illegible]

of the holy ghost by the assumption of o[ur] blessed [illegible] & by the coro-

nation & exaltation of her above all the quires of angells have

mercy one my soule

Ut sanguis non exeat

euer [illegible] [illegible] in a lammin of copp or ring & weare it
about thy necke or finger + P + b + b + p + p +
D + b + R + Z + E + et [illegible] [illegible] [illegible]
sanguis fluxus [illegible] + h + p + [illegible] 3 4 3 + 3 + f + R +

to cure the mother, stitch or any [illegible] or any other
sudden payne
write these wordes [illegible] in the inner barke of an elder
[illegible] very ~~small~~ in [illegible] & then boyle it in milke &
give it to the ~~patient~~ ~~[illegible]~~ these wordes
[illegible] ~~[illegible]~~ + [illegible] + Gandes + ~~[illegible]~~
~~[illegible]~~ [illegible] +

Unto thee Lord I make my prayer [illegible] Saviour of the worlde, [illegible] give me thy
blessed [illegible] & graunt me my [illegible] requests [illegible] as thou didest deli[illegible]
[illegible] to deliver me [illegible] all my [illegible] & [illegible], as thou didest [illegible]
Abraham Isaack & Jacob [illegible] from the handes of their enimies, even
so o Lord keepe me from [illegible] shame & confusion, [illegible] fountaine of
merrie. save me from this [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Noe [illegible] [illegible] from [illegible], o sweet Lord Jesu Christ [illegible]
keepe me [illegible] & defend me from all harmes & daungers [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible] [illegible] & [illegible]
& [illegible] [illegible] [illegible] David & Susanne [illegible] & Daniel
& the 3 children & Jonas & Adam & St Peter & St Paul
[illegible] [illegible] [illegible] [illegible] [illegible] mercie & [illegible], o good
Jesu graunt me faith, hope & charity, to beleeve and to love
& [illegible] after righteousnes; Lord [illegible] me, o Lord [illegible]
my [illegible] & [illegible] & after this life, graunt me the life to
come, by the Annunciation of the Angell, by the visitation of S
Elizabeth, by the Nativity of o Lord, [illegible] me by the presentatio
in the Temple by the disputing wth the Doctors, by the
prayer in the garden, by the [illegible] at the pillar by the
Crowne of thornes, by the carrying of the +, by the [illegible]
& death, by the resurrection, by the ascension, by the [illegible]
of holy ghost by the [illegible] of o blessed L. by the [illegible]
nation & exaltation of her above all the [illegible] [illegible] have
mercy one my soule

Vinculum Salomonis.

this for stwdy sp.

Coniuro te N. et astringo te per vinculum Salomonis quo demones ligavit in vase, et per magnam potestatem dei omnipotentis, et per Jesum Christum filium eius unicum, et per crucem et passionem eius, et per haec magna et gloriosa nomina dei, Eloy +, El + Adonay + ego sum qui sum + Jesona + Agla + On + Tetragrammaton + alpha et omega + et per omnia alia dei mihi cognita et incognita, quod tu mihi obedias in hoc opere, et cito facias quodcumque tibi iussero vel ~~mude~~ mandavero, sine ulla timore vel damno mihi vel alicui alie creature dei facientem, et si non mihi obedire volis volenter et in pace sine ulla molestia coniuro te in lacum ignis et sulphuris ~~finis~~ in pace sine ulla molestia ubi remaneas sub maledictione ~~dei~~ nostri usque ad diem iudicii, ubi remaneas sub maledictione per ~~omnes sancta~~ omnes sanctos Angelos in celo et per virtutem Hosell Josell et Rosell et per potestatem Trinitatis in nomine patris + etc. Dic ter.

Aliud item. etc.

Adiuro te N. et constringo te in nomine patris et filii et spiritus sancti, et per potestatem dei omnipotentis, per haec magna nomina dei Agla + On + Tetragrammaton + El + Eloy + Elshedan + et per haec tria nomina Hosell Josell et Rosell, et per omnia alia nomina dei quecunque quod ~~cito~~ absque mora veniad ~~in~~ pace et isto vitro cristallino in loco tuo destinato absque ulla timore vel damno corporis mei vel alicuius membri inde, et ~~et~~ appareatis sic mihi itaque venire et apparere quandocunque vobis et quotiescunque te ~~inte~~ invocavero et voluntatem meam in omnibus perfecte et sine mora perficias, et pax domini nostri Jesu Christi sit ~~et~~ et remaneat inter me et te, nunc et in secula seculorum Amen Amen Amen.

In Noie ... Iratos(?). +

Quaeritur a te ... Martij 16 . 1629.

Whether is she at this instant a widdowe or noe with whom tis likely I shall match, or by what tyme will she a widdowe, & when shall I see her and knowe her to be the woman I shall match with.

By what meanes & when shall I have notice & intelligence of her, & by what token or marke shall I knowe her when I shall see her.

Where & in what countrey doth she live, & shall I see her in first.

Whether will my father move it unto me, or shall I ~~move it~~ make it knowne to him.

Whether is she or her nearest freinds knowne to my father, & is it likely to be a match of his seekinge making & desiringe or noe, or whether will it be effected with his consent & by his meanes or noe. & in his life tyme

---

Whether will my father purchase for me, or leave any Lands to me; if so where & in what countrey &c.

Whether shall my father out live my Uncle Richard or noe.

Whether shall my father ever be cured of his Stranguria ... disease in the makeing his water, & what meanes may be used to give him some ease for the present.

When & how long first will it be before my Brother Sr Rob. Nap(?) shall marry againe & with whom whether a maid or widdowe, of what age & condition shall she bee & in what countrey doth shee live & where shall he first see her & when & by what meanes shall he come acquainted with her. & what portion is she likely to bring with her whether any Lands or onely money

Whether shall he ever travell beyond the Seas or noe if he shall when shall he goe and upon what occasion & opertunity shall he goe.

Whether shall his Son Rob: (?) yeares to live to be heire of his Grandfathers Lands & to marry with his fathers consent & in his life tyme.

~~Whether shall my father ... any honour for(?) King Charles(?) &~~ [redacted]

~~Whether shall~~ Old Sr Rob. or young Sr Rob. or the Boy receive any honour from the Kinge & when will it be likely, or whether ~~any~~ shall any one of them or all them successively; or none of them, or which of them

Whether shall the ... I ... first what may be used to ... for present

[illegible]

[illegible]

How to discover a witch

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Take a sharpe knife, or a nayle, or other pointed Instrument & pricke the stoole or seate on the bottome on wch the witch sitteth & she will not be able to sitt still, others by scratching, or drawing blood from the witch by which is procured ... of blood to the same, & others first as by burning any relique(?), or principall ornament belonging to ye suspected witch, wch shall no sooner be on fire, but the witch will presently come running to rescue it. But the only assured & absolute & best way to finde her out is to take ye witch or ye party suspected, either to some Mill damm(?) or Lake or deepe River, & stripping her to her smock, tye her armes acrosse onely lett her leggs have free liberty; & then fastening a rope about her midle wch with the helpe of bystanders may be ever ready to save her from drowning (in case she sinke) throw her into ye water, & if she swim alloft & not ~~swim~~ sinke, then draw her forth & have some honest & discreet women neere wch may presently search her for the secret marks of witches, as teats, blew moles, moyst warts & ye like wch found, then ye second tyme binding her right arme to her left toe, & her left thumbe to her right toe, throw her into the water againe, (with ye assistance of ye former rope to save her if she should chance to sinke) & if yet she swim againe & doe not sinke, you may most assuredly resolve she is a witch, & of this pregnant ... proofes, ... Mr Enger(?) of Bedfordshire ... upon ... Mary Sutton (...) ... [illegible]

[illegible]

[illegible] in the [illegible]

[illegible] their [illegible]

[illegible] to yo[r] ma[tie] [illegible] yo[r] [illegible]

[illegible] living [illegible]

pleasure

[illegible] of the [illegible] aforesaid, to [illegible] yo[r] [illegible]

[illegible] as well for the [illegible] of yo[r] ma[tie] and [illegible]

[illegible] daughters [illegible] in marriage [illegible]

[illegible]

[illegible] most well [illegible] of [illegible] from [illegible]

[illegible] daily will pray for all [illegible]

[illegible]

1604

[illegible]

[illegible]
Trinyte [illegible]
[illegible] in this [illegible]
world to [illegible], and [illegible]
& by the vertu of thy [illegible]
sprite man obey and doe obey [illegible]
the great and mightie name is [illegible]
which is above all names, to which all [illegible]
in heaven, earth and hell doe obey [illegible]
is most mightie and [illegible]able, which is [illegible]
all [illegible] and glory worlde without [illegible]

O great and marvellous lord [illegible]
[illegible] in the handes of the [illegible]
mary [illegible] and mother of thy onlye
sonne Jesus Christ, by the
[illegible] of her, and by [illegible]
bodye [illegible] Jesus [illegible]
[illegible]
[illegible]

[illegible]

[illegible] and [illegible] you must [illegible]
[illegible] be [illegible] not only of your [illegible]
[illegible] [illegible]. Wherefore for your [illegible]
[illegible] worke, [illegible] all [illegible] are followinge.

You must have a [illegible] of [illegible] families with you, cleane and
[illegible] of a good [illegible]. And that day of Consecration of
the [illegible], Septer, and Swordes, ye must [illegible] fast and [illegible]
[illegible] the Consecrations, for without your [illegible] and Swordes
you shall hardly attaine to your desires.

All [illegible] is necessarye, And [illegible] without [illegible]
And if you can conveniently it is best working with the same [illegible]
[illegible] is of a great worth.

When you begin to worke you must have a masse of St Cyprian
And in the [illegible] masse of St Cyprian you must [illegible] a penny
[illegible] Secret of this Art

At that [illegible] before you worke in this Art, you must [illegible]
[illegible] all [illegible] and naturall pollution [illegible]
[illegible] And [illegible] your nayles [illegible] your heade [illegible]
[illegible] heade handes and feet

And that [illegible] towardes the east [illegible] towardes the west [illegible]
towardes the [illegible] towardes the north [illegible] you must [illegible]

[illegible]

[illegible] the [illegible] water [illegible]

[illegible] must [illegible] and [illegible]

towardes the [illegible] the, and [illegible] & [illegible]

be of the breadth of viij foote, or to the [illegible]

& there must be a table of stone, trees and [illegible]

& make the Circle, whether [illegible] & [illegible] and [illegible]

must be of the breadth of an inch or more, and [illegible]

white napkin washed in these waters, & in [illegible] [illegible] [illegible]

& blesse the chambers table napkyn, & [illegible], and [illegible]

chambers, then are they fit for the worke, and [illegible] [illegible]

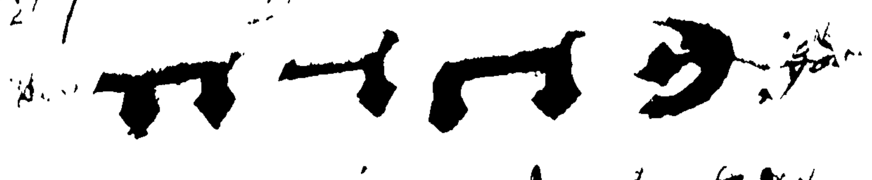
Note that in diverse worke you must use diverse Circles, but [illegible] Circ[illegible] for [illegible] diverse Addicions doth suffise for all worke in the world as hereafter you shall perceive /

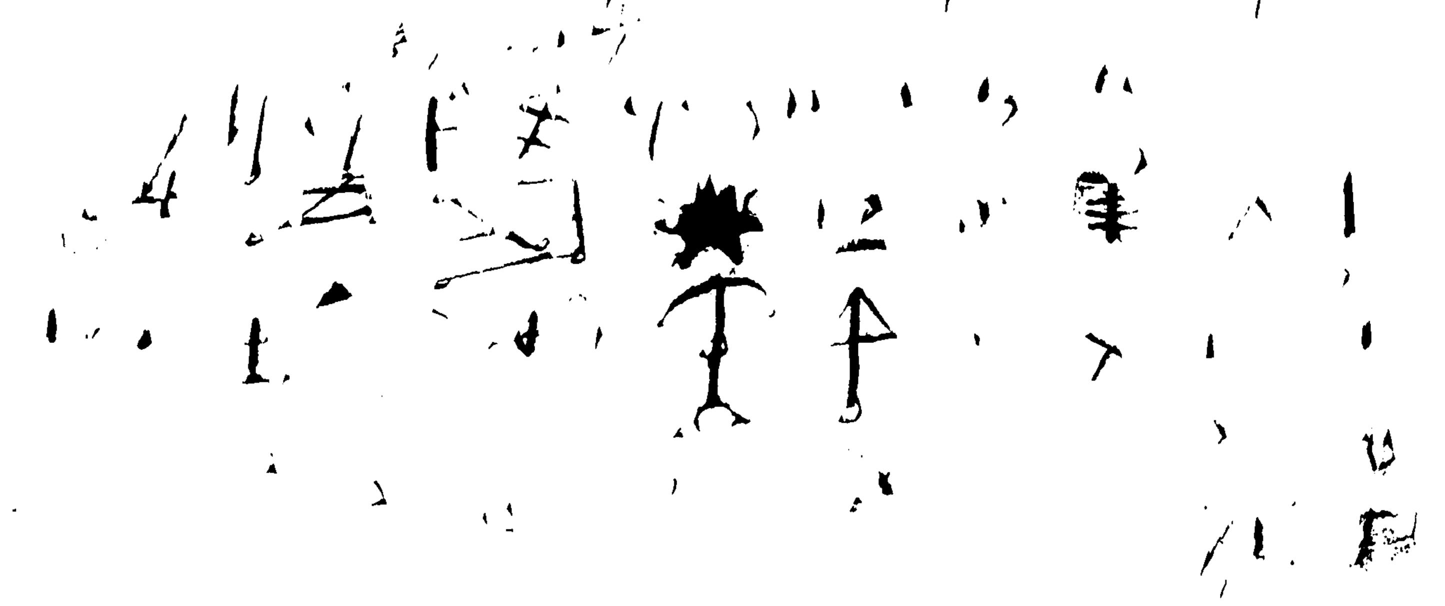
Note that no Circle shalbe above [illegible] foote the crosse in the Circle [illegible] [illegible] by the [illegible] of Salomon shall not be [illegible] foote at the most, and the [illegible] foote from the Circle or iij foote at the [illegible] the Characters [illegible] shall not extend above xvij foote, [illegible] Circle shall appeare in their places /

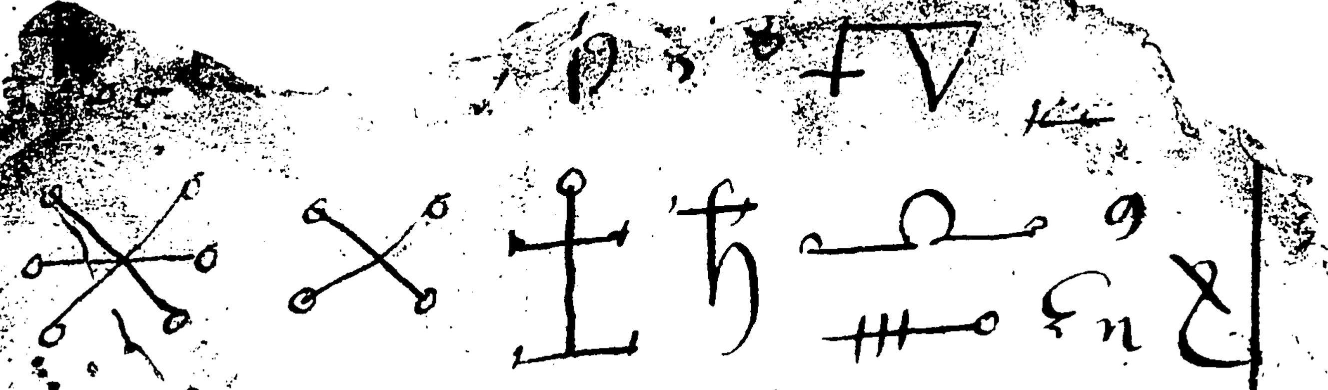
Consider well that the principall ~~Circles~~ Characters are [illegible], [illegible] must be made in all Circles, because without [illegible] [illegible] [illegible] [illegible] to [illegible] [illegible] but [illegible] [illegible] [illegible]

All these Characters be Letters of Hebrewe, and be the names of [illegible] [illegible] [illegible] in the [illegible] [illegible] [illegible] in [illegible] [illegible] in the old [illegible], and so the [illegible] [illegible] [illegible] [illegible]

[illegible]







[illegible] ☾ [illegible] of ○ ☾ ⊕

All these Characters doe [illegible] in their [illegible] And all these must be made in lead tyn, silver or copper

The Characters of [illegible] must be made in Copper alone and you must alwayes [illegible] these Characters in your right hand, and in the same houre you worke you must [illegible] the same Character to the Spirit

Care not if the Experiment continue more then one houre because the experiment hath [illegible] [illegible] the [illegible] [illegible]

Also note that you may not worke at all [illegible] in this Art but you must take [illegible] and [illegible] the moone, that it be increasinge and augmentinge, as the [illegible] [illegible] [illegible] [illegible] in that moone, till the [illegible] [illegible]

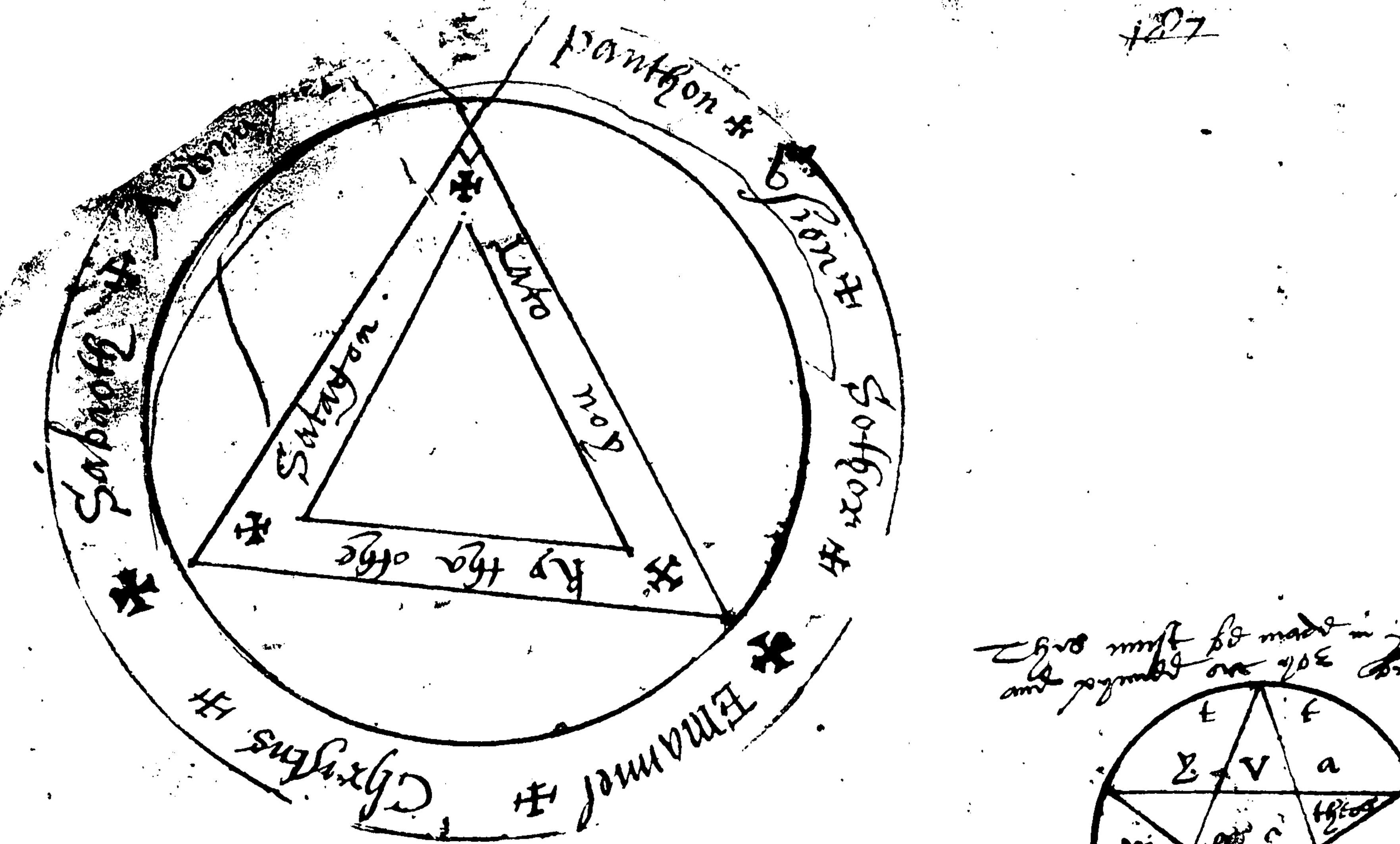
[illegible]

...pten ... ...
...ly abstaine from sporte ...
...and all pleasures of bodie, and make ...
at least for iii dayes as before is saide, then ...
and confessed as before and with great ...
have a girdle of a Hart skinne, and write about ...
letters A . A . O . M . B . G . A ... and the ...
And upon thy brest you must beare this figure
in virgin parchment, and beare it on your brest
under your vestment

And if you have fellowes you must let them be
girded after the same manner.

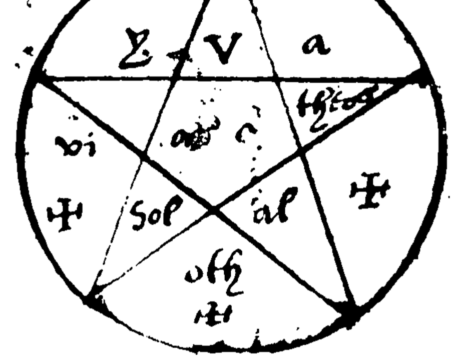
Next then you must have a knife with a white haft on which must be written
I C O L . and with the same knife make a Circle on the grounde
as followeth in the same manner and forme & in an even and rounde
place.

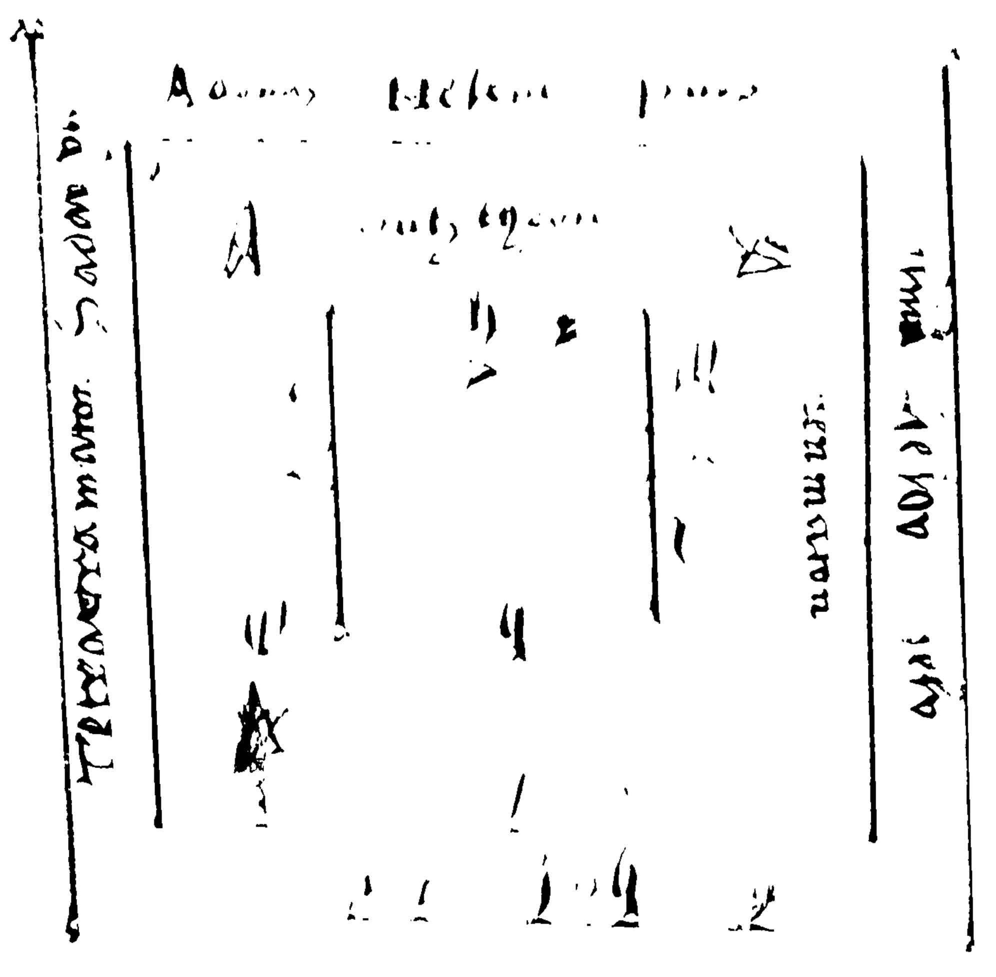
And before you enter into the Circle you must with Frankincense ...
... ...



This is the Circle of the earth without the which no spirite will obey the operator

This must be made in ... and ... on the brest





... consecrate all these things that ...
[illegible]ing.

Then must you have a sword clean and bright [illegible] and a ring of copper, and in the same written these words [illegible] And you must have the plate either written and [illegible] you have from the spirit [illegible] answer [illegible] ... you [illegible] answer

Then must you have a stole consecrated of [illegible] in which [illegible] the great names of God. All these things must be consecrated, and the sword after these manner.

The priest being adorned with the ornaments of a priest, but [illegible] he must be fasting and new come from mass being [illegible] and [illegible] he must hold the sword between his hands, so that the [illegible] of the sword be against his breast upright, and hold it [illegible] lifting up his right hand shall say

I conjure the sword and I adjure and bind thee by the virtue of God the Father omnipotent, by the virtue of the Son and the Holy Ghost, and by all things made in heaven and earth, and by the virginity of St Mary, mother of our Lord Jesus Christ, and by the virginity of St John the Evangelist and by the dreadful day of doom, that thou be consecrated and that thou mayest be unto me a shield and [illegible] and a help against all powers of the wicked spirits and earth, that [illegible] all spirits may be made [illegible] that I will [illegible] do what so ever I command [illegible]

[illegible]

[illegible] and [illegible] obey my commandments and fulfil [illegible] by the Son our Lord Jesus Christ [illegible] the Holy Ghost [illegible] and [illegible] world without end.
Amen

[illegible] both together and kiss each other, and lay the [illegible] of the [illegible] clean cloth and give it the [illegible] to kiss, and being taken in the right hand of the [illegible] and being [illegible] the sign of the cross and [illegible] hand and let the [illegible] be laid in the stole of the priest

Then in the [illegible] to consecrate the ring of copper, but first let the priest take the stole the sword was wrapped in and hang the sword up by the point, and keep it very clean that the dust may it not [illegible]

The first consecration must be in the honour of [illegible] the name following [illegible] and [illegible] the great name of God Tetragrammaton in Hebrew letters as before, and [illegible] that the middle of the cross be on the [illegible] Then after have a ring of fine gold with [illegible] and the priest which shall lay it in his stole and begin this conjuration

I conjure thee [illegible] creature of God thou ring which [illegible] was of Salomon blessed, I bless thee and be thou blessed [illegible] before the [illegible] Son of God Jesus Christ that thy form and figure [illegible] and that this work may [illegible] that [illegible] as the holy [illegible] sacrament [illegible] before the [illegible] of God [illegible] known unto me, to the knowledge of all [illegible]

[illegible]

[illegible] that [illegible]
in my [illegible], that amongst all spirits
and Consecrated that trinity in the [illegible]
almighty who shall come in the throne that [illegible]
obey and be subject unto him, [illegible] the [illegible]
that our lord which lively and [illegible] world with [illegible]

Then the priest shall sprinkle the ring with holy water, and
he shall annoint the ring with good Balsamum & [illegible]
& on the middle finger on the left hand, of the [illegible]
shall put it, but when the [illegible] it, he shall [illegible]
[illegible] on both the [illegible]

In the same manner as is the consecration of a plate of Copper [illegible]
in which must be graven the great name of god that is in the ring
the plate must be the length of three inches & over quarter,
let the [illegible] be according to the [illegible], so that it do not
[illegible] & it must be gilded.
And then as in the consecrating of the ring, so to the plate of copper
in the same Commination before said when you [illegible] of the ring [illegible]
before the [illegible] of god, [illegible] you shall name the plate which you [illegible]
name the ring, & you shall say that [illegible] the golden plate of
gold in the [illegible] of the [illegible] [illegible] & worthily dignified
[illegible] shall have this plate in the Invocation and Commination
[illegible] & being worthily dignified & [illegible]
[illegible]

[illegible] the [illegible]
[illegible] of god [illegible] upon Royall Seales dignified by [illegible]
[illegible] wisdome of Solomon [illegible]
[illegible] in his Royall kingdome, & in binding & restraining of [illegible]
[illegible] day of Judgment & by the virtue and power of all
[illegible] that [illegible] the spirits in [illegible] Amen [illegible]
[illegible] in this Art [illegible] be obedient to my Invocations Commination
& [illegible] binding & [illegible] of any spirit whatsoever & that it
it remayne and keepe the same virtue for which it was ordeyned & made
by Solomon [illegible] the worthy Seales of the [illegible]
by his power [illegible] love & friendship [illegible]
[illegible] to the spirit these Seales, to [illegible] the [illegible]
[illegible] to obedient by Jesus Christ who with god the father
and [illegible] the holy ghost liveth and reigneth [illegible]
Amen.
[illegible] all the Seales with Balsamum and
[illegible] let the Seales be of the [illegible]
[illegible] to the [illegible] the Seales [illegible]
[illegible]

[illegible] in the [illegible]

[illegible] [illegible]

with [illegible] at the rising of the Sunne [illegible]

not stay in that houre at after noone, but the [illegible]

let in what tyme so ever it be, when it is [illegible]

& then shalt make thy Circle with Chalke, that it m[ay]

let it be in the middest of the house, as you sit in

you may turne you to your windowes and [illegible] see the four

the quarters, that is to say, the East, west, north and South

make so your Circle that that when you may make your Con[illegible]

Then take the Sworde in your ~~right~~ left hande & the Ring on the

fingers on the left hande & the [illegible] being holden up in your

hande fastened to the plate / [illegible] the Septer, & boldly with the S[illegible]

[illegible] you & them being well disposed as before order the Circle & th[illegible]

fellow also being right and well disposed and if you will you may th[illegible]

your fellow with the [illegible] on the [illegible] & with the Septer, [illegible]

[illegible] enter into the Circle / be in the middest of the Circle as [illegible]

in a Contrary, let the worste of the Swoarde [illegible] the Earth

& let your [illegible] right the [illegible] of the Swoard looking towardes

the East And your fellowes must sit at hande of the Swoard looking

towardes the west And then make [illegible] two in the Circle

[illegible] all the [illegible] parte of the worlde. that is to say

[illegible]

[illegible] that may [illegible]

[illegible] doe appeare, that he may truely tell

[illegible] that may / seing the Spirits alwayes upon the

[illegible] shall answer at the ende of every Conjuration, what the fellow

[illegible] fellow / shall tell you truelye without dissembling, untill the[y]

[illegible] into the Circle / And you shall not speake one worde to

[illegible] then the Conjuration in this booke, untill you heare from

[illegible] fellow that he is [illegible] & hath [illegible] [illegible] & [illegible], let

[illegible] therfore be any rash [illegible], and when you art settled in your devotion

then performe your Conjuration as before is said, but stay a while that they

be departed before you say the Conjuration & then [illegible]

shall say to your fellowes (they are bound) then looking [illegible]

on them, you shall say the Conjuration of obedience as followeth

aloft / & without booke, looking earnestly towardes them / and offering

[illegible] bowing the Septer with the plate towardes them. And when you name

Tetragramaton you shall [illegible] then your Septer, and [illegible] in your left

hande with the Ring / & then they will begynne to bow their knees and

heare their [illegible], then undoubtedly you shall have [illegible], and

they shall doe their obedience to the [illegible] and [illegible]

[illegible] in the [illegible] name of God if they be not bound [illegible]

[illegible] bowing of the [illegible] Septer, & holding it [illegible]

[illegible]

[illegible] ... which bringeth you to obedience, [illegible]
[illegible] that you have answered to my questions, and that [illegible]
[illegible] & be obedient thereto, I Command you [illegible]
obedience that you all doe [illegible], by the great [illegible]
of the Tetragrammaton, that in these Seales and [illegible]
is graven, that by these holy names [illegible]
when you shall [illegible] my weapons or [illegible] and by the [illegible]
of Jesus Christ, you being spirits that hath knowledge [illegible]
answer me truly what I demand of [illegible] all & what so ever
I shall aske, without any fraud or deceit, but that you [illegible]
[illegible] by the vertue of which Salomon [illegible]
[illegible] hath bound you to obedience [illegible] and
[illegible] to [illegible] and command [illegible] without end & [illegible]
everlastinge Amen

[illegible] being finished marke as I said whether they doe their obedience
[illegible] & call to mind all things aforesaid

Now followeth the binding of the spirit

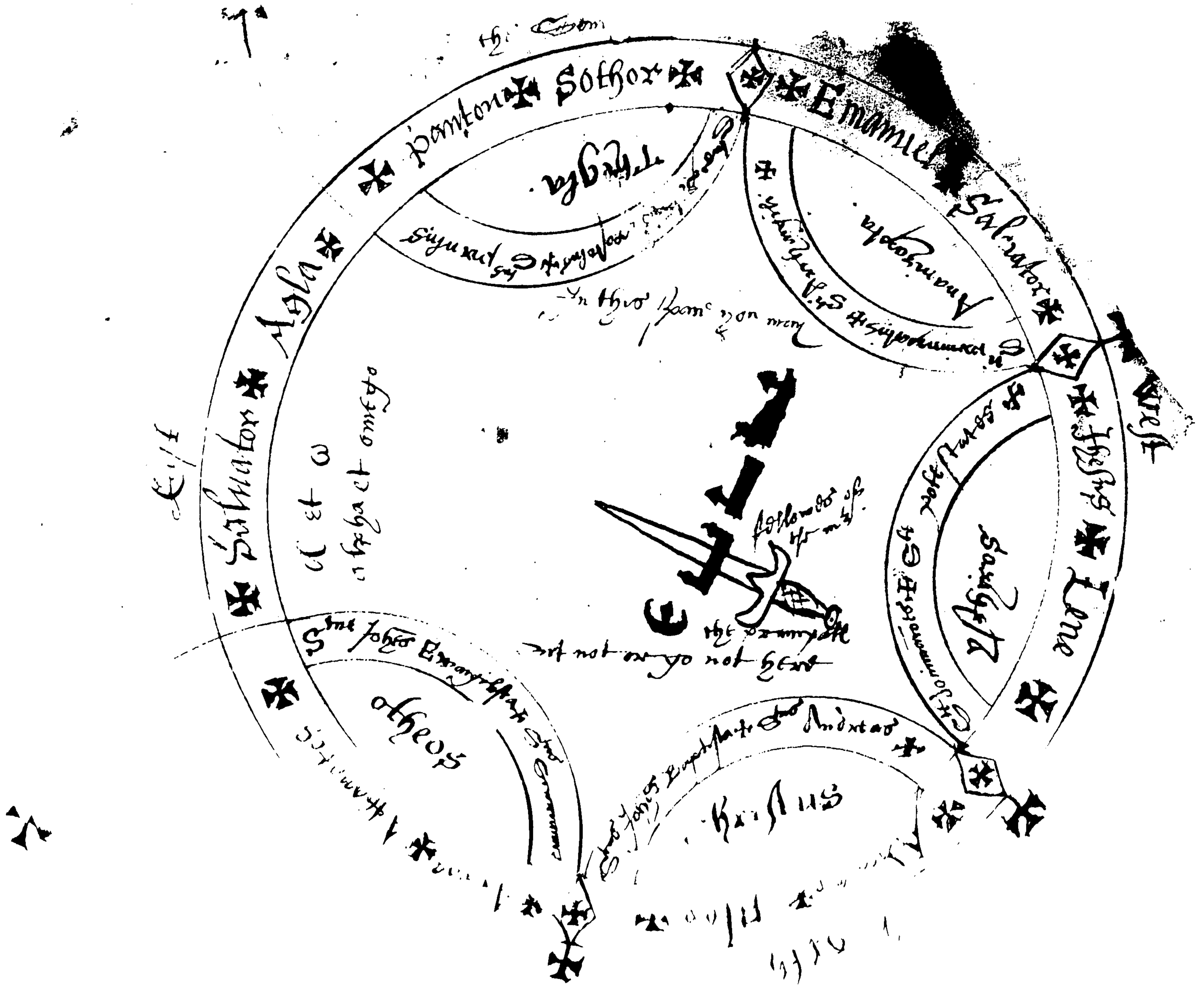
I command you spirits by the obedience you owe to the great [illegible]
by the great [illegible] of the Tetragrammaton, god that made me & you. & by the [illegible]
[illegible]

[illegible] by god almightie that shall [illegible]
the quick and the dead that liveth and reigneth [illegible]
and ever Amen

[illegible] will tell you of the thing you require, what is
become of the thing stolne where it is, and who stole it, and
by what meanes [illegible] being done you shall give licence to
the spirits to departe.

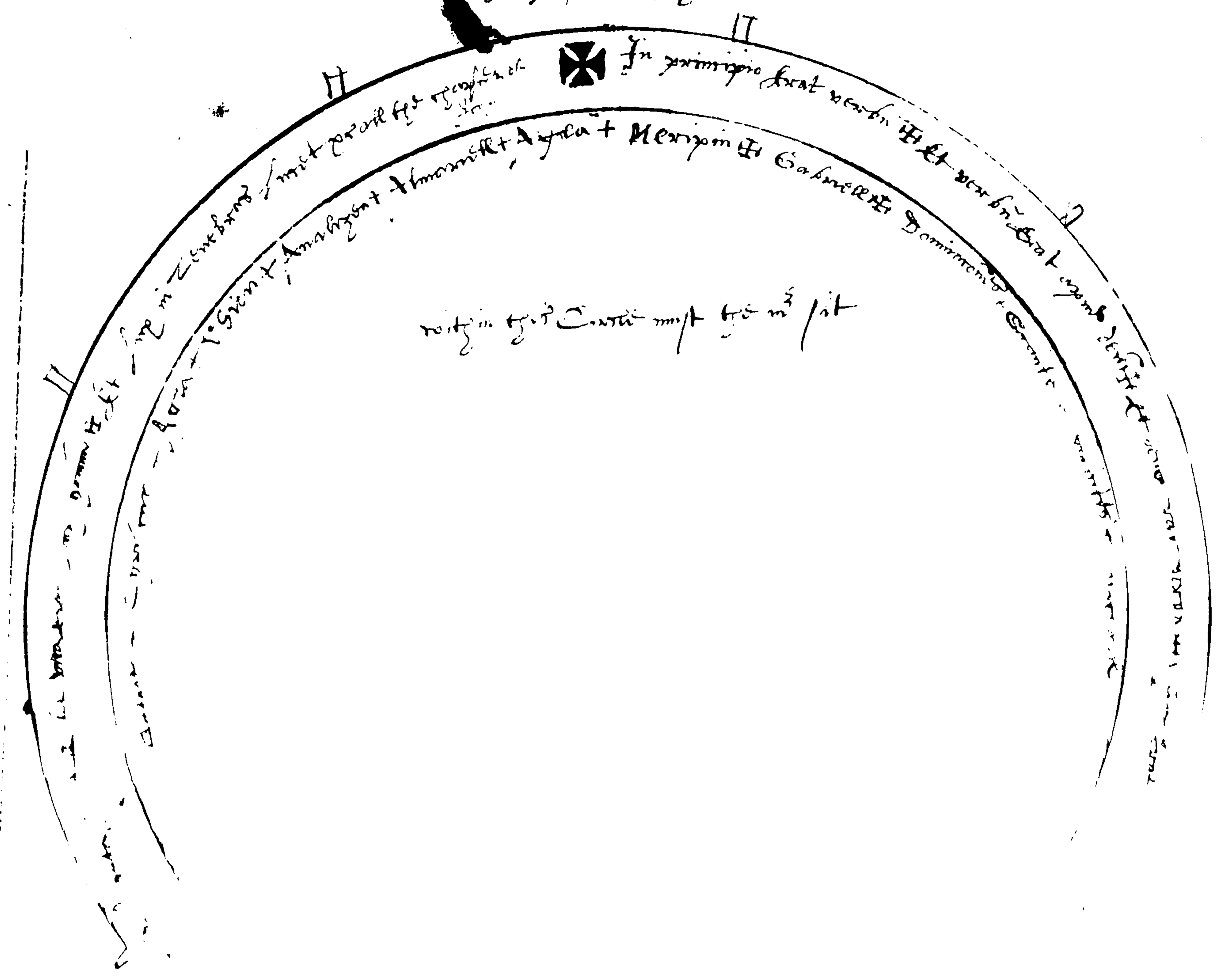
note that in all these foresaid [illegible] that they be
[illegible] to speake then [illegible] for the spirit
[illegible] and if they would [illegible]
being bound cannot [illegible] seales [illegible]
[illegible] and
hold the [illegible] & seales up in your hand [illegible] but [illegible]
take heede of [illegible] & seales
[illegible]
[illegible] licence to departe

The [illegible] licence to departe [illegible] by that holy temple of Salomon, that [illegible]
I command you spirits by that [illegible] and by all the Elements, and by
almightie god [illegible] in these ring & seales
[illegible]



Experiment for Tresure hid in
[the] earth the Circle and everything
that is necessary in the same worke,

And first of the Circle / which must be made of vellum
parchment, of the compass of viij foote over and ... upon
the ground ... hoope to pin it downe



[illegible] that [illegible] written [illegible]
[illegible] great Spirits [illegible]
constraint, and I [illegible] and [illegible]
[illegible] and [illegible] all your [illegible] constr[illegible]
bended knees, looking towards the East [illegible]

I Commaund you O Amazaell · Azeell · Anathama · Absoll · Azaell [illegible] by the holy Angells of god, by that Spirituall [illegible] that [illegible] you [illegible] not, And by the [illegible] fall of [illegible] and by the fearefull day of Judgment, [illegible] [illegible] that [illegible] name that was written on the forehead of [illegible] on [illegible] that [illegible] written in my [illegible] and [illegible] that [illegible] [illegible] written in [illegible] without feare or terror in the forme of [illegible] [illegible] unto me, in [illegible] [illegible] to my questions [illegible] [illegible] Christ [illegible] [illegible] [illegible] you [illegible] and [illegible] [illegible] Lord Jesus Christ [illegible] and [illegible] by the [illegible] and [illegible] of our Lord [illegible] world without end Amen,

[illegible] in the [illegible] of Saturne [illegible] you [illegible] in the [illegible] [illegible] in the [illegible] and before you enter into [illegible] the moone [illegible] and [illegible] eat [illegible] and [illegible] meat, [illegible] [illegible] to comfort your body, for in this [illegible] [illegible] and [illegible] [illegible] and [illegible]

[illegible]

[illegible] holy ghost [illegible]
[illegible] without end Amen. Let it be done [illegible]

[illegible] and so forward

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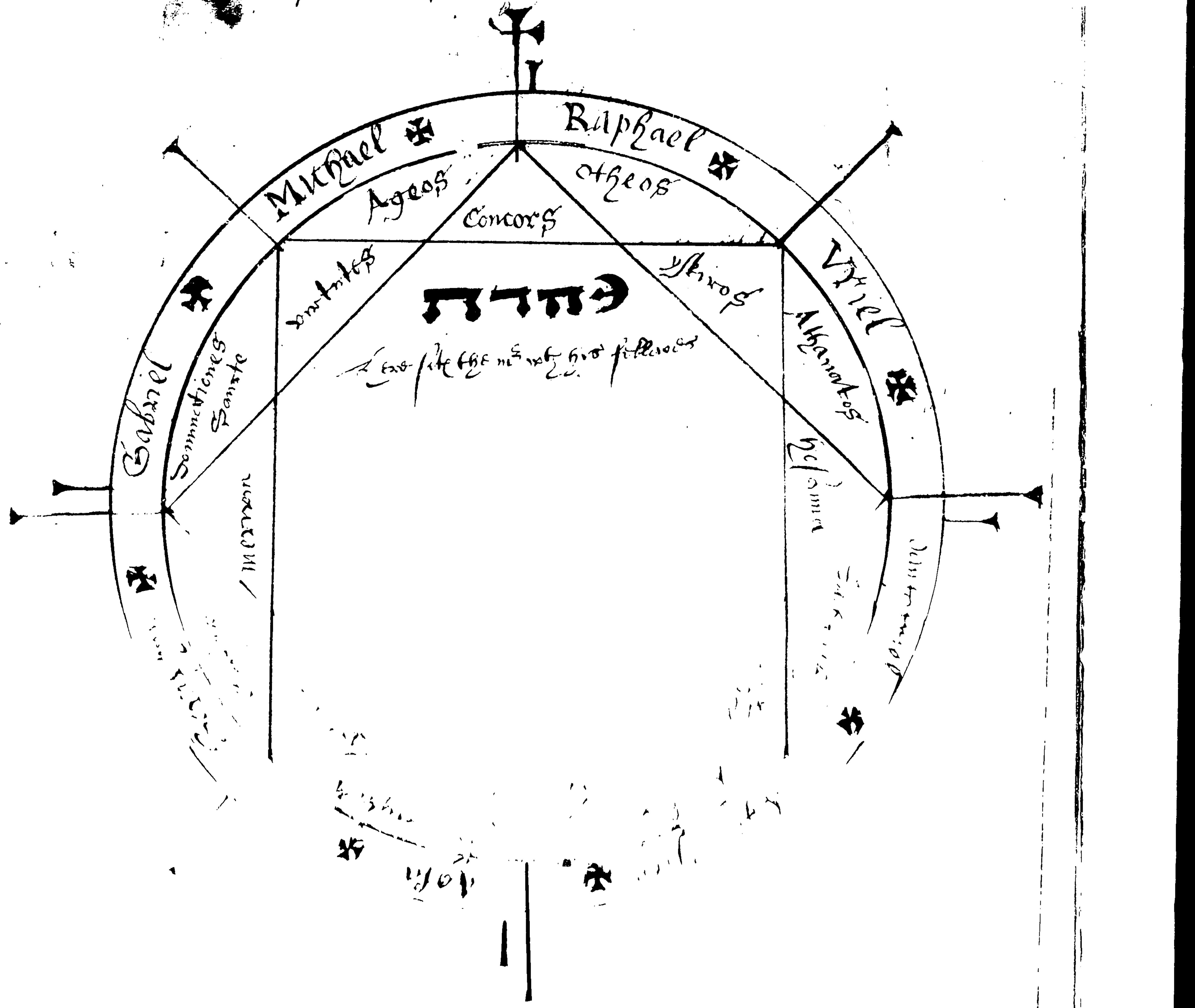

the strokes of [illegible]
his casting out of devills [illegible]
by his precious blood that came out of [illegible]
and also all of his bodye, And by all [illegible]
And by all the holy Angells & Archangels [illegible]
& [illegible], and [illegible] commaund you
& worshipe with his greatest of all, and by the [illegible]
[illegible] which is to say name [illegible]
devill spirits & terrible spirits that you by me & by whom
you appeare unto me and truely answere to what I shall
shall aske of you, and obey me in all things by the v[illegible]
of our lord and saviour Jesus Christ who liveth & reigneth
world without end Amen
[illegible] appeare if devoutly & charitably
[illegible] and nothing appeare [illegible] be nothing, let them turne
to [illegible] and if they [illegible] the North or South & repeat these
them [illegible] towardes the North [illegible] undoubtedly will appeare
Conjurations till they appeare, who [illegible] bodye & clothes
unlesse you be not [illegible] in [illegible] repeated it [illegible] tymes, & when the [illegible]
before you have repeated it [illegible]
[illegible]

[illegible]

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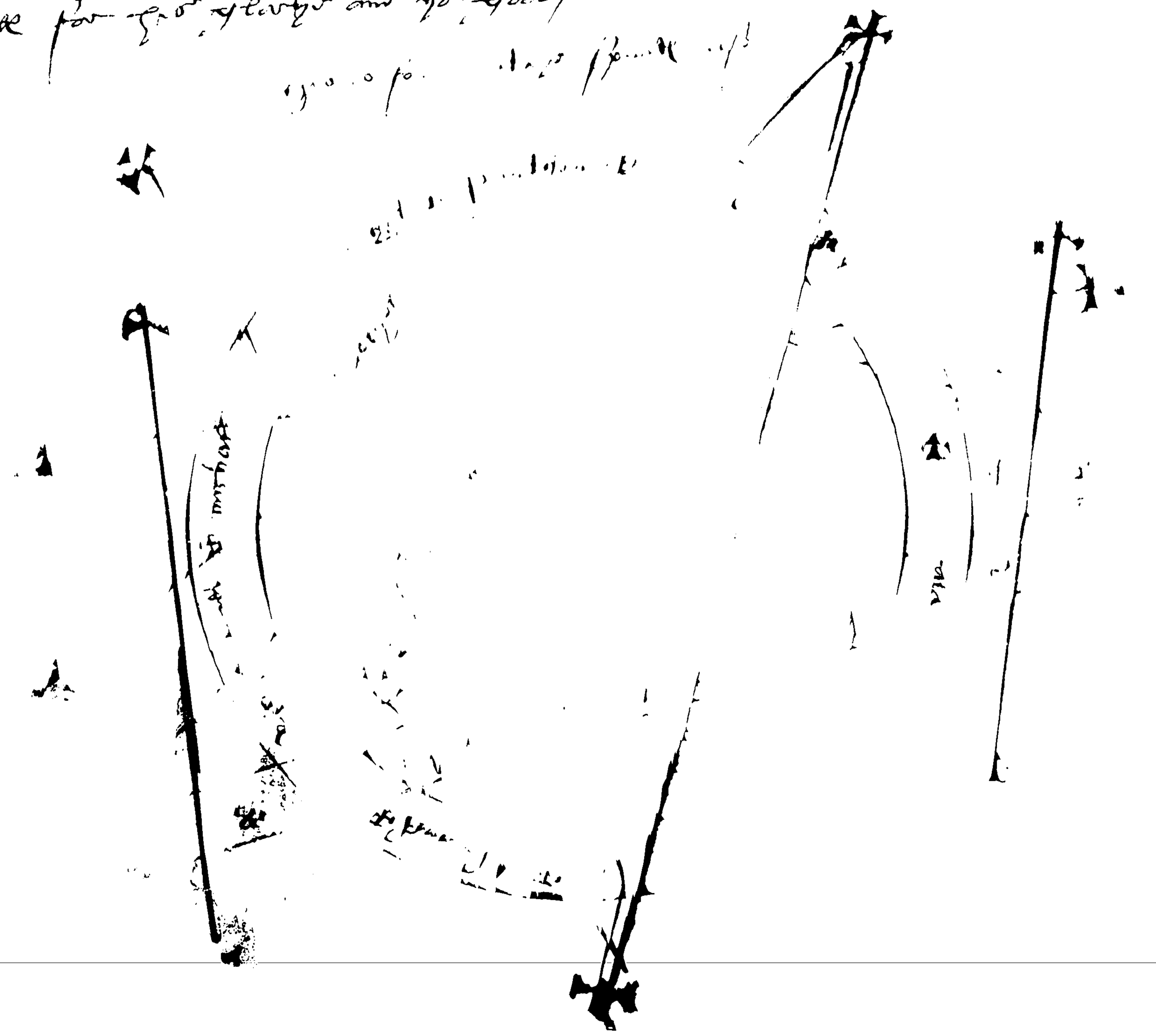
[illegible] then shall you see the
[illegible] his name, who shall have a [illegible] in his
[illegible] hand, and the [illegible] of one [illegible] behind, and [illegible] his
[illegible] name [illegible] as soone as you see who [illegible] will give you
[illegible] to say the conjuration in the first Experiment, that being said,
the Agrippa or naming his name & strongly [illegible]
will Come, to make him speake, then what so ever thou wilt thou shalt
[illegible], but it is hard to make him speake but [illegible] will
shalt commaund him to speake, and commaund him to bring that what thou
[illegible] to [illegible] as you name, but after he have once spoken you
against to [illegible] the conjuration aforesaid, & when you have
shall [illegible] for any thing without the conjuration [illegible] do not forget your place
[illegible] your place he will straight depart, [illegible] and then
but as [illegible] in your conjuration that without stay he come againe, and then
about the tyme you appoynt he will come & you may aske him what you will
[illegible] in the [illegible] but you must make a [illegible] of [illegible]
And after you shall say your Conjuration & [illegible] him [illegible]
he will vanishe away, but you shall not go out of your Circle, but
you must remayne as in the former Experiment & conjuration [illegible]
[illegible] demaund for who [illegible] you the [illegible] and
all for his glory and your good

[illegible]



In the like manner may the [illegible]
and [illegible] of women [illegible]

for frendship in the same of [illegible]

Now followeth the makinge of an oyntment, wherewith [illegible] annoynt thyne eyes and all spirits will appeare unto [illegible] that thou mayst see them whensoever thou please

Firste gather the flower in the same in the monethe of maye like the eye of a serpent, when thou hast [illegible] drie it and make it into powder, then take oppobalsamum or Carpobalsamum or oyle olive if thou canst get no balsamum of the powder one ounce, and of the oyle iiij scruples then take a little of the roote of mandrake in powder [illegible] weyghed in oyle 4 scruples mixed together, then put it in a cleane glasse with a little [illegible] stones, & when the same is in the [illegible] make this Circle following [illegible] and put the glasse with the oyle in the middest [illegible]

[illegible]

[illegible] commaunde and charge my [illegible] may see and beholde, the spirit appearinge [illegible] and that familiarly they may instructe me whatsoever [illegible] and be obedient unto me and performe my commaundement at all tymes by the vertue and power I shall commaund them [illegible] our Lord Jesus Christe [illegible] the holye trinitye [illegible] god world without end Amen.

O holy mary mother of god [illegible] make this oyle worthy Consecration O holy spirite [illegible] blesse [illegible] sanctifye it and make it [illegible] O all ye holy patriarks and prophets, O holy martyrs [illegible] apostles, O blessed [illegible] O all holy Angells blesse and [illegible] and confessors [illegible] that the spirite may be [illegible] or any other creature, and that [illegible] without any feare terror or damage of me [illegible] by Jesus Christ our Lord Amen. [illegible] visibly I may see them [illegible]

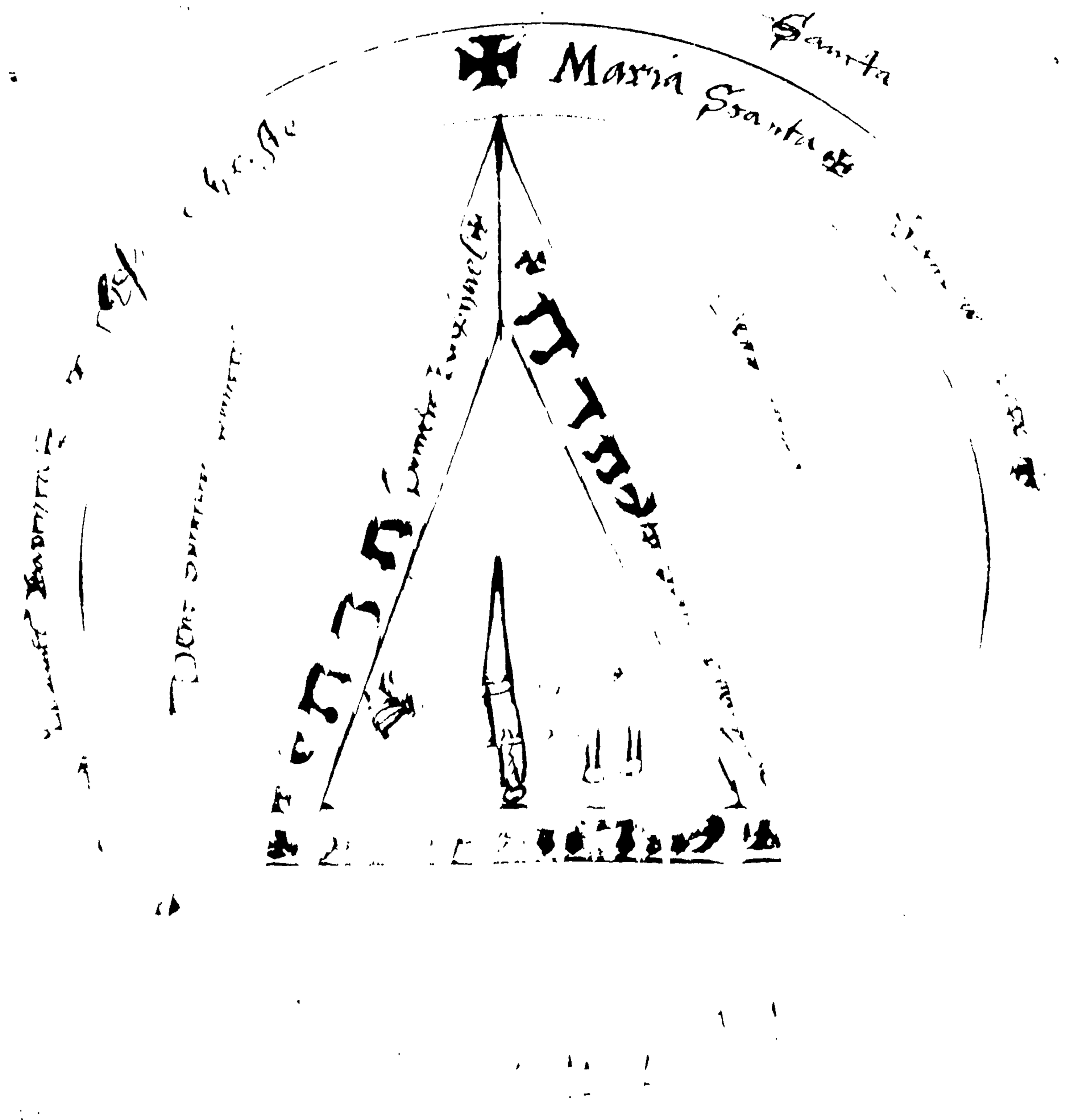
[illegible] put the Candles [illegible] in middest of the Circle [illegible] in the name of [illegible] but take hede that [illegible] the name of god [illegible]

[illegible]

[illegible] he will [illegible] the [illegible]
[illegible] the Cherubim & you [illegible]
[illegible] in the Earth and [illegible]

Let the Spirit say this Conjuration

I conjure thee thou Spirit [illegible], by virtue of these
[illegible] of these names written in this Circle & [illegible]
[illegible] & invisible things in heaven and in earth & in [illegible]
[illegible] & by the fearful day of Judgment, And I conjure and [illegible]
[illegible] by the precious blood of Jesus Christ that thou be to me
[illegible] by the [illegible] blood [illegible] that thou do not [illegible] any [illegible]
and [illegible] at command, & that thou do not [illegible], but quickly without fraud or
[illegible], or hurt or harm me, but [illegible] that thou may be but [illegible]
[illegible] come unto me [illegible] that thou may be but [illegible]
[illegible] between you and me, and that [illegible] you answered and [illegible]
[illegible] you and me, and that [illegible] great and infallible name
[illegible] which I will ask, by that great and [illegible]
[illegible] that is in [illegible] and [illegible] the Father & the Holy
[illegible] Jesus Christ which [illegible]
[illegible] world without end amen



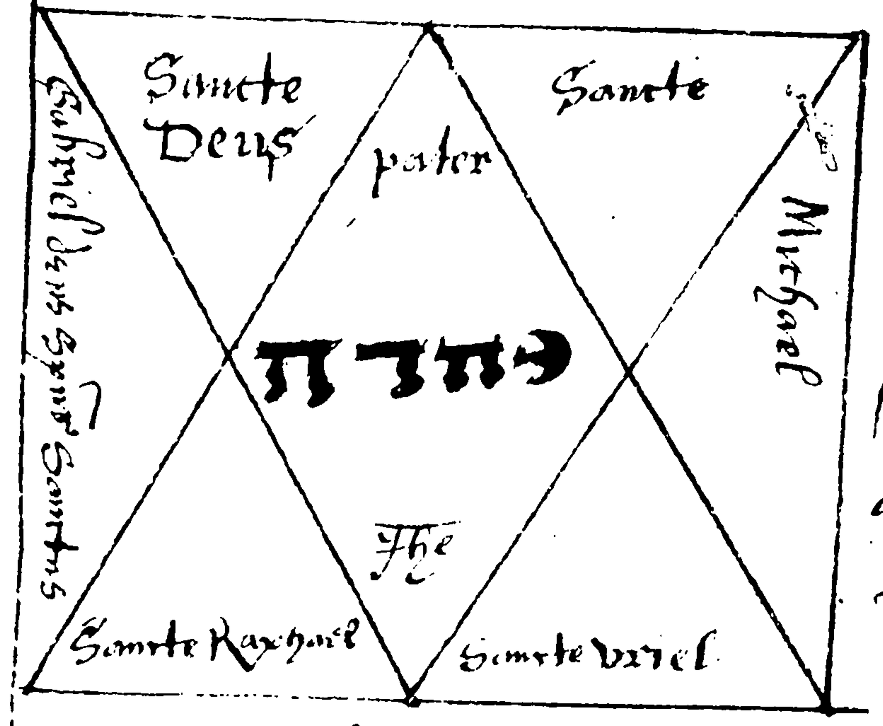
[illegible]

[illegible] serve you at all times, And to carry
[illegible] England [illegible] or Jerusalem or Alexandria [illegible] 190
[illegible] without any fraud deceit or delay

[illegible] in all things, then make this Circle in your chamber [illegible]
[illegible] in the [illegible] of [illegible], then enter your Circle with
[illegible] Instruments and Candles, & turn you towards the west
[illegible] And begin this Conjuration

I conjure you Spirits & devils in the west, and you the principal Spirit
of the west, I [illegible] and Command you by the [illegible] power of
God the Father the Son and the Holy Ghost, by the [illegible]
and integrity of the glorious virgin Mary, mother of our Lord
Jesus Christ & by the humility [illegible] & [illegible], and by
all the pains, & by the death [illegible] of our Lord God & Jesus Christ
by the rending of the Temple in his death, by the darkening
of the [illegible] at his passion, by all the names of God known and
unknown, & by this name infallible & [illegible] [illegible]
name is the great and holy name Tetragrammaton, that is [illegible]
[illegible] & by the fearful day of Judgment, that
[illegible]

This must be ma[de] ... of a Batt



I coniure thee spirite by the ... which ... come hither, and by that ... is god Tetragramaton that ... true unto them in these my ... and helpes, by the vertue of ... I charge and commaunde thee ... wheresoever thou art I call thee without any fraude guile or deceit and without any error harme or temptacion, and that thou shewe me by the way any fearfull or terrible doinge but peaceably quietly and gentlely that ... appere ... (to) name your place without any fraude spiritually or bodely. I doe charge thee by all the powers of heaven, and by the infinit power and Clemencye of god & by the vertue of this name Tetragramaton that thou come ... commaundement ...

162

... above ...

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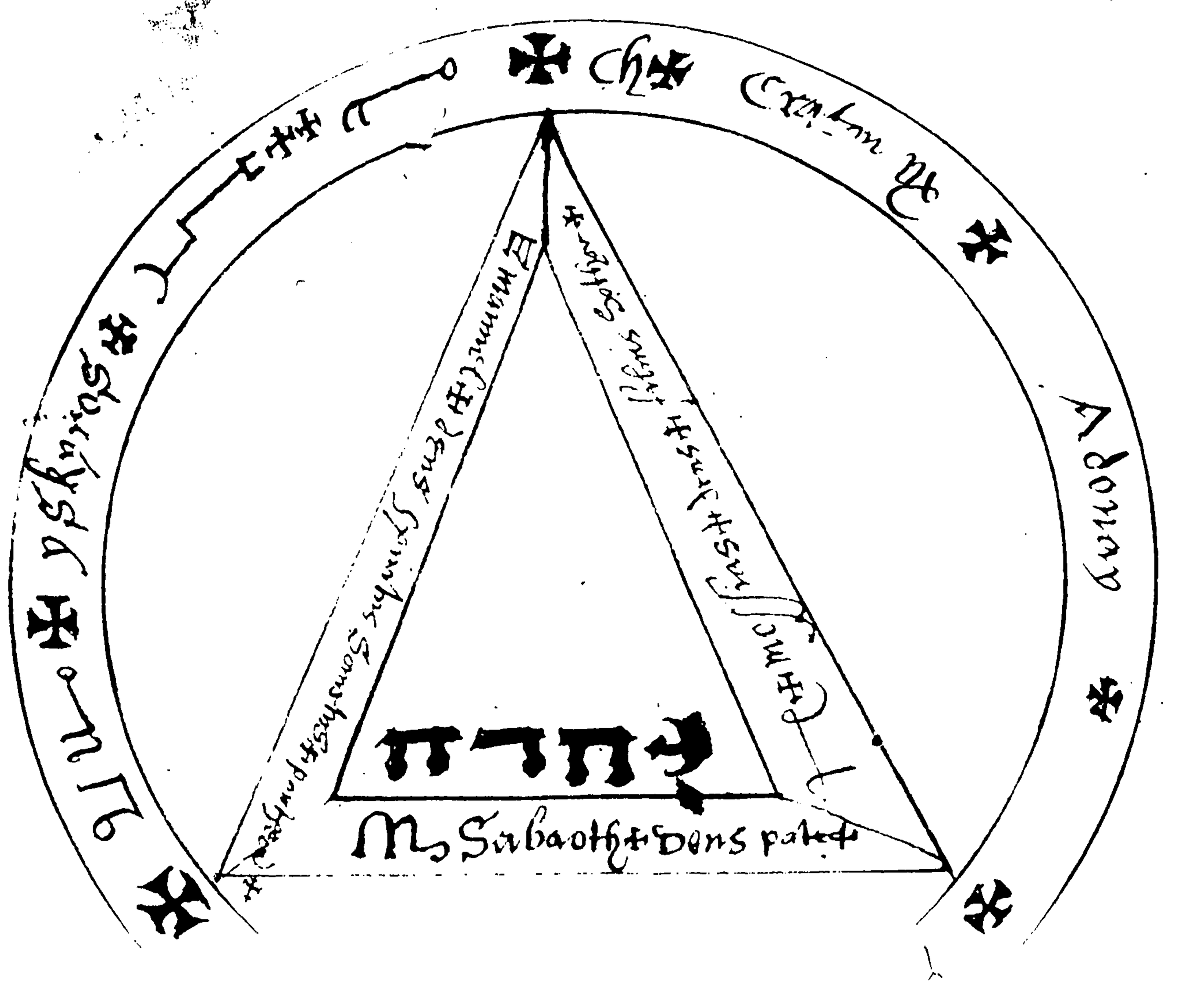
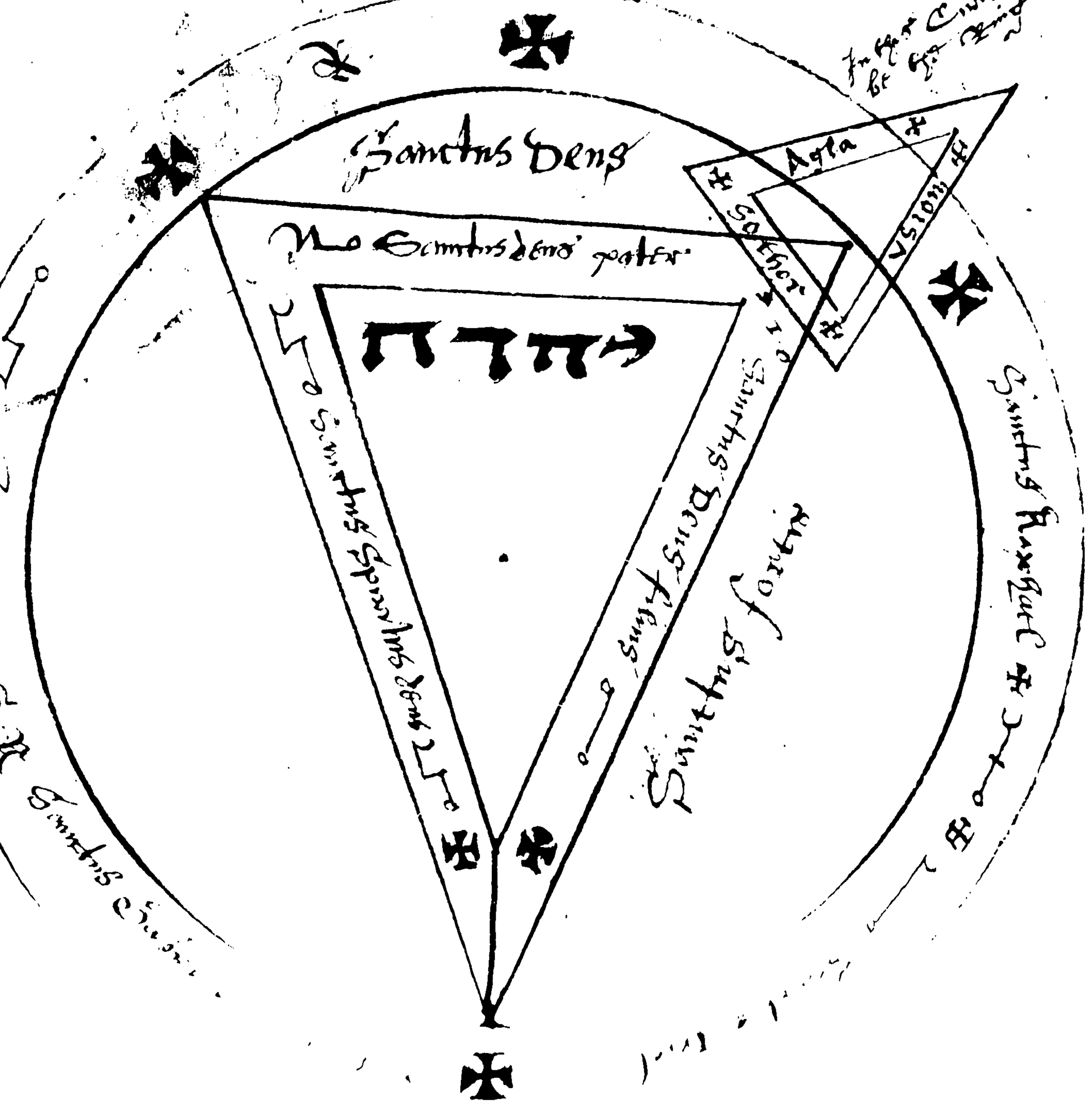


To knowe a trewe Sperite

Now for the knowlidge of a good & true Spirite [illegible]
Consecrate Instrument and Candles in the first d[illegible]
in the houre of Iubiter or Venus being [illegible]
Circle, and on [illegible] in the middest of the
with your fellowe if you will holding the swarde in the ha[nd]
directly against the Spirit of the East, by ye coniuracion
first you shall begyn. After once sayinge the Coniuracion, turning
you towardes the west, after to the Southe & last towardes
the Northe, Calling the Spirite out of all the Regions, that
~~will [illegible]~~ after some tymes saying ye coniuracion
you shall call the Spirite in [illegible] saying first I command
[illegible] Spirite of the East [illegible] I commaunde you Spirite of the
west, [illegible] in quarters, & so repeat ye coniuracion till
the [illegible] Spirite appeare, then to knowe very
[illegible] then by ye coniuracion
[illegible] Angels
and all true Spirits will doe [illegible] and Characters of the planets
[illegible] name of God
[illegible]



[illegible]

And by all the names aforesaid, and by
by the passion humiliation, and Calvary [illegible]
by the spirit and [illegible] and of God
was in the [illegible] head of moses [illegible]
constraine in my Ring wonderfully [illegible]
that you come Alastiel to sight and [illegible]
shape, not of the [illegible] or [illegible] but
excellent knowledge, [illegible] and [illegible]
the terme of my naturall life, faithfully [illegible]
obedient and [illegible] not subtilly [illegible]
[illegible] and [illegible] in all questions
but faithfully [illegible] by the [illegible] vertues of
[illegible] as this ring shall last [illegible]
[illegible] that [illegible] and [illegible]
he shall [illegible] to depart and
[illegible] that [illegible] and [illegible], by
the [illegible] and all [illegible] aforesaid, by him
[illegible] that shall come to judge the quick and the dead
and the world by fire. Amen

[illegible] put it out of the Circle and
[illegible]

[illegible]
[illegible] or any dissimulacion that
at [illegible] the Ring [illegible] and [illegible]
then answer me truly to all questions that [illegible]
that shall come to Judge the quick and the
dead and the world by fire Amen Amen 164

For [illegible], to cause a spirit come unto
thee in [illegible], and to [illegible] the what
thou shalt [illegible]

First [illegible] Circle [illegible] and all [illegible]
[illegible] the [illegible] of the moone, the
[illegible] first the [illegible] the first day of the moone
[illegible] in the [illegible] and the first day of the moone
[illegible] which [illegible] shall [illegible]
[illegible] and [illegible] in the [illegible] at
[illegible] for a man or a woman
[illegible]

[illegible] Almighty and everlasting god, the
[illegible] the kinges and lordes of all
and [illegible] we most humbly beseech thee [illegible]
holy name, [illegible] commaund [illegible]
Raphaelem, and Urielem, [illegible]
in this my worke, that [illegible]
name the [illegible]) that he come and appear
[illegible] and quickly he confesse the truth of
such thinges as I shall aske of him, by and through our
Lord Jesus Christ thy sonne our only saviour & redeemer
who with thee and the holy ghost lives one god liveth
and reigneth world without end Amen,

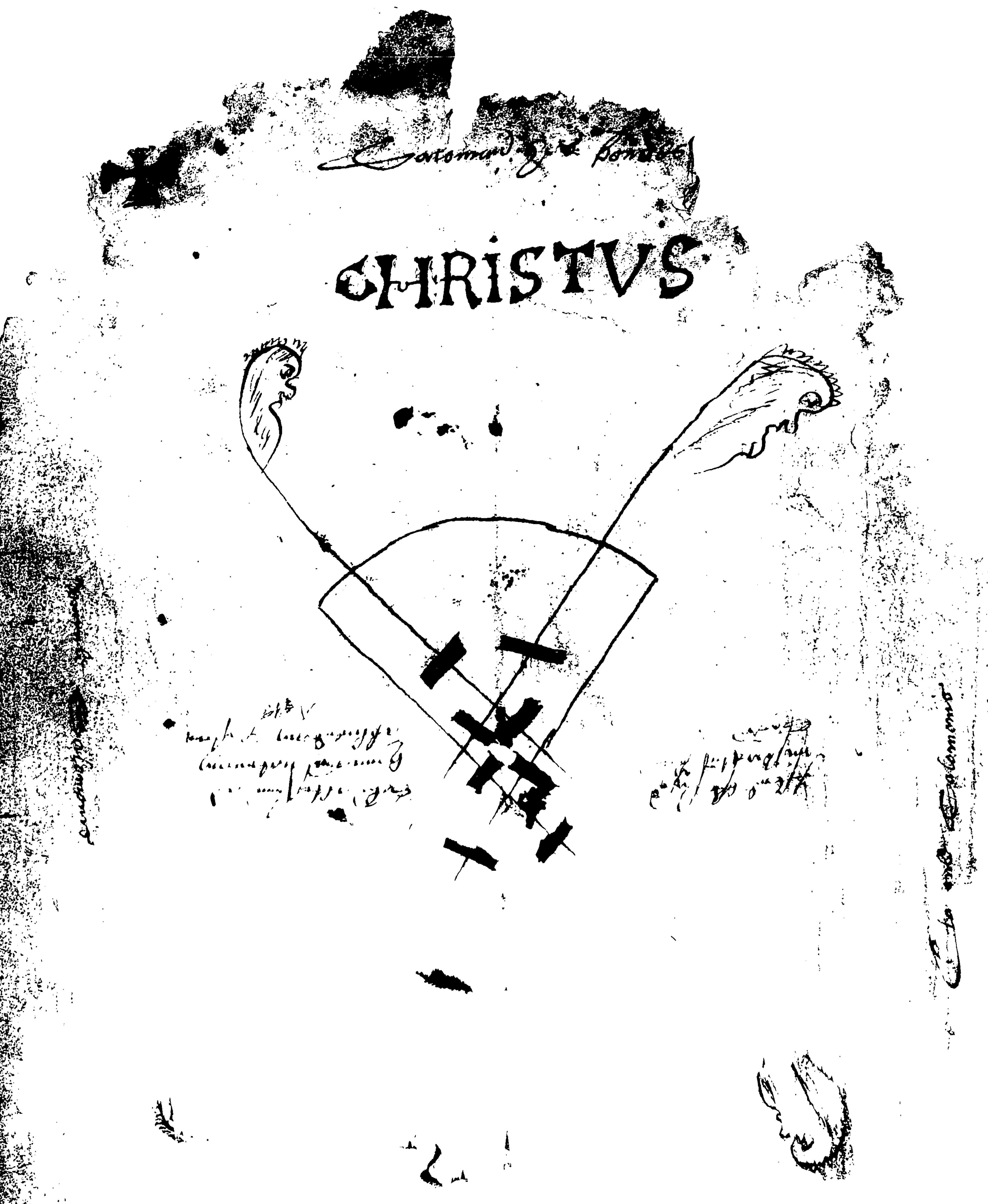
Then hold the image against the face of [illegible]
but take heede in any case that [illegible] not, for
the [illegible] [illegible] [illegible], therefore take
[illegible] [illegible] not, and kepe it [illegible] in a [illegible]
[illegible] consecrated with [illegible] image, as in the
[illegible] Then take the image against
[illegible] towardes the [illegible] an hundred
[illegible]
[illegible]

[illegible] and
[illegible] the image in the face, by the [illegible]
[illegible] unto me, & quickly confesse the truth
[illegible] written first upon the head of the image, [illegible]
the forehead, [illegible] upon the brest [illegible] on the [illegible]
[illegible] on the back towardes the heart, and [illegible]
[illegible], & [illegible] until he come, and
[illegible] come within nyne dayes if he be in England
And kepe the image fast in a chest in [illegible]
for what [illegible] happeneth to the image the same will 200
[illegible] to him, of whom thou dost worke [illegible]
[illegible] and praise god for all with harte [illegible]
thankfull & then shall you have what you demaund
to whom be praise and honor for ever and ever Amen,

[illegible] approved experimente
[illegible]
[illegible]
[illegible]

[illegible] Bringe [illegible]
and hence [illegible]
& listneth for yor [illegible]
& yor hart to heaven

O most excellent [illegible], [illegible] not from
[illegible] O most mightie maker, despise not
worke, O most prudent Redeemer, suffer
to perish the price of thy redemption. O
most stable, holy and heavenly host, & [illegible]
[illegible] and keper, thy chosen and
excellent place, the which then sanctifiedst &
dedicatedst to thee in the Sacrament of Baptism.
O Lord Jesus Christ wound my hart with
with thy most holy wounds, moisten my mynde
with thy most precious blood, that wheresoever
I turne I may behold alone thee
[illegible] it may [illegible]
[illegible]



Heptarchia Mystica, in Creatione ... stabilita [illegible] Divinis.

Cap. 1.

Of the title and severall contents of this booke, Some needfull [illegible]

Beholde ... wavering ... for we are gods creatures, ... have Raygned, do raygne, and shall raygne for ever. All our Mysteries shalbe knowen unto you ... Behold these things and their mysteries shalbe knowen unto you, regarding the Secrets of him that raygneth for ever. [The Voyce of a Multitude answered saying, Whose name is great for ever.] Open your eyes, and ... shall see from the highest to the lowest. The peace of God be uppon you.

Iterate ... repetimus opera Dei ... [Libri primi solius loquebatur ...] Verum ... [Very many came uppon the ... and sayd] Peraturus ...

This worke shall have relation to time present, and present use, to Mysteries ... And finally, to a purpose and intent ... the Mercy and Name of God, shall ... appeare; with the Apparition of his wonders and mervayles yet unheard of ...

Note At Uriel and Michael at the beginning of this Art, were present and ... Carmara ... so at the Conclusion ... Raphael with them: and Michael concluded the booke, with these words: Mercifull is our God, and glorious is his Name: which chuseth his Creatures, according to his own secret Judgment and good pleasure. — This Arte is the first part of a threefold Arte joyning ... with the ... World, the government ... into ... [illegible]

Marginalia: ... Note 16. ... Carmara ... Note 17. ... Hagonel ... Carmara Note 19. ... Michael Note 14.

Of John Dee his principall [illegible] interest, to [illegible] the Doctrine [illegible] Heptarchicall.

[illegible]

Feb 15 — The Mysteries of God [illegible] a tyme, [illegible] for that tyme [illegible]

Michael — [illegible]

Fesonel, Feb. 16. — Thou shalt work in [illegible] — [illegible] augmented on

[illegible] — There are [illegible] so [illegible]

[illegible] the weapons [illegible] continually [illegible]

[illegible]

[illegible] an [illegible] glory to God.

3. [illegible] power [illegible] from God. [illegible]

[illegible] shall be [illegible] But

[illegible] God [illegible] will [illegible] upon the [illegible] asked on the [illegible]

[illegible] name of God. [illegible]

[illegible] Behold [illegible]

[illegible] past present, or [illegible] Gold [illegible] condition [illegible] or [illegible] Nature, [illegible] Nature [illegible]

[illegible] the King [illegible] appointed [illegible] the forme of the [illegible] name. [illegible] gold, [illegible]

[illegible] art provided, [illegible] for what [illegible] in what tyme. [illegible] God [illegible] that [illegible] [illegible] shalldwell [illegible] None shall enter into the knowledg [illegible] but the worker [illegible]

[illegible] And [illegible] God [illegible] will forget [illegible]

[illegible] At length [illegible]

[illegible] prince and [illegible] accursed [illegible]

[illegible]

The Garment must have the names of the five Angels written in the midst [illegible] Twelve [illegible] upon the other side, in a Circle [illegible] in the midst [illegible] [illegible] Thost [illegible] at all tymes [illegible] presently [illegible]
throughe the [illegible]

[illegible] shall [illegible]. Tary and you shall [illegible]. [illegible] and you
[illegible] shall see: But waters and the [illegible] fully opened. One [illegible]
shall see: [illegible] of the dost [illegible] perfect [illegible]
of Sowen Thou hast byn my travell [illegible] more perf[illegible]

All those before spoken of, are subiect to [illegible]
Of [illegible], in my tyme, [illegible]
[illegible]
[illegible] one [illegible] shall [illegible] and [illegible]
[illegible] in my [illegible] — [illegible]
One thing [illegible] [illegible] [illegible] in [illegible]
[illegible] place [illegible] and [illegible]
haste byn.

[illegible] you [illegible]
[illegible] at [illegible] in my work: and [illegible]
[illegible] my glory. [illegible] shall be made [illegible]
[illegible] For [illegible] I have
[illegible] Writing [illegible] my [illegible]
Chosen [illegible] to be [illegible]
[illegible]

Raphael Ao. 1583 Martij 23.

Raphael Martij 26. 1583.

April — Ao. 1583 Aprilis 23.

[illegible]

King Carmara folio [illegible]

The Characters of the Kings are in the Globe: and in the Heptagonon.

[illegible] sonnes of men, and their sonnes are subiect unto my commaund
[illegible] a Mystery, I have spoken of [illegible] strength. They are
my Servants. By them shalt thou work marvayles. My time
[illegible] come. The Operation of the Earth is subiect to my power.
And I am the first of the Twelve. My Seale is called Bagenol. [illegible]
[illegible]

[illegible] Carmara will [illegible] name, [illegible] the rest of my Minist[illegible]
are [illegible] to passe. Those that are here are Witches
1 Enchanters, [illegible], Blasphemers and finally all they that use Nature
with Abuse and deliver her secrets [illegible] for game.
[illegible] Assembly [illegible] those [illegible] of the
2 [illegible] [illegible] will augment
and [illegible] angle [illegible]
The third [illegible] last of [illegible] Mystery, and [illegible]
3 [illegible] [illegible] [illegible]
[illegible] letters [illegible] ibi non
[illegible] [illegible]
[illegible] for thy understanding [illegible] letters of the letters
[illegible] names [illegible]
[illegible] world [illegible]
[illegible] All [illegible] in [illegible] they [illegible]
[illegible] forme, [illegible] except the middest of my selfe,
[illegible] to the [illegible]
[illegible] you shall [illegible] you shall
[illegible] names [illegible] you shall [illegible]

Hagonel Novemb. 16 Ao 1582.

Prince Hagonel. [illegible]

[illegible] Carmara [illegible] but the [illegible] prescribed under [illegible]

[illegible]

The 4 [illegible] of the Table must [illegible] 4 [illegible] of [illegible] wood [illegible]
[illegible] may stand: [illegible] of [illegible], The [illegible] may [illegible] kept [illegible]
One Month [illegible]

The [illegible] of divers [illegible] [illegible] that [illegible]
[illegible] glory [illegible]

1583 May 5. [illegible] 1582

Δ — [illegible] Charactes or Images [illegible] [illegible] my name [illegible] And [illegible]
[illegible] [illegible]
[illegible] my name [illegible] Δ [illegible]
[illegible] Δ — [illegible]
[illegible] armes [illegible]

Uriel. 1583 May 5.

Δ — [illegible]
[illegible]
Uriel — [illegible] [illegible] [illegible] names [illegible]
[illegible] — Uriel [illegible]
Δ [illegible]
[illegible]

Δ — The [illegible] glob [illegible]
[illegible]
Uriel — [illegible]
[illegible]

[illegible] Table.

[illegible] 28 [illegible] 83

[illegible] [illegible]

8

[illegible] Kings and Princes
[illegible] shall you perceyve that the Glory of this Table
the Glory of [illegible] All [illegible] appeare [illegible]
[illegible] in [illegible]

[illegible] beginning of all things, but not after our [illegible]: Nor [illegible]
One [illegible] Three [illegible]
[illegible] name

The One in respect of Dignification
The second in respect of Constitution
The Third in respect of [illegible] and determined [illegible]

Δ (Sir) [illegible] your [illegible] Characte. —
Δ At one [illegible] Spirituall Creature
([illegible] Uriel) — [illegible]
[illegible] [illegible]

[illegible] 12 [illegible] is in [illegible] applicable
1 [illegible] (Syr) but
[illegible] centrally [illegible]
[illegible] number of 3 and 4 : [illegible] shall be equall [illegible]
[illegible] [illegible]
[illegible] ([illegible] shall be [illegible]) is [illegible] : [illegible]
[illegible] [illegible]
[illegible] — [illegible] Conclusion you [illegible]

2. [illegible] — [illegible] in [illegible] 12 [illegible] And [illegible]
[illegible] Table: Squared
[illegible] to every King and
[illegible] order.

[illegible]
[illegible]

[illegible] called on the name [illegible] Semiel [illegible]
[illegible]
Michael sayed: To him [illegible] Michael [illegible]
Michael said, Semiel (sayeng) [illegible] O God,
[illegible]
[illegible] Semiel [illegible]
[illegible] Table!
Sem — [illegible] bod [illegible]
Mich — [illegible] Beside [illegible] table: [illegible]
Sem — [illegible]

[illegible]

A Michael [illegible]

[illegible]

Out [illegible]

King
CARMARA

Caput 4.

Some Notes of peculier formes, ~~wherein the Kings~~ [illegible] Princes, and Ministers [illegible] appeared.

Carmara [illegible] with a Triple Crown of Gold on his hed.
At his first comming [illegible] afterward [illegible] place to [illegible] Heptarchicall [illegible].

[illegible] to [illegible] still in his hand [illegible] strange letters [illegible] distinctions [illegible] ~~black~~, or blak, and the third [illegible].

H.

At the first, [illegible] Covenant [illegible] all the worke [illegible] to [illegible] qua tibi [illegible] erit. [illegible] Est in mundo, et [illegible] cum illo altero Mundo. [illegible]

Note the callour. The forme of the [illegible] was a Globe Transparent [illegible] appeare [illegible] [illegible]

[illegible] only nam[illegible] Semei [illegible]
one comm[illegible] [illegible]
Mos[illegible] sayed: [illegible]
[illegible] Semei [illegible] God
[illegible]
~~[illegible]~~ [illegible] Semei[illegible] [illegible]
on [illegible]
[illegible] Table[illegible]
[illegible]
[illegible] Be[illegible] [illegible] table[illegible]
[illegible]

[illegible]

Caput 4.

Some Notes of peculier forms, ~~wherein the Kings~~ [illegible] appeareth.

[illegible] was a Triple Co[illegible] [illegible]
At [illegible] first [illegible]
afterward [illegible]
by [illegible]
[illegible]
[illegible]
[illegible] or blak,
and [illegible]

At the first [illegible]
[illegible]
[illegible]
qua [illegible] erit [illegible] Maiesties
[illegible]
Note the cullour. [illegible] former [illegible]
[illegible]

Princeps — Bralges

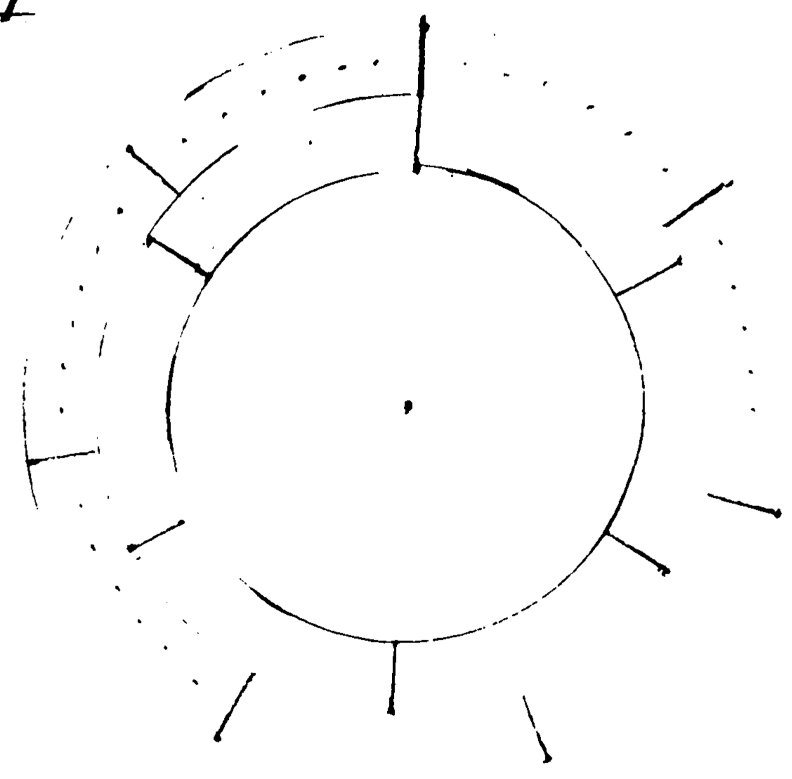
Sapientia ædificauit sibi Domum: excidit Columnas Septem. Prouerb. 9.

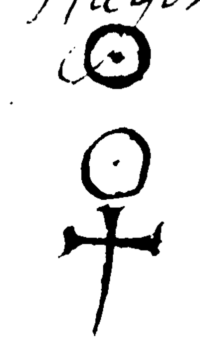
Die Lunæ.

200

Rex CARMARA

	E					
O	F	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



Hagonel  Princeps

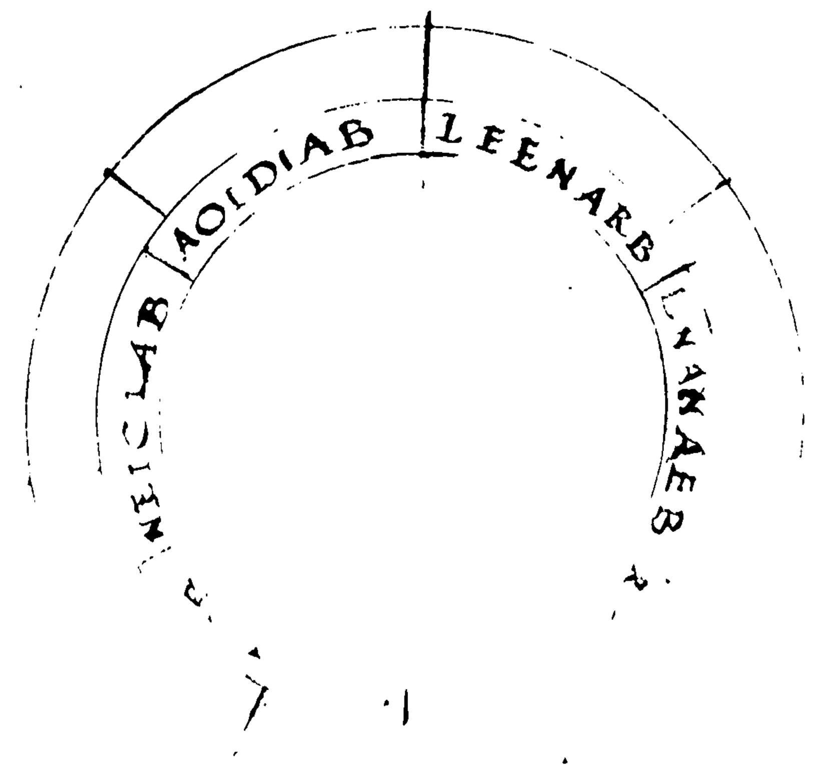
[illegible] only in square

Die Dominica.

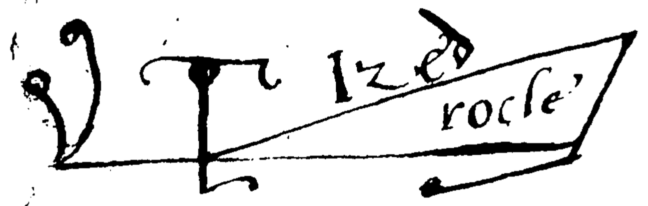
BOBOGEL Rex

Bornogo Princeps

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
I	E	A	O	K	I	B
[illegible]	E	I	[illegible]	I	A	B
[illegible]	[illegible]	I	[illegible]	I	A	B



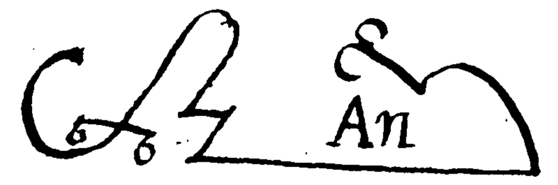
LYLEPOR Rex



BUTMONO Princeps

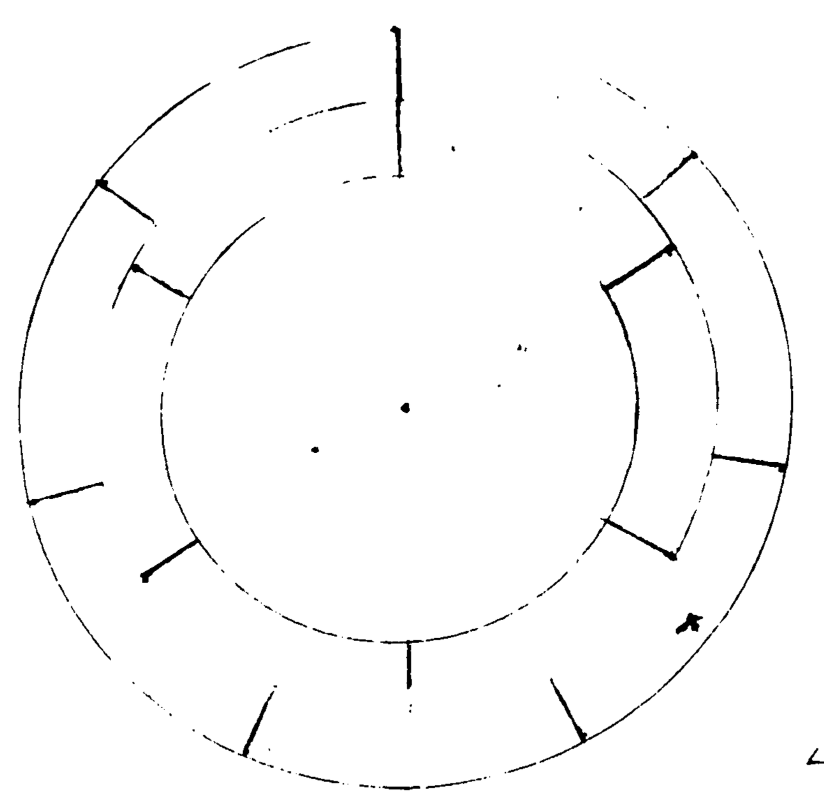
fol. 3. b.
Behold this is my Seale. The All spirits inhabiting within the earth (where their habitation is of force and of will) are subiect to the power hereof. With this you shall gouern [illegible], [illegible] you shall [illegible]: with this [illegible] name [illegible] [illegible] you shall [illegible] the [illegible].

BNASPOL. Rex.



BLISDON. Princeps

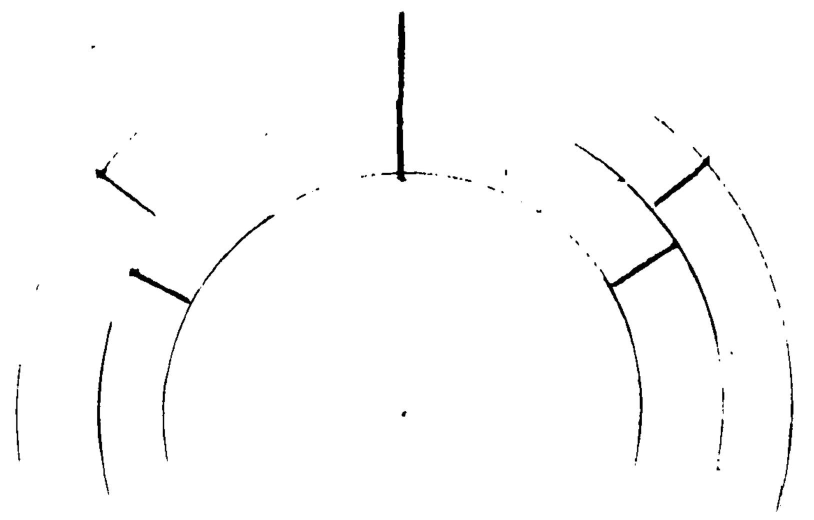
Die Jovis



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

Scribed euery in square.

Die Mercurij

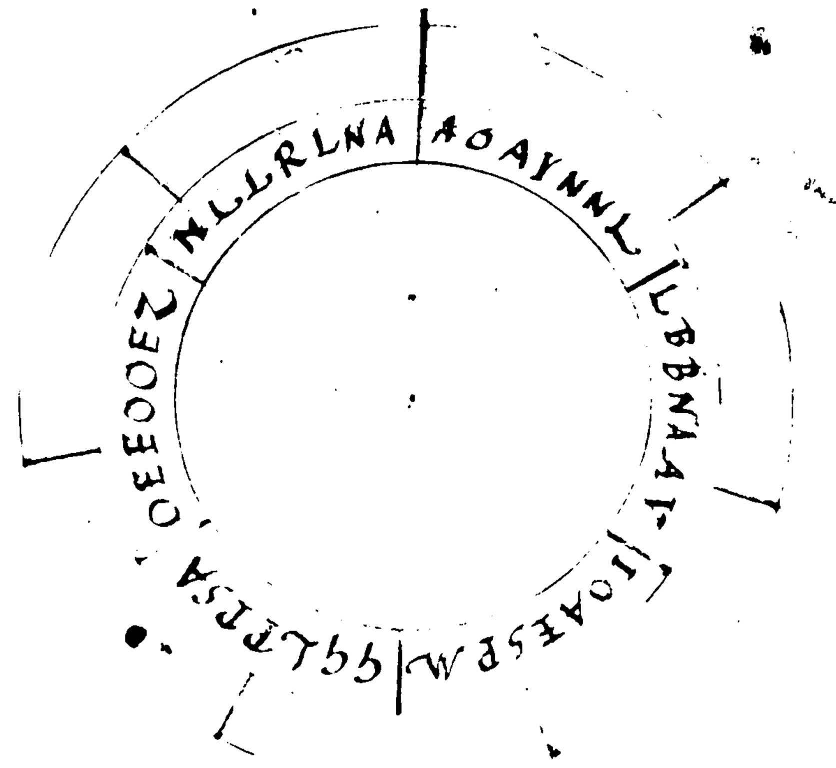


B	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	B

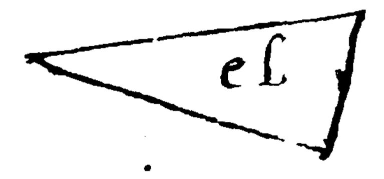
Die Veneris

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Scribed euery in Circle.



BALIGON. Rex
[illegible] CARMARA:
[illegible] MAR MARA:



BAGENOL. P.

Potestas Carmara, Marmara, — Rex — CARMAR
sine ipsum Baligon regnat
in [illegible]

fol. 4. fol. 2

Filij filiorum
El E.
An.
Ave.
Lib.
Rocle.
Hagon.
Ilem.

Princeps
Hagonel

(e) [illegible]el — The distributing, giving, and bestowing of Wisdome and Science: the teaching of true Philosophie, true understanding of all learning, grounded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylous, availeable; and necessarie, to the sad advancing of the Glory of our GOD, our Creator. Therfore, I the Name &c.
Gloria Patri &c.

[illegible]or[illegible] day.

Prince Bornogo — The Altering of the corruption of Nature, into perfection. The knowledge of Metalls. and generally the Primaly Ministring to the [illegible] Noble and [illegible] [illegible] Bobogel [illegible] [illegible] of the [illegible] of Wisdome [illegible]

[illegible]

[illegible]nday,

~~210~~ in this [illegible] small Doctrine

Rex Carmara — This foresayd [illegible] blessed Uriel: having the golden rod of government [illegible] the [illegible] [illegible] ~~[illegible]~~ [illegible] appeared first [illegible] purple Gowne in a long purple robe [illegible] sayd to me at [illegible] I minister the strength of God unto thee. [illegible] [illegible] [illegible] Mysteries of God, and of his great mercyes [illegible] Thou shalt be glutted [illegible] filled: yea thou shalt [illegible] and be puffed up with the perfect knowledge of Gods Mysteries [illegible] And [illegible] [illegible] Art is to the [illegible] understanding of all Science [illegible] are [illegible] present or yet to come. And immediatly [illegible] to me: Kings there are, in Nature: [illegible] Nature, [illegible] above Nature. Thou art Dismissed. And [illegible] concerning the [illegible] of [illegible] [illegible] is but the first step. [illegible] Heytser shall [illegible] practise [illegible] ~~Therfore~~ [illegible] &c.

Die Lunæ [illegible] Monday

And sayd [illegible] generally of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Whatsoever thou shalt speak, do, or work, shalbe profitable and acceptable:
~~[illegible]~~
And the Ende shall be good.

Prince Hagonel

[illegible] Commaundement the sonnes of men are [illegible] [illegible] [illegible]

[illegible]

Rex Blumaza

Habioro — Who canst distribute and bestow at pleasure [illegible] 178

24 — can be brought [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] perfectly as a [illegible] [illegible] [illegible] [illegible]

[illegible] ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] stone

The shew stone — and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], and

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]

[illegible] common possession [illegible] — [illegible] ~~[illegible]~~ in a few minutes of time brought

[illegible] — [illegible] [illegible] [illegible] ~~[illegible] [illegible]~~, ~~[illegible]~~

Friday. — ~~[illegible]~~ [illegible] [illegible] [illegible] [illegible] [illegible]

me. [illegible] shall [illegible] [illegible] [illegible], [illegible] [illegible]

[illegible] with all Creatures of the world. [illegible]

[illegible] in vertue shall [illegible] [illegible] [illegible]

[illegible] of the [illegible] [illegible] the [illegible] —

[illegible] [illegible] [illegible] ~~[illegible]~~, [illegible] [illegible] [illegible], [illegible]

[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] And all [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Rex Bnapsen, [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] by

[illegible]

Rex Blumaza

Habioro

24

The shew stone

[illegible] the uttermost part of [illegible] Romay possession [illegible]

Fryday.

Who can distribute and bestow at pleasure [illegible]
can be wrought in any wall [illegible] [illegible]
of the wise perfectly as a mystery hidden within the [illegible]
This ~~[illegible]~~ did it [illegible] of this stone
and [illegible] [illegible] [illegible] [illegible],
also did it [illegible] to the taker of it [illegible],
mysteries [illegible] in a few minutes of time brought
[illegible] ~~[illegible]~~
~~[illegible]~~ These did [illegible]
me. Thou shalt practise with it, with a mass
[illegible] with all Creatures of the World. Whose
[illegible] in vertue shall [illegible] worke [illegible]
Kingdome of the earth [illegible] the [illegible]
[illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. And all [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Majesty [illegible]

Rex Bnapsen, [illegible]

x

II. — Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels of the waters: whose royall person with thy Noble prince Befafes and his 42 Ministers, the Thrise Crowned King Carmara had me use to the glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie. Therfore &c.

Tuesday

Princeps Befafes — Who art Prince of the Seas: thy powr is upon the waters: thow drownedst Pharao: and hast destroyed the wicked: thy name was knowen to Moyses, thow livedst in Israel: who hast measured the waters: Who wast with King Salamon, and also long after that with Scotus but not knowen to him by thy true name for he called thee Mares. And since thow wast with none. Except thow instructedst me the true way of God from the prince of the wicked and wast with me in extremity: thow wast with me ... who of the Egyptians hast been called Obelison ... [illegible]

212

Wensday

To whome the earth with her bowels & secrets whatsoever, are delivered: and hast showed me heretofore: What thow art, therefore I may knowe. Thow art great, but say thow truely dost confess, he in whom thow art, is greater than thow: Therfore In &c.

Princeps Blisdon. — Unto whome the keys of the Mysteries of the earth are delivered: whose 42 ministers are Angels that govern under thee: All which, the mighty King Bnaspol hath me use: and affirmed that they are and shalbe at my commandement: Therfore In &c.

171

Bynepor — Uppon the distribution and particapation of whose exalted most especiall and glorified power respects onely and dependeth the generall state and Condition of all things. Whose Sanctification glory and rendowne, althowgh it had begynning yet can it not, neyther shall have ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him and of him: yet not as partaking or adherent: but distinct in one degree [illegible] he cam thow wast magnified by his comming and art sanctified, world [illegible] out ende.

Thursday

Vita Suprema
Vita Superior
Vita Infima [illegible] sunt
[illegible] ata mam bay

Notwithstanding, thow art not of thy self: Neyther is thy power thyne own. Magnified be [illegible] [illegible] thow art [illegible] And all that [illegible]

[illegible]

213

177

[illegible]

as a man [illegible] proportioned

1 Carmara in a [illegible] purple [illegible] a [illegible] on [illegible]

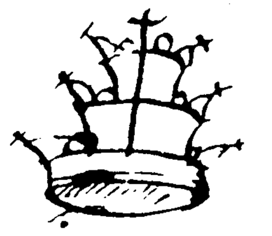
2 Iobenet — [illegible] black velvet coat, and [illegible] velvet [illegible] [illegible] [illegible] cape [illegible] a velvet [illegible], [illegible] a black feather [illegible] [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

4 Bol.

[illegible] all [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Zabalel — [illegible] [illegible] [illegible] [illegible] robe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]



244

The [illegible] first appearing [illegible] [illegible]

148

[illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] robe [illegible] [illegible] [illegible] [illegible]

[illegible] — [illegible] [illegible]

Hagarene — [illegible] — [illegible] [illegible] Bervedi
fol. 14. 6.

Bergomo — 2 — [illegible] a [illegible] [illegible] a [illegible] [illegible]

Brase — [illegible] [illegible] [illegible] [illegible]

fol. 11 — [illegible] [illegible] [illegible] [illegible]

[illegible]

…— The distributing, giving and keeping of Wisdome, and Science: the teaching of True Philosophie, true Understanding, and of all learning grounded upon Wisdome, with the excellencie in Nature, and of many other great Mysteries, marvaylously variable and necessarie to the advancing of the glory of our God and Creator. Therefore in the Name &c. Gloria patri &c.

…— To Alterne of the corruption of Nature into perfection, the Knowledg of Metalls, And generally the Princely Ministring to the right Noble and Mighty King Bobogel in his government of Distributing, giving and keeping of Wisdome, Science, true Philosophie, and True Understanding, and of other very many his peculiar Royall properties Therefore in the Name &c.

Pr. m. &c.

OESNGLE

Ermo' Hispanl. — Those Commanders the [illegible] of Men and theyr [illegible] are subiect and are thy Servants. To whose power the Operations of the [illegible] in [illegible] [illegible] art [illegible] of [illegible]: [illegible] called Barons and this is ☉. At whose Comandement are Kings, Noble men, and Princes of Nature [illegible] Primus el [illegible] Hispanl [illegible] [illegible] [illegible] of [illegible] [illegible] are the [illegible] of [illegible], [illegible] works merveyles amonge the people of the earth, [illegible] [illegible] that [illegible] [illegible] the [illegible] [illegible] worke Mervayles [illegible] [illegible] the Mancipe to the great [illegible] Triple Crowned King [illegible] and Notwithstanding [illegible] prince of [illegible] [illegible] [illegible] [illegible] [illegible] 181

[illegible]

Raphael
A° 1583
Martij 23.

Go, and thow shalt receyve. Tary and you shall receyve. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted. Out of Seven thow hast byn instructed of the better part, most perfitly.

Martij 24 — Every Organ is voyd of quality, unless a Meane be adjected: So is all that thow hast before, more wonderfull, then as yet, profitable: unless thow be directed and led in unto the true Use and Order of the same. &c.

A direction requisite

Martij 26 — I have byn thy Scholemaster, and direct for to the Stern, to rule the reason thereof, with those, which are reach the judgment thereof

All those before spoken of are subiect to thy Call. &c.

Of frendeship, at any tyme thow mayst see them, and know what thow wilt. &c.

Every one, to be short, shall at all tymes and Region [illegible] direction, in any thing [illegible]

[illegible]

[illegible]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	o	G	o
3	B	a	p	n	i	d	o
4	B	é	ſ	g	é	m	é
5	B	l	n	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	ſ	l	é	á	f
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S
10	B	a	ſ	m	é	l	o
11	B	c	r	n	o	l	é
12	B	r	a	n	g	l	o
13	B	r	i	ſ	f	l	i
14	B	n	a	g	o	l	é
15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	i	Z	p	a	m	a
18	B	j	1	n	t	o	m
19	B	r	a	g	1	o	p
20	B	é	r	m	a	l	é
21	B	o	n	é	f	o	n
22	B	Y	N	E	P	o	R
23	B	L	I	S	D	o	N
24	B	a	ſ	c	é	o	r
25	B	é	l	m	a	r	a
26	B	é	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	1	l	g	é	s
29	B	N	A	S	P	o	ſ
30	B	P	[illegible]	R	[illegible]	E	[illegible]
31	B	[illegible]	[illegible]	ſ	[illegible]	l	[illegible]
32	B	[illegible]	n	[illegible]	[illegible]	[illegible]	[illegible]
33	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
34	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	B	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

1	1 d	2 o	3 n	4 p	5 a	6 T	7 d	8 a	9 n	10 V	11 a	12 a
2	13 o	14 l	15 o	16 a	17 g	18 e	19 o	20 o	21 b	22 a	23 u	24 a
3	25 O	26 P	27 a	28 m	29 n	30 o	31 V	32 G	33 m	34 d	35 n	36 m
4	37 a	38 p	39 l	40 s	41 T	42 e	43 d	44 e	45 c	46 a	47 o	48 p
5	49 [illegible]	50 [illegible]	51 m	52 [illegible]	53 c	54 o	55 n	56 A	57 n	58 [illegible]	59 [illegible]	60 x
6	61 [illegible]	62 a	63 r	64 [illegible]	65 [illegible]	66 [illegible]	67 [illegible]	68 [illegible]	69 r	70 l	71 a	72 p
7	73 o	74 l	75 P	76 t	77 e	78 [illegible]	79 a	80 p	81 D	82 o	83 c	84 e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97 R	98 s	99 u	100 a	101 C	102 N	103 r	104 [illegible]	105 l	106 r	107 [illegible]	108 a
10	109 S	110 l	111 o	112 d	113 a	114 e	115 [illegible]	116 n	117 r	118 [illegible]	119 [illegible]	120 m
11	121 l	122 a	123 [illegible]	124 t	125 t	126 l	127 r	128 a	129 l	130 l	131 r	132 e
12	133 l	134 l	135 [illegible]	136 [illegible]	137 m	138 [illegible]	139 n	140 [illegible]	141 [illegible]	142 [illegible]	143 [illegible]	144 p

Dicendo, tribus vicibus, ter, tribus vicibus. Sin=gulis diebus, Donec &c.
Id est 27 vicibus, singulis diebus.

O puyssant and right Noble King, (N,) and by what name els soeuer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, the (N. &c,)
In the Name of the King of Kings, the Lord of Hoasts, the All=mighty GOD, Creator of heauen and earth: and of all things visible and Invisible: COME, now, and appear to my perfect and Sensible eye Judgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and glory of our Almighty GOD, by my Seruice: As much as by thy wisdome, and powre, in thy propre Kingly office, and government, I may be holpen, and enhabled vnto: Amen: COME, ô right Noble King, (N.) I say, COME. Amen.

[Margin: and With thy Prince, Ministers and subiects, 4 —]

Gloria Patri &c

O [illegible]

Sondaye:

King Bobogel

The distributing, giving and bestowing, of Wisdome and Science
The teaching of true Philosophie, true Understanding of all lerning, grownded uppon Wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avayleable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therfore, In the Name &c.~~

And saydst to me in respect of these Mysteries atteyning, Dee, Dee, Dee, At length: But Not to late.

Gloria Patri &c.

Therfore, In the Name, &c.

Prince Bornogo

The altering of the corruption of Nature into perfection [illegible] the knowledge of metalls [illegible] and generally the Princely Ministery [illegible] to [illegible] King Bobogel [illegible] in the government of distributing, giving and bestowing of Wisdome [illegible] true Philosophie, [illegible] [illegible] King [illegible] [illegible] In the Name [illegible]

[illegible] what [illegible] in me shall [illegible]

Mondaye:

King Carmara

Who, in this Heptarchiall Doctrine, at blessed Uriels hand, didst receive the golden rod of government, and measuring: and the Chayre of Dignitie, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlak, I Minister the Etername of God, unto thee. Likewise thou saydst. These Mysteries hath God lastly and of his great mercies graunted unto thee.

Thou shalt be glutted, yea filled, yea thou shalt swell, and be puffed up, with the perfect Knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder Understanding of all Sciences, that are past, present or yet to come.

And immediately didst say to me, Kings there are, in Nature, With Nature, and aboue Nature: Thou art Dignified.

And saidst concerning the Use of these Tables, This is but the first step: Neyther shalt thou practise them in Vayne.

And saydst thus, generally, of Gods mercies and graces, on me decreed and bestowed, What so ever thou shalt speak, do, or work, shalbe profitable, and acceptable: And the Ende shalbe good: Therfore, In the Name, &c.

Gloria Patri &c.

Prince Hagonel

[illegible] the first of the [illegible] Aboue [illegible] and this [illegible] the [illegible] [illegible] [illegible] the [illegible] of [illegible] the [illegible] of the [illegible] By the [illegible] [illegible] shall work [illegible] [illegible] [illegible] the [illegible] these [illegible] [illegible]

Gloria [illegible]

[illegible]	[illegible]
[illegible]	E[illegible]
I[illegible]	A[illegible]
II	A
D.	I[illegible]
Hedon	R[illegible]
Belgia	H[illegible]
Stimcul	I[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

King
BLVMAZA

Prince
[illegible]

[illegible]

TVESDAYE.

King
BABALEL.

Who art King in waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters: Whose Royall person, with thy Noble Prince BEFAFES, and his 42. Ministers, The Triple crowned King CARMARA, bid me use, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie. Therfore In the Name &c.

Prince
BEFAFES

Who art Prince of the seas: Thy powre is uppon the waters: Thow drownedst Pharao: and hast destroyed the wycked: Thy Name was known to Moses: Thow sewedst in Israel. Who hast measured the waters: Who wast with King Salomon: and also, long after that, with Scotus: but not known to him by thy true Name: for he called thee MARES. And since thow wast with none: Except, when thow preservedst me (through the mercy of God,) from the powr of the wicked: and wast with me, in extremities: Thow wast with me throughly: Who of the Ægyptians hast been called OBELISON, in respect of thy pleasant deliverance: And by [illegible] OBELISON [illegible]

WEDDENSDAYE :

King
BNASPOL — To whome the Earth, with her bowells, and Secrets whatsoever, are delivered: and hast said to me, heretofore, What thow art, There I may know. Thow art great, but, as thow truely didst confess, He, in whome thow art, is greater then thow. Therfore, In the Name, &c.

Prince
BLISDON — [illegible] of the Earth [illegible] that [illegible]

THVRSDAYE :

King
BYNEPOR — Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and condition of all things: Whose sanctification glory and renowne, although it had begynning, yet can it not, neyther shall have ending: He that Measureth, sayd, And thow wast the Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. When he cam, thow wast magnified by his comming: and art sanctified, world without ende. Vita suprema, Vita superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding thow art not of thy self: Neyther is thy powre, thyne owne: Magnified be his Name. Thow art in all: And all hath some being by thee: yet thy powre is nothing, in respect of his powre, which hath sent thee. Thow begynnest new worlds, new people, New Kings, and new knowledg, of a new government: ~~Therfore, In the Name. &c~~ And hast sayd, to me, Thow shalt work [illegible] } Therfore, In the Name [illegible]

Prince
[illegible]

FRIDAYE:

King BALIGON — Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrought in aereall Actions. Who hast the gouernment of thy self perfectly, as a Mysterie knowen unto thy self! Who didst aduertise me of this Stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few minutes of time, brought to my sight, from the secret of the depth, where it was hid, in the uttermost part of the Roman possession: which Stone thou warnedst me that no mortall hand, but my own should touch! and saydst unto me, Thou shalt prevayle with it, with Kings, and with all Creatures of the World: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here reserued, and other, partly now to be practised and enioyed, and partly hereafter, more abundantly, As the Lord God of hoasts, will dispose. And allso, Bycause thou [illegible]

[illegible]

SATERDAYE

King BNAPSEN — Who hast sayd to me, That by the I shall cast out the powre of all wycked spirits: And that, by the, I shall, or may know the doings and practises of euyll men: And more then may be spoken or uttered to man: Therfore In the Name: &c.

Prince BOROGES [illegible] BNAPSEN [illegible]

The 13th of August Anno Dni 1626. There was one Edward Bull & one Johane Greedie indited at Taunton Assizes for bewitching of one Edward Dynham of [illegible] the deponente say that hee is often in a traunce or swoone wch hould him sometymes 2 or 3 howres, during wch tyme hee lyes as if hee were dead, & men being not able to move him [illegible] any way, and then they see somewhat to beate uppe & downe in his stomacke and belly, and sometymes they thrust pinnes and needles ~~through~~ throughe his hands and nostrills of wch hee is insensible neither doth there any blod appeare, also in his traunce there are 2 voices in him beside his owne whereof one is a very pleasant voice & [illegible] with them terming him, boy: and the other deadly and hollow [illegible] [illegible]

[illegible]

Come — Come come prithee tell me who they are that bewitched me.

m. q. — A woman in greene clothes & a blacke hatt with a longe poll; and a man in a gray suite with blewe stockings.

b. q. — But where are they?

i. m. q. — Shee is at her house, and hee is at a taverne in Youghall in Ireland.

b. q. — But what are their names?

m. q. — Nay that I will not tell.

b. q. — aske him againe.

Come — Come, come, prithee tell me what are their names

m. q. — I am bound not to tell.

b. q. — Then tell halfe of their names.

[illegible]

b. q. — Howe came they to bee so.

i. q. — By discent.

b. q. — But howe by discent

m. q. — From the grandmother to the mother and from the mother to the children,

b. q. — But howe ~~and~~ were they so

m. q. — They were bound to us, and wee to them,

b. q. — Lett me see the bond.

m. q. — Thou shalt not;

b. q. — Lett me see it, & if I like I will seale ~~it~~ also,

m. q. — Thou shalt if thou wilt not reveale the contents thereof.

b. q. — I will not.

[illegible]

b. q. But why did Bull bewitche him,

m. a. Because Hewedie was not stronge enoughe

b. q. But where is Bull nowe.

m. a. Hee is nowe in the feild of this side
lyinge under the greate Mulberye,

The deponent went and found the signe of his
sittinge in the grasse, and with a hound whiche he
himselfe sawe, as they went there, with whoe him
running awaye before them.

b. q. Did they ever distroye a Christiane

m. a. Yes that they did,

b. q. What was his name

m. a. His name is Edward

b. a. Seinge thou hast lyed in this now tell the people,
[illegible]

Then the deponent went, and found that hee
had bin there but lately.

m. a. I will have thy soule.

b. q. Thou shalt not have his soule.

m. a. Then hee that speaketh next shall winne.

b. q. Bee it soe,

Then was there some hard strivinge with him
as they thought hee would have byn torne in
peeces and at length hee growned [?]

m. a. I have gotten the Conquest,

b. q. If I had not yealded unto thee thou wouldest
have torne him in peeces.

m. a. If thou hadst not yealded unto me his gutte should
have rotted in his bellie, his tongue have fallen
out of his mouth, & his eyes out of his head.

b. a. Then his gutte rotte in his bellie, his tongue
fallen out [illegible]

b. q. Wherefore was Christ Jesus his precious blood shed

m. q. Tell me no more of that.

And thereupon the child was thrown upp round together but on a suddaine, hee sprange out with such violence that hee was quite out of the bed save all save his head & shoulders.

m. q. Goe not to Church on Sunday next,

b. q. goe to Church, goe to church, goe to Church

m. q. If thou goe thou shalt see what I will doe;

b. q. Feare thou not I nor him.

Then goeing to the Church as hee came to one end of a Bridge, his fitt tooke him and see violently 6 men could scarse save him from the water, but assoone as it left him hee went to the Church, but comminge backe hee was taken againe at the other end of the Bridge, and his heeles striken upp [illegible]

b. q. If thou canst make any lie in this booke a Devil I will

m. q. Thou hast nothinge to tell me of but thy booke cast it away

b. q. Keepe it, keepe it, keepe it,

Then hee clasped both his hands in the booke & layd it uppon his hearte and forthwith the beatinge in his stomacke, strucke the booke out of his hand and hee startinge upp caught the booke againe & held it, under the bed clothes so fast, as 6 men could not take it out of his hand, & anon they heard victorie, victorie, victory, and presently after ~~[illegible]~~ they heard a trumpett sounde so playne as all they within roome heard it to make the sweetest musicke that ever was heard.

b. q. Where is Bull now,

m. q. Hee is in a ditch lyinge betweene two fieldes,

Then sendinge some to seeke him, who came to the ditch, & there found him lyinge [illegible] a stake in his hands, but [illegible]

the gentleman groaninge exceedingly & even went the upper when hee came to himselfe againe, not remembringe any thinge that had byn done or spoken in by or of him, duringe the tyme of his traunce, but onely hee felt his bodie sore and ~~pay~~ payned.

The same people were alsoe indited for bewitchinge of a gentlewoman wch is taken wth a shakinge in one side cryinge alwayes Bull, Bull, Bull,

They were indited alsoe for a man wch is tormented like the other, but hee onely speake to and for himselfe in his owne proper voice seeminge to contend with the Divell exceedingly

The examination of Edmund Robinson sonne of Edmund Robinson of Pendle fforrest freemason taken at Padiham before Richard Shuttleworth & John Starkie Esqs his Mats Justices of ye Peace for the County of Lanc. february 10th 1633

Who upon oath informeth beinge examined concerninge the greate meetinge of the witches at Pendle saith that upon All Saints day last past he this informer beinge wth one Henry Parker a neighboure he desired the said Parker to give him leave to get some bulloes wch he did in wch tyme of gettinge of bulloes he saw 2 grey hounds viz. A blacke & a browne came runninge over the feilde towards him he thinkinge the one of them to be Mr Nutters & the other to be Mr Robinsons they havinge at that tyme such like. And the said Greyhounds came & fawned on him havinge about their neckes either of them a coller to wch coller was tyed a stringe wch collers did shyne like Gould. And seeinge noe body follow them he tooke them upp thinkinge to course them And presently a hare did rise upp very neere him at wch sight he cryed lo. lo. lo. but the doggs would not run whereupon he beinge Angry tooke them & tyed them to a bush in the hedge & wth a rodd he had in his hand he beat them & presently in stead of the blacke greyhound one Dickonsons wife stood up whom he knowes & in stead of the browne greyhound a boy stood up whom this informer knowes not at wch sight this informer beinge afraid endeavoured to run away but beinge stayed by the woman she putt her hand in her pockett & pulled forth a peece of silver like to a shillinge & offered to give him to hould his tongue wch he refused sayinge away thou art a witch then shee putt her hand in her pockett againe & pulled forth a thinge like a bridle that gingled & putt it on the boyes head whereupon he stood up a blacke horse Then ymmediatly the said Dickinsons wife tooke this informer before her upon the said horse & carried him to a new house called Hoarstones [illegible]

[illegible]

Evening his father sent him to fetche home 2 kyne to fold And in the way as he went in a field called the Ollers he mett with a boy who begun to quarrell with him till theis in former hardes were all bloody And lookinge downe he saw the boy have a cloven foote at which sight he was afrayd & ran away to seeke the kyne & in the way he saw a light towards which he made great hast supposinge yt to be a lanthorne carried by some of Mr Robinsons houshould but when he came to the place he only found a woman standinge on a bridge which he knewe to be Loynds wyfe from whom he offered to run & presently mett with the said boy who gave him such a bloo on the back which made him cry pittifully he further saith that when he was in the barne he saw 3 women take downe 3 pictures of a beame in which picture were many thornes stickinge or such like things And that the said Loinds wyfe tooke one of the pictures downe but the other 2 women which tooke downe the other 2 pictures he knoweth not. And beinge further asked what persons were at the meetinge he named these viz.

Dickinsons wife
Henry Priestles wife & her lad
Alice Hargreaves widdowe
Jennet wo: william Davis
wo: Henry Jacks & her son John
Jennet wo: James Hargreave of Marsden
Myles wife Dickers

Jenet wo: John Saunders
Lawrince wife Saunders
Boyes wife of Burrowford
Jon Holgates wife
Little Robins wife of Leonardes Rose
Jane Carnall

The father of the boy Affirmeth what his sonne speaketh

[illegible]

||

Jhe. Byes Examination

O omnipotent and eternall god that hathe ordened all thy
creatures for thy praise and honor and the use of man, vouchsafe
that sweet Jesus to send unto me this . S . of thyn order
that he may appeare unto me to declare unto me the
truthe of all suche thinges as I shall demand of him, the
truthe and the ~~whole the~~ truthe and nothing but the
truthe in the name of the father, of the sonne and of the
holy ghost.

By the mightie name of god by him that made heaven,
and earthe, and by great name whereby thou art called by,
I C. the to serve me R. justlie, truelie, and diligentlie
according as thou wast given unto me by the providence
of the almightie god, sweet Jesus blis me, that no man
[illegible] power, to take the my gevinge from me, bothe
he may serve me justlie, truelie, and diligentlie
according as it was given unto me, in my nativitie
by the providence of the almightie god.

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236 The Examination & voluntary Confession of Margaret Johnson of Marsden widdow taken at Padiam ye 9th day of March 1633 before Richard Shuttleworth, John Starkey Esquires & others his Maties Justices of the Peace within the County of Lancaster. 196

who saith that betweene 7 or 8 yeares since, shee being in her house at Marsden in greate passion & anger & discontented & withall oppressed with some wants, there appeared unto her a spirit or devill in the similitude & proportion of a man, apparelled in a suite of black tied about with silke points, who offered her yt if shee would give him her soule, hee would supply all her wants & bring to her what soever shee wanted or needed, and at her appointmt would helpe her to kill & revenge her either of men or beasts or what shee desired, and after a sollicitacion or two shee contracted and covenanted with the said devill or spiritt for her soule. And the said devill bad her call him by the name of Mamillion, & when shee called hee would be ready to doe her will. And shee saith that in all her talke and conference shee called the said Mamillion her God. And shee further saith that the said spiritt or devill did by her consent abuse her body by committing wicked uncleanes together. And shee further saith that shee was not at the greate meetinge of the witches at Harestones in the Forrest of Pendle on All Saints day last past, but saith that shee was at a second meetinge the Sunday after All Saints day at the place aforesaid, where there was at that time betweene 30 & 40 witches who did all ride to the said meetinge. And the end of the said meetinge was to consult for the killing & hurting of men & beasts, but that besides their particular spiritts there was one great devill or spiritt more eminent [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] to kill or hurt any body. And she further saith that such witches as have sharpe bones given them by the devill to pricke them with, have noe pappes nor dugges, but raiseth blood from the place pricked with the bone, which witches are more grand witches then they that have pappes or dugges. And being further asked what spirits were at their last meetinge [illegible] [illegible] [illegible] [illegible]

[illegible]

The offenders condemned & executed for witchcraft wth their markes of their [illegible]

The offences wch were brought agt them

Jane Hargreaves [illegible] & [illegible] Wrigley — for wasting & impairing the body of Jo. Moore

Jennet [illegible] Hargreaves als [illegible] 1 marke in her secrett place — for killing a childe in the belly of Ellen [illegible] for the death of Ellen [illegible] for the death of Isabell Milton vid.

Jennet [illegible] Jo. [illegible] of [illegible] three markes or papps in her secretts — for killing Jane [illegible] one of [illegible] for killing a [illegible] horse of Jo. [illegible], 1 horse of Jo. Hargreaves, 1 horse of Jo. Stevenson, concerning [illegible]

Frauncis [illegible] Jo. Dixonson 3 markes in her secretts — for wasting & impairing the body of Edw. Stevenson

Ellen [illegible] 1 marke or papp in her secretts — for killing of Barnard Parker

Jennet [illegible] 2 papps or markes in her secretts — for killing Isabell [illegible] Willm [illegible]

[illegible] Marsden [illegible] no marke but a strong [illegible] found on her in the gaole — for killing Stephen Hargreaves

Jo. Spencer Mary his wife 1 papp on her [illegible] & their daughter 2 papps or marks in her secretts — for wasting and impairing the body of Jo. [illegible]

Mary Spencer for [illegible] a [illegible] to come to her [illegible] water [illegible] a hill from a well

[illegible] Jo. Spencer & Mary his daughter — for killing Henry Robertson [illegible]

[illegible] Jo. Spencer — for impairing the body of [illegible] [illegible] for drawing & spilling [illegible] of Willm Whittakers

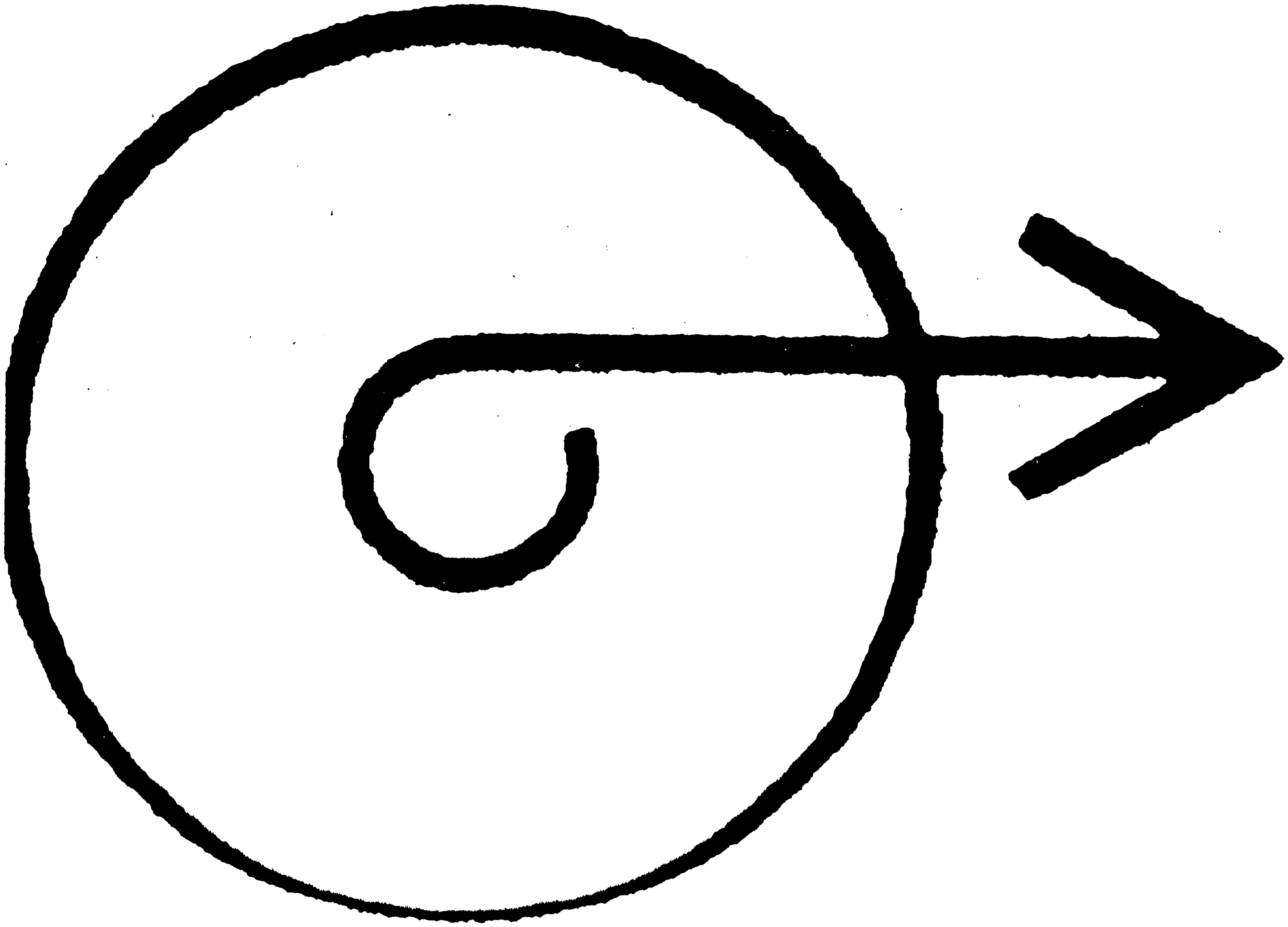
[illegible] Mary [illegible] Jo. Spencer — for [illegible] a cattle of [illegible]

Robert Wilkinson Jennett his wife [illegible] markes [illegible] for wasting & impairing [illegible] in her secretts [illegible] the body of [illegible]

[illegible]

The Witness names

97 [illegible]
[illegible]



De Nigromancia

[attributed to]

Roger Bacon

Sloane MS. 3885 & Additional MS. 36674

edited & translated by:

Michael-Albion Macdonald

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A Note to the Reader

In choosing the rather formal Old English Text to set De Nigromancia, we were soon faced with an unusual quandry: the short 's' looked somehow out of place, at least in the middle of words. It appeared just too fussy and decorative to occur too often. We probably would have setteled on what we thought was the jarring effect in using the short 's' when Monotype informed us that they had cut the more traditional long 'ſ': that setteled it, we chose to use the long 'ſ'. Thus this note of explanation for those unfamiliar with this old style usage:— the character 'ſ' will be used both initially and medially, and the character 's' will be used only as a finial; the ligature 'ſſ' will be used for double-s medially and the character 'ß' for double-s finially, and finally the ligature 'ʒ' will be used for 'ts' as a finial. We hope that this reversion to old style usage will not prove to be inconvienient to the reader.

¶The Grand Oration*

I Humbly beseech thee, Otheos Sother, and conjure [that] from [all] the perils here in this world, and in the world to come [You] do grant me refuge, and by the virtue of Thy help vouchsafe that those Spiritz [I call upon] may hear and do obiscience to me, so that I may succeed in all my work and obtain the Treasure of the Spiritz by Thy Great and Mighty Name Tetragrammaton which is above all Names, to which all patriarchs in Heaven, Earth, and Hell do reverence; Oneipheton, which is most Mighty and Terrible, and which is not to be named save at great distreß, to which be all Honour and Glory, World Without End. Amen. ¶O Great and Marvelous Lord, which of Thy Holy Spirit didst give health in the hands of the martyrs; sown miraculous life in Mary, the Virgin Mother of Thy only Son, Our Lord and Saviour Jesus Christ by the 'Coelestes Reginia,' the Holy Spirit deserving of Her; and by His Holy Body, which Jesus gave up and abandoned to the Croß, and thereby redeemed the world for Her. I humbly beseech Thee, grant that you do hear my prayers and fulfill my desires, delivering me from all the powers of Darkneß, that by Thy virtue and power, and by the virtue of Thy Most Precious Son Our Saviour, the Golden Light of the World§, and also by Thy

Holy Name Tetragrammaton, which is ineffable, that Thou betimes may hear my prayers and fulfill my deſires whatſoever they may be. By Thy Name ſhall I ſummon theſe Spirits, without fear of injury to my Body or Soul, or any thoughts unſeemly, through Jeſus Chriſt, which ſhall come to judge the quick, and the dead, and the world by fire. Amen.

Introduction:

Here beginneth the practice of Nigromancy—or the Black Art—which is the convocation and eſtriction of the Spirits whereſoever they may be; and in verity to gather them like fellows to thyſelf as thou wouldſt ſheaves of wheat, that by their means you may obtain the 'Theſaurus Spiritum'—or treaſure of ſpirits, By this Art is ſcarcely anything completed unleß it be newly ſet apart, at once made venerable, mighty, and occult. Thus the ſecret work before [my] diſcovery was widely known by the populice of ancient Alexandria, by which I, Fra. Robert Lombard, a brother minor of the Franciſcan Order together with Fra. Roger Bacon through many years of ſtudy of that place fell upon it. Before my death—whereafter concluſions may be drawn, and evidence followed upon—let it be ſaid not that I was prodigial becauſe of the diverſs works I have had the opportunity to tranſcribe, and my good fellow in faith Fra. Roger Bacon has tranſlated into the Engliſh of whom, putting aſide our childhood friendſhip, his fame, and his own ſincere faith, beſpeaks him at the ſame time extraordinary, whitherto obſerve the piety of this treatiſe which I truſt he would hold no diſcredit to add to his many other entrances to true expertiſe.

This work is divided into four parts: ¶The first concerns itself with the disposition of the operator; ¶The second concerns rudimentary operations and the prerequisite necessities for completing the work; ¶The third deals with the convocation of the Spirits; ¶The fourth covers prayers used for all manner of effects.

The First tract or part containeth six chapters: ¶Of the principal things required of the operator; Of the regular observances; ¶Of the cleanness and purity of the operator; ¶Of the vault and the ways and dispositions therein, and of the secret cubicle; ¶Of the composition of the chrism, and the fashioning of the sigils; and ¶Of the mingling[?] of Metals used in the fashioning the sigils.

The Second tract or part concerns the manner of conjuration, and contains six chapters: ¶Of the manner of calling the Spirits; ¶Of the adoption of dignity and honour before them; ¶Of the discovery of the Treasure of the Spirits; ¶Of the especial times, places, and Cosmic arrangements at which we may behold the Spirits; ¶Of the co-archetation—or hierarchy—of the aerial Spirits, inasmuch as elementary, true yet remarkable, and innumerable unto monumentousness is their counting; ¶Of familiar spirits, such as will sing, attend, build,

advise, cloathe and instruct thee through, so-without deceit.

The Third tract or part is divided also into six chapters, to wit: ¶The convocation of the Spirits through the ineffable love of God Almighty; ¶Concerning invisibilily . . . ; ¶Of the composition of metals; ¶Of the completion of our labours; ¶Of the ever-lasting praise so-required; ¶Of the fraternity which is a delight to the good Spirits, and of the marriage in love both with these undertakings and through the power of every living thing.

The Fourth part or tract is divided into five essays: ¶Of the True Knowledge of all Spirits; ¶Of the certain moderation by which we present ourselves before the Spirits when they are bound; ¶Of the inclusion of those essentials that will bring us to fulfillment without negation or death; ¶Regarding the duties of the Priest, and the enkindling of all the Sciences; ¶Concerning the formulation of the Ceremonies & the oblations & obeiances thereof.

Tract One, C1.

How greatly this Secret Work and the operations of obtaining the Treasure of the Spirits succeed, nevertheless do not confuse in any way the cycle of days and hours, and observe the Characters and Conjurations without doubt or hesitation—by which many works are truly perfected—on which occasion observe all without fear of danger both by reason and exception of the [Characters and] Conjurations in your possession.

Of the Chief and Supreme Rulers [of the Spirits] it is impossible [to have knowledge] in many operations of this Art unless we be pure and clean, not only in vestment but in body and soul, and immaculate, and free from monstrous communication; and it too is necessary that your Instruments of Science be pure and clean, and rendered suitable to enter boldly upon this work.

I, C2.

It is near to impossible to succeed in these many rites and operations of our Art without an especial true Priest of a noteworthy family, and honest and pure of heart; and on that day of Consecration of the Ring, the Sword, and the Sceptre he must fast with faith, and devoutly commit the consecrations if we are to enter completely and without fault into Our Work; for without the

Secptre, Ring, and all else, hardly anything in these operations will succeed.

I, C3.

It is nigh impossible in these many operations of Our Art, without dillegent attention paid to days and hours, names; of even night-observances, and especially the Lunations [phases of the Moon]. Always must you wear vestments of white linnen, itself proper, insofar as it is always kept clean and perfumed, and is made passing meet from our trust in these dilligent summonnings [conjurations] of the Spirits.

I, C4.

In connexion with the operation of these conjurations, and of the chrism*, you must always dress in the proper vestments of fresh white linnen or simple wool, and not elabourate with moot extravagances; and you shall perfume all things aforesaid. You should be new [i. e., clean, fresh] and duly prepared, yet as many of these other Spirits may be unwilling to be seen as aforesaid. Nevertheless, if you annoint your eyes with consecrated chrism, of whatsoever sort, and put on your vestments you will succeed. And always take care not to commit anything sinful in connexion with doning these vestments to do that work suitable to you, because if

your veſtments are tainted, you and your aſſiſtants will not ſucceed in your work.

I, C5.

IN all operations of this humble Art it is neceſſary from the beginning not to be proud in eſtate, and to overcome temptations with true eternal faith. With [ſuch] various requiſites and Inſtruments, and with the requiſite precautions and other dictates; perform without doubt error, or vanity—for one error is magnified abſolutely to a thouſand by pride.

I, C6.

IN all things it is neceſſary that all be ſweet and freſh and the air muſt be without clouds: this is preferable for the Spirits. And if you can do ſo convieniently, it is beſt in our accuſtomed work to call when the Sun ſhines, for the ſame is of great virtue. If you follow in this you will attain all your deſires, & they ſhall appear.

Tractate Two, C1.

WHen you begin working in all operations of this Art, you muſt during the time of preparation for the conjurations have a Maß of St. Cyprian ſaid and any other Maß which is required [to be ſaid by the Prieſt by cuſtom*].

But in this Maß of St. Cyprian, you ſhould offer a penny—and if you offer a crown,* ſo much the greater it will add [to this work]—and that upon his book, as a chaſte ſervant of this Art. The ſanctifying of the chriſm ſhould be attempted at this time, but the Maß muſt always be one in the manner of St. Cyprian, by whom it was in this Art through conſequences moſt propitious we [became] guardians of his Secret Book, from which ſucceed faithfull renditions and very harſh injuries and puniſhments await thoſe who perform this work if they doubt the truth & virtue of theſe undertakings, for they are Holy. And without doubt theſe formulae along with others requiſites in this tractate require certain ſuitable and dilligent obſervation, wherefore if you ſet yourſelf apart from all fallicies, you truly will obtain your deſires.

NOte well the fact that from the firſt to the laſt quarter of the Moon—and not before—is the hour when we are moſt ſkilled in our operations. Still, our proſperity in this work being to ſuch degree as to be ſuitable, if we begin in that time at night,-how greatly increaſed in truth is that hour from Sunriſe until the Meridian [i. e., Zenith]. It is of leß virtue from Meridian until Sunſet. It increaſeth from the hour of night at Sunſet until cock-crow, and from the hour of cock-crow until Sun-riſe it decreaſeth;

and in the hours of increase, from that time through the night is matter in control. Take care in all other things to be true, and not commit sin; abstain from frequent copulation, and other impurities.

II, ℭ2.

When all those things have been prepared, before you work in this Art, the first and foremost observances is that always for not leß than three days you must abstain from all copulation, natural pollution, and drunkenneß as from every conceivable Cardinal Sin, but be pure and confeß [your sins] to [your especial] Priest.

Insofar as in all operations you must work chastely, you should be annointed with oil; you must pare your nails, and shave your beard, and your head shall be shorn; and you shall wash yourself clean, both head, hands, and feet.

And seven times towards the East; and seven times towards the West; and seven times towards the North; and seven times towards the South you shall repeat the conjurations, and seven times towards each of the Four Quarters you shall say the 'Our Father' altogether. ℭAnd whensoever you show the Plate with the Great Four-fold Name of God in this work to the Spirits, or when you repeat that Great Name, the Plate must be annointed in unction of sweet balsams, and you must bear the

burden on bended knee. ℭThen also must you always wear upon the middle finger of your left hand* the Ring—whose form and figure should thereon be engraved, and it duly consecrated.

II, ℭ3.

Note that always in all aspects of your operations that before [commencing] there must exist a different and exceeding angency of purity both in these vestments, your appearance, and even an exceeding splendidneß in the agreed-upon place: for if the least foulneß be present in your vestments, body, or conscience, without doubt the Spirits will account you unworthy of this high exercise; wherefore do as this chapter doth instruct you carefully, and after so preparing yourself, ask confession on these operations, and devoutly pray.

It is of the highest importance to be free of any profane contact when you enter into the Circle, and that with true desire and devotion you follow these dictates, and have Maß said, and thereafter† wash your face in clean water & make suffumigations of laurel leaves & other sweet smells... & enter your Circle in the Hour of Venus§ and begin your dedication in the first part of her hour, and for a half hour thereafter, thus. Conjure in May [the fourteenth of May is the Feast of St. Cyprian] so as to [be within] Holy and not impure hours; and enter into

your bath in the ſame demure manner: write in hard labour [i. e., in copying this book], ſtudy, and with dillegence expell all ſorts of putridneß from you. And [being] ſo purified, for a half hour ſay the oration. The ſtraw of your pallet muſt be freſh, and your bread newly baked, which food will thereafter aſcend; and before commencing the conjuracions remain faſting at leaſt after finiſhing the reading; and when you partake, eat ſcarce, no meat, but bread & water clean & ſweet; becauſe fleſh before theſe operations is not partaken. However you may partake of fine wine and ſweet bread, and of fiſh; preſerve even your ſtomach from impurity during theſe operations thus far, leſt ſtrong and fearfull viſions be impoſed upon you for the delight of the Spirits to overcome you, ſo that you are not able to accompliſh any thing. Inſofar as ſuch perils are very much true and real, it is meet that after theſe operations you ſhould light a candle for three hours to guard and vehemently calm that place where[-in] you eſſeyed them.* If at night, ſuch is cuſtomary; if as before in the day, it is cuſtomary to obſerve the aſpect of the Sun.

YOu ſhall enter into abſtinence from your paſſions and hunger, during the time you wiſh to employ theſe conjurations, elſewiſe the ſtrong ſway of the nocturnal forces will thereafter manifeſt, and will ſomehow ſupercede the virtue of theſe bindings

and conjurations. And ſo before [work at] night do not eat any thing, as alſo before [work by] day contain all carnal deſire; always abſtain before your operations, and of all things ſhun impure communication by acts of copulation, as likewiſe all boiſtrous and bibulous companionſhip, but firſt and foremoſt take care leſt ſome ſtirring [undo your efforts]. But ſhould you conceal from your prieſt and fellows your copulations and not confeß ſolumnly, without ample doubt you will gain little of your purpoſes.

II, ¶4.

BEfore beginning accordingly as ſet forth herein, it is neceſſary with reſpect to theſe operations to ſeclude ['dis-poſition'] yourſelf in a certain ſecret place, as like a field which is abſent of rugged ground, or ſome fortification wherein theſe ſeveral operations may be conducted in all due ſafety. Have faſhioned therefore a ſecret Vault, bright, and clean, and ſquare in whoſe quadrangle there muſt be placed windows five cubits ſquare in conformation or perhaps a ſcant more. And theſe ſhall be ſituated in the Vault thus: one window you ſhall place towards the Eaſt, and one window you ſhall place towards the Weſt; one window you ſhall place towards the South, and one window you ſhall place in the North. You ſhall form the Vault about twenty feet to a ſide in width or leß, and in height it ſhould

be about twenty feet or more; and the roof thereof ſhould be ſquare, and riſe croſſwiſe height-by-centre another four feet or ſo.* Set this building upon ſtraight and level ground, and in a place ſerene, and far from the ordinary dealings of men.

When you enter therein, deſcribe a ſuitable Circle with chalk whoſe form is correct to the work; and write out in faith the letters and names of the Angels or Spiritz, and the Holy Saintz with a good underſtanding of your undertaking.

UNder one window ſhould be placed wine, and ſtraw in good quantity which is freſh and new and ſweetly ſpiced oils for annointment of the body, and even an offering of bread newly baked, as if you were expecting an entourage of honoured perſons, as in diverſe experimentz hereafter is weighed carefully.

YOu ſhall arrange the place as if all were uſual; and you ſhould trace the Circle with the Sword or Sceptre in the place you do your work, and pause ſo and conſider; for it muſt be ten foot acroß or more

IN theſe diverſe operations it alſo is required that you have an altar-table of laurel wood freſh cut and reſinous, a finger-linnen new and white which has been waſhed in clean ſweet roſewater, and three new knives with white hilts, deſtined for ſuch

purpoſes. On this occaſion bleß and ſanctify moſt certainly the book, the vault, the table, the finger-linnen, and the knives, and every other thing which is within the vault; then they are fit for the work you conduct and without doubt with them you will have what you ſeek.

II, ¶5.

IN diverſe operations you muſt uſe diverſe Circles, but three forms of Circles fit, for with additions they ſuffer for all work as you ſhall well perceive. ¶Note that as regards the binding of Spiritz of the Air, and of Fire, you ſhould chooſe one Circle with diverſe additions to the Names where ſuch are required, and with that Circle, and the proper Characters, you may proceed in your operations thereafter as before-ſaid. But when conſidering Spiritz of Water in this work, they muſt be bound in a Circle with their correſpondences; and in the centre muſt be placed a phial filled with rainwater, or elſe water from a ſpring. And many bindings of ſuch are done near running ſtreams, as hath been ſhown before*, but in the phial is the greateſt virtue of [i. e., with reſpect to] this conſtriction.

BEfore dealing with the Spiritz, conſider theſe many Circles; which is appropriate in theſe bindings, and diſcover how all Circles ſuffice

in their place. Note that Circles uſed for Spiritƺ of Water or Earth ſhould never be greater than fifteen feet in diameter, while the croſſes going forth ſhould not exceed two foot out therefrom, of three at the utmoſt. Nevertheleß go forth, and purge the place with bleſſed Holy Water, and do ſo for nine days.

II, ¶6.

SUrround yourſelf with a curved line deſcribed in chalk, and a ſecond one foot apart ſo curved. Wherein which place deſcribed in chalk under the proper ſigns and auſpices, and with all you require; Sceptre, Altar, &c., in that part ſhall the Prieſt offer at the proper time threemaſſes in honour of the Saintƺ, of the which muſt be one of St. Cyprian as aforeſaid in the chapter concerned with the inſtrumentƺ. Keep faſt to the very word of theſe ſecret tables, and true, nor overwhelm them with ſuperfices but hide them well. And above, below and on all ſides incenſe theſe inſtrumentƺ with Frankincenſe as ſhall be explained. ¶Thereafter ſprinkle and incenſe them, and being at peace with God, repeat the following oration.

¶Conſecration:—

LOrd Jeſus Chriſt, deliver me from evil and have mercy upon me; by Thy ineffable purity and clemency in this hour take heed of me by my invocations. Holy and Indiviſible Proof; Father

✠ Son ✠ and Holy Spirit therefore accept and be pleaſed by theſe orations and theſe words of mine by the invocation of theſe Your Holy Names; with rapture and ſincerity I implore Thee, permit me nonetheleß, though unworthy, to truſt in Thee, and depend upon Thee, I prithee in full awe and devotion; prevail upon me being Thy creature; inſpire my heart, [raiſe sceptre aloft] and by the ineffable and incomprehenſible Father, Bleß ✠ Sanctify ✠ and Conſecrate ✠ [theſe objects: sceptre, &c.], and by theſe, Thy Holy Names:

HOly Jeſus Chriſt, Alpha and Omega, Hely, Helion, Elohi, Theon, Stimulaton, Oppreſares, Tetragrammaton, Aetiaram, Eregion, Viſion, Oriſton, Eyrynes, Meſſiah, Sother, Emanuel, Sabaoth [Tzabaoth], Adonai, and by all your Holy Names which no man is permitted to ſpeak, and by all the virtue of this place, and by Thy virtue and power, Thou who art Divine and not Created, Conſecrate ✠ Bleß ✠ and Confirm ✠ and by the virtue and power of your precious Body and Blood as ſuch virtue deſtined to be acquired and kept, and truly without any falſehood ſoever, give ſtrength and efficacy to this Circle compoſed of nought but Thee, and make it an admirable defence for both body and ſoul in theſe operations againſt all evil and falſehood; all things viſible and inviſible; and all malignacies; purify and

ſanctify it with your virtue that it may be found perfect, in whoſe excellence it be faſhioned, Our Lord Jeſus Chriſt who reigneth in Heaven, to whom be all honour and glory forever and ever. Amen.

OBſerve the rules in making your Circle, which ought not to exceed fifteen feet in diameter; the manner of which deſcription has been thus explained. ¶Theſe Circles deſcribed in the name of the Father omnipotent, who by a ſingle word created all; thereafter describe all circles as is ſeemly. Some circles ſhall be deſcribed in the name of the Son of God alone-begotten who was made man, who ſhed his precious blood for our ſins; thereafter deſcribe all circles as is ſeemly. Some circles ſhall be described in the name of God the Paraclete* whoſe ſacred heart was preſent within the Apoſtles and the Prophetʒ. And theſe ſhould be henceforward be obſerved [in reference to the names [??] of] God. And after you have written theſe Names in the firſt [or principal] Circle, deſcribe the ſigils of the Angels, the hours, days, and characters as is ſeemly.

INaſmuch as is formoſt in this work, you muſt call the Spiritʒ to appear through Jeſus Chriſt, by Adonai, and by Jebedias [ſic. ?]; and by all that which appertains to the experiment. And in the ſecond degree of the Circle† write the Names and Characters appropriate to the operation, and eſpecially

theſe: יהוה without which characters nought of your conſtraintʒ of the Spiritʒ will avail anything. ¶Beyond the Circle as is fit deſcribe Pentagrams, Hexagrams, or Octograms as beforeſaid, the ſhape being that moſt ſuited to the work. In all Circles you muſt be fervent in order, and ſprinkle the circle accordingly, purifying it alſo with incenſes in circumambulation as is ſeemly.

¶Conjuration:—

AGla, the veritable Light, Way, Life; Revealer, have mercy upon me. At this preſent time grant me courage and patience, and aſſiſt me in conſecrating this Circle through your great mercy, by the beauty and bounty of theſe fumigations, and by the Holy ſacrifice of Our Lord Jeſus Chriſt, through the endleß virtue of the Virgin Mary, Thomas, Jacob, Phillip, Bartholomew, Simon, and Thaddeus; by Gregory, Lawrence, Dioniſis, Christopher, Euſtachius, Blaſtius, Egidius[?], Katherine, Margaret, Cyprian, and all your Saintʒ grant us your favour by conſecrating this Circle; ſend the Spiritʒ* to appear before us, without their deceitʒ, but through your ineffable Preſence let us behold only Truth from the beginning, and let our deſires be fulfilled, through Thee, who Art the Creator and Saviour of All in One. Amen.

Conſecration of the Circles:—

IN the Name of Our Lord, Jeſus Chriſt; Father ✠ Son ✠ and Holy Spirit ✠ Inſeperable Unity, I humbly entreat and conjure [Thy?] eternal protection and defence both for my Soul and Body now at the preſent time, and forever, through the virtue of Thy Holy Crucifixion and Paſſion; I beſeech Thee, Lord Jeſus Chriſt, Son of God made fleſh, through the virtue, consent, and interceſſion of the Holy Virgin Mary, Thy Mother, and by all Thy Saintʒ and Apoſtles; ſo far have I ſtrayed from Thee, yet by Thy infinite Mercy, ſhow me the wonders of all the Spiritʒ howſoever often I deſire, by Thy Holineß and Virtue, and by Thy Sacred Name compell theſe Spiritʒ here before our Circle in anſwer to our Conjurations, from all partʒ of the World ſo-agreeable to willingly perfect and compleate from nothing my deſires without deceit but with greater obedience and by Thy help and the Virtue of theſe conſtraintʒ let them complete my demands, through Chriſt Our Lord. Amen.

IN the Name of the Holy Father Omnipotent, eternal God, creator of Heaven and Earth and all the elementʒ, Thy complete majeſty I implore and beſeech Thee to grant me Thy favour; bleß ✠ conſecrate ✠ and ſanctify ✠ this Circle, made with my hand, juſt as Thou didſt bleß

and dignify the altar of Noah after granting him the Viſion of the Deluge, by Thy Sacred Word [the Chriſt], in the Name of the Father Omnipotent, the Foundation of the World, who Liveth and Reigneth in all the Ages. Amen.

IN the Name of the Univerſal Architect and Great Foundation-Stone, Admirable Author, I adore Thee and make offerings to Thee, and appeal to Thee here in this Circle, that you intercede for me againſt the Spiritʒ which I call upon, and compell to reſpect itʒ compoſition thus formed and anointed on this day of ſanctification. Pour down Thy bleſſings and inceive this conſecration even as Thou art of one ſubſtance with the Father and yet a bleſſed Trinity; let it be found agreeable and acceptable to Thee, through the invocation of Thy Holy Name. I beſeech Thee to Conſecrate this place and with great propitiouſneß eſpecially protect us by your Preſence againſt viſitʒ from phantaſms; enlighten and ſanctify ✠ bleß and aſſiſt ✠ and allow our habitation to perpetuate, O Thou who liveſt and reigneſt unto the Ages. Amen.

LOrd Holy Father, Mercy of whom there is neither beginning nor end, pay heed, I prithee unto my prayers, and ſee fit in thy bounty to ſanctify my deſires; Holy Spirit Who Art God, wonderful and immortal, whoſe Majeſty and Grace

are without limit, I beſeech Thee to beſtow Thy bleſſings upon this Circle, and intercede for us herein, and make it Holy; even as that place where Jacob beheld the Angels aſcending and deſcending from Heaven as in a viſion of ſleep, through Chriſt Our Lord. Amen.

GOd who reigneth in all places, hear Thou this conſecration, and grant that this our Circle may remain inviolable through thy Majeſty. O Lord Holy Father Omnipotent, Eternal God I humbly implore Thee, inaſmuch as this Circle, being conſtructed for the invocation of Spiritz is worthy, that Thou bleß ✠ ſanctify ✠ and conſecrate ✠ it with ſuch ſingular honour [virtue?]. We, though unworthy, invoke Thy moſt Holy Name [Tetragrammaton]; ſee fit to conſecrate it, in Thy Divine Viſion, Thy Piety, and Infinite Power, bleß it that whoſoever enters herein will enter under Thy protection and care, and will be freed from the fetters of their iniquities, and that our petitions ſhall be complied with to effect, O Thou Moſt High Who Liveſt and Reigneſt forever and ever. Amen.

SEnd down, O Lord our God, Thy Holy Spirit above our Circle, who with Her Ineffable Virtue may ſanctify ✠ and be preſent in our Heartz, dilligently fortifying us with Her Strength, through Chriſt our Lord. Amen.

AlMighty and Everlaſting God in whoſe honour this Circle is conſecrated in Thy Name, Heavenly Virtue, Holy Bleſſings, and all things in Thy Commandmentz, and in my calls give me Thy Help that I may declare Thy Name, Thy Holineß, and Thy Virtue, and thus obtain effect in my work, through Chriſt our Lord. Amen.

GOd Who Art the Author of the whole Univerſe, whoſe Multitudes extend above the heights of Heaven, and whoſe faſtneſſ remaineth even as the foundations of the Earth; and Thy Bride whoſe Mercy paſſeth not over our ſincere repentence*; Who haſt given a place in the Firmament of Heaven for the Sun ✠ and the Moon ✠ and the Stars ✠ and who by thine infinite Wiſdom haſt made man in thine own image; Who counſeled Adam and Eve to obſerve Thy mandate, and care for Paradiſe, and who when they diſobeyed didſt caſt them out thereof; Who covered the whole world with the Flood; whom Abraham did ſee at the Holy City, under the guiſe of three perſons† and gave aid unto; who allowed Lot to eſcape from the judgement paſſed upon the cities of Sodom and Gomorrah; who Moſes beheld, covered in flames of fire in the midſt of a buſh, and didſt ſpeak with, who delivered his people out of captivity and returned them to the Promiſed Land, and who cauſed a path to appear in the midſt of the

Red Sea, all through Thy might and virtue; from whom Moſes received the Law on Mt. Sinai; who cauſed water to pour forth from a ſtone in the midſt of the deſert; who delivered Daniel from the Lion and the Arena; who the three children, Shabnoch, Miſach, and Abednego ſang of, and were delivered from the might of the fiery furnace; who Suſannah had faith in, and was freed from the hands of the infidels; who Jonah the prophet called upon and was freed from the belly of the whale; through theſe and other miracles which Thou haſt ſeen fit to manifeſt, I beseech Thee to hear, and be propitious unto my orations, through Jeſus Chriſt's sake, who is Thy only begotten Son, Our Lord.

IN complete devotion of my heart, and with mildneß and humility; and by the virtue and power of this Circle by the efficacy of which let me be preſerved of body and ſoul, gather the Spirits from whitherſoever parts of the world they may be, and place Thy firm protection on me againſt all the aſſaults, falſehoods, and deceits of the Demons through Thy omnipotence and virtue, by Thy Holy Incarnation, Nativity, Circumciſion, Baptiſm, Privation, Temptation, and Tranſfiguration; by the virtue of Thy glorious Death and Paſſion, Thy Scourging, Trial and Crucifixion and precious Death; through the virtue furthermore of Thy deſcent into the fires of Hell, by Thy ſpoilation of the Inferno and the liberation of the damned, by Thy glorious Reſſurection from death and admirable aſcent into Heaven, and through the virtue of the Seven Orders of Holy Angels, and Thy Apoſtles; and by the tremendous Day of Judgement, and by Thy Ineffable Names by which all things are preſerved: Tetragrammaton, Shemhamphoraſh, Agla, Sabaoth, Adonai, El, Eloi, On, Jeſus Chriſt. Reſide in this Circle, Bleß ✠ Conſecrate ✠ and Approve ✠ through Our Lord Jeſus Chriſt, who liveth and reigneth forever, and governeth by the virtue of God the Holy Spirit, forever conjoined as One through all things unto the Ages of the Ages. Amen.

Diſcover* Thou ✠ God the Father ✠
Bleß Thou ✠ God the Son ✠
Sanctify Thou ✠ God the Holy Spirit ✠

HOly Mary, Mother of Our Lord Jeſus Chriſt, bleß ✠ and ſanctify in all things and places Thou doſt occupy and with Thy great Mercy aid me to obtain that as I ſhould deſire ✠ bleß ye all you Apoſtles, bleß ye all you martyrs and confeſſors, bleß ye ✠ all virgins and in all earthly ſafety and with all the virtues of Heaven, Holy and Everlaſting God bleß thee ✠ and in all Sciences, and by the Confirmation of all Holy Angels and Archangels, Thrones, Dominations, Principalities, Virtues, Powers, through Cherubim and Seraphim and from Thy

Great Authority bleß ✠ and Thou Lord Jeſus Chriſt have Mercy upon me, Bleß ✠ Protect ✠ and Sanctify this Circle as is apt and fitting, and through all the power of theſe our invocations, ſummonings, conſtraintƺ, and bindings of all the Spiritƺ theſe deſires: [—petition—] and place Thy good Salvation and protect me with a ſtout and true defenſe and eſpecially the tuition of my body and ſoul, through Thee, Jeſus Chriſt, the Saviour of the World, the King of Glory who in Truth and in Victory with the Holy Spirit liveth and reigneth as One God through Immortality Forever and Ever. Amen.

The Bleſſing of the 'Sphere' or Chamber:

I Exorciſe thee, O creature of God, thou Chamber, that all inimicable phantaſms fly out from thee, by God the Living ✠ by God the True ✠ and by God the Holy ✠ I exorciſe thee in the Name of God the Father omnipotent ✠ and in the Name of the Son ✠ in all theſe operations of cleanſing of the Soul and Body, Pour forth and let deſcend the Holy Spirit, that the multitude of phantaſms may depart, eſpecially thoſe of the machinations of the Devil, and every ſuch Spirit unearthly I adjure, through Him who ſhall come to Judge the quick and the dead by fire. Amen.

The Oration to follow:

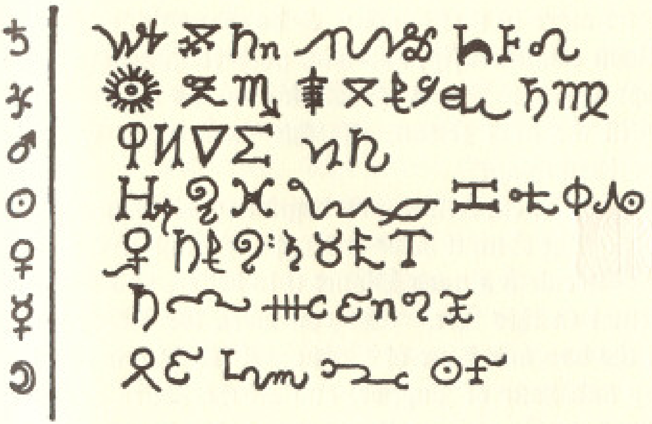
God, the Unconquerable Virtue and Author, and Indiviſible Ruler, and ever-magnificent Victor againſt the minions of evil, whoſe Great Strength holds back the Adverſe Dominations, who looks down upon and condemns with ſeverity the fallen and pertinacious ſpiritƺ, who quelleth hoſtility by Thy tremendous power, Repell thee the terrible illuſions of phantaſm and heed my prayer and petition as of this worthy Circle approve in your Piety, Goodneß and Wiſdom that it may acquire Holineß as whereſoever it be required, through the invocation of Thy Holy Name repell all the infeſtations, and terrors of the impure ſpiritƺ and the temptations and ſeductive illuſions of the poiſonous Serpent, and manifeſt Thy Holy Spirit to us, and have mercy upon us, and appear when we attempt to diſpell them, O Thou who liveth and reigneth God of All forever and ever. Amen.

Then incenſe the place as deſcribed in the previous chapters, and write theſe Seven Holy Names of God in ſeven ſtations of the Circle: Iah ✠ Lealge* ✠ Vehe* ✠ Agla ✠ Charon ✠ Libares ✠ Poimander ✠ and juxtapoſe them within the Circle towards the Seven Partƺ of the world and with the operations of conſtraint aboliſh the preſence of evil Spiritƺ, ſeeing as in theſe operations you are therefore protected.

Tractate Three, ¶1.

THe Pentacle of Solomon itſelf ſhould extend upon the face of the Circle about two feet beyond, and the diameter of the Circle ſhould not exceed ſeventeen feet. The Characters conſidered true and pertinent ſhould be ſhown in their places. Conſider well the Principal Characters are theſe: יהוה which ſhould be placed in all Circles and in all ſuch Lamens, becauſe without them, all conjurations of the Spiritz will fail, and no Spirit will anſwer truth, but falſehood. All theſe Characters are letters of Hebrew, and are of the Name Tetragrammaton, which were placed in the phylacteries of the forehead of the High Prieſt in gold leaf, as in the Old Law, and were alſo placed in Jeruſalem and in Alexandria the Great, which place I beheld with weeping eyes, my hands raiſed up devoutly to Heaven, even as do the Saracens look towards Judea. ¶Theſe are furthermore the characters of the Planetz: Saturn, Jupiter, Mars, Sol, Venus, Mercury and Luna:

¶All of which characters ſerve in their hours. And all muſt be made in Lead, Tin, Silver, or Copper, but the Characters of Venus muſt be made of Copper alone; and you muſt always hold theſe Characters in your right hand, and if your experiment is made in the hour of Jupiter, uſe his Characters, and ſo on. And care not if your experiment continues into the



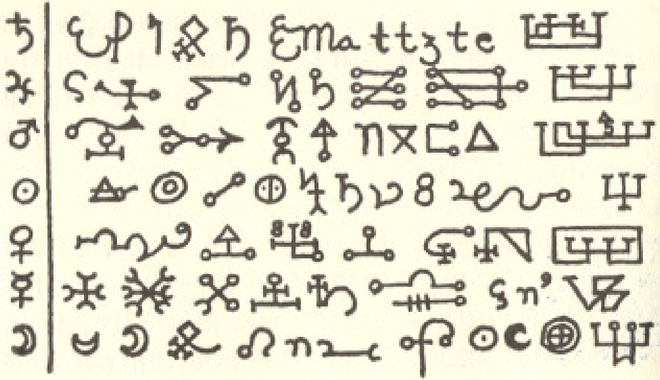
ſecond hour, ſeeing that theſe operations take their dominion from their beginnings. If you work in the hour of Mars then your experiment muſt relate to Mars; and you ſhall ignore all other hours beſides in your experimentz ſave that hour which relates to the Planet in which you do work. And therefore in all theſe conſiderations of work all muſt be done before you ſolicit the Spiritz.

III, ¶2.

YOu ſhould alſo note that you may not work at all times in this Art, but only when it is ſagacious to do ſo. You will heed the Moon, her lunations; that ſhe be increaſing in light and augmented with good aſpects; and everything in

theſe days thereof: 2nd, 4th, 6th, 8th, 10th, 12th & 14th, & no more in that Moon; & do many things in this Moon continuouſly, and with good conjunctions near approaching. You muſt hold faſt to this conſideration untill the next Moon, elſe this experiment will not avail anything.

MOſt experimentʒ do begin in good Signs, as in the Sun if he be well-aſpected, and in the hour ruleth a good Planet it is better, and moſt effectual in this Art. ¶If you work for Love, work in the day and hour of Venus; if for honour, in the day and hour of Jupiter, and all the hours are of a like operation. But if you work for war or to do evil you may only work in Mars, his day and hour; and it were better that you work not at all.

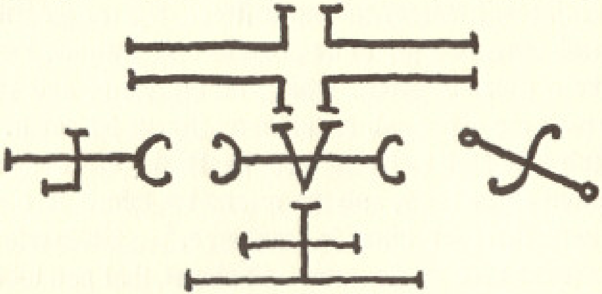


OUr Hours and alſo our Calls are the agency of a True Science; a Conjunction of the Sun and Moon are to be preferred to the leſſer computations of the Church, for in all things is the Moon of foremoſt importance in conjunctions for the fortification of Circles. The Moon ſhould be in the third or fourth quarter, on that account conſider, and call the ſpiritʒ to obey your requeſts, with the diſcloſure of treaſures, ſciences, and our deſires. ¶Fear the Immortal One, and ſay your prayers and orations, and make a great oblation, faſting as aforeſaid, and obſerve all the rules and regulations herein ſet down. ¶And take heed well that you know the True Conjuration of the ſame, and the means by which it may be with three or four ſo rendered.* ¶Therefore take great heed of the name and planet, that you work wiſely in this ſecret, for it ſheweth ſecretʒ and wiſdom. If you truly obſerve the rites and keep theſe orders without doubt you ſhall not fail of your deſires.

III, ¶3.

THeſe words [alone] may ſuffer for the diſpoſition and working, and the knowledge of the place and times, and of the Characters and planetʒ. And forthwith be faithful and give God the praiſe . . . ſaying your [prayers] with ſolemnity from [your] heart. And make a great oblation, faſting for at leaſt three days as aforeſaid, and

the characters muſt be made at this time, and bathe yourſelf as directed, and ſweet-cloathed in [linnen] veſtments. Then have a girdle of Buckſkin, and write about it theſe letters: A. L. P. H. A. &. O. M. E. G. A.* & on the other ſide the Great Name of God. And upon your breaſt you muſt have this figure drawn in Virgin Parchment, & hang it on your breaſt on your white veſture:†

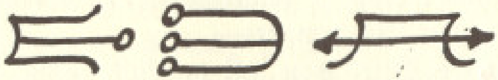


& if you have fellows you muſt have them provided for after the ſame manner.

ALſo the Maſter muſt have a Knife with a White Hilt on which muſt be worked A. L. P. H. A.§ & with the ſame Knife** make a Circle on the ground as followeth, & in the ſame manner & form, in an even & clear ſpace.

BEfore you enter into your Circle, you muſt with ſuffumigations cenſe yourſelf, as with Olibanum and Lygn Aloes and repeat Pſalm XLVIIJ*† with great devotion, as well as

other devout prayers of penitence. ¶Upon your right arm you muſt have a band of Virgin Parchment with theſe figures:—



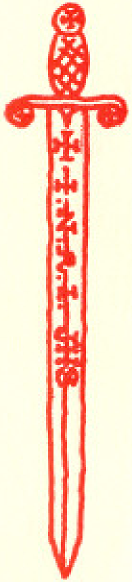
& likewiſe on your left arm a band with theſe figures:

THen in the Name of God, enter thy Circle & adjure the Spirit* with the conjuration following, & fear not, for they will work many deluſions to affright thee, but be of good comfort, & adjure them more fervently: for they muſt needs obey thee— & let your work goeth forward, & doubt not but by the mercy of God you ſhall effect that which you deſire.

IIJ, ¶4.

THen muſt you have a Sword, clear & bright, & with . . . & a ring of copper, & in the ſame written theſe words: . . . & you muſt have the Planets & their characters [upon them], & on the D[ay & Hour of Venus will you commence your work in the which you ſhall] have from the Spirit certain anſwers for what[ſoever you may aſk of them, & reſt certain that

they ſhall] give you perfect anſwers.* ¶Then muſt you have a Sceptre conſecrated, of copper in the which may be graven the Great Name of God.† All theſe things muſt be conſecrated . . . & faſhion the Sword after this manner:—



The Prieſt you call to aſſiſt, being adorned with the ornament of a Prieſt , but chiefly his robes, muſt be faſting & newly come from Maß, being Pure & Clean; & while ſtanding he muſt hold the ſword betwixt his hands, ſo that the pommel of the Sword be againſt the point § upright, & holding it but lightly lifting up his right hand he ſhall ſay:—

I Conjure thee, O Sword & I adjure & bind thee by the virtue of God the Father Omnipotent, by the virtue of Jeſus Chriſt his Son our Lord, & by the Holy Spirit, & by all things made in Heaven & Earth, & by the perpetual virginity of Holy Mary, the bleſſed Mother of our Lord, & by the chaſtity of John the Baptiſt, & by the dreadfull Day of Doom, that thou be unto me a Sword conſecrate, that thou mayeſt be a bond & a help againſt all powers of Air, Water, Fire, & Earth ſuch that whenſoever this ſervant of God** ſhall caſt or ſhow thee, all Spirits may be made aſtonied, until they have been obedient unto him, & do whatſoever he commandeth them. ¶I conjure thee, Sword, by the

brightneß & virtue of the Kerubim** which with his ſword [ ] drove Adam out of paradiſe for his perverſity & impiety; & by the Sword of Solomon which is uſed in the invocation & calling of Spirits, & by Longingus' Sword,*† that thou become bleſſed & conſecrated, & that our Lord Jeſus Chriſt bleß & dignify thee ✠ & ſanctify thee ✠ that againſt the gainſaying of all falſe Spirits thou mayeſt ſafely overcome, by the virtue of the Lord God Omnipotent which ſhall come to judge the quick & the dead, World without End. Amen.

¶Then the Prieſt ſhall make the ſign of the croß ✠ upon the Sword with the Chriſm & on bended knee he ſhall kiß the croß of the Sword.* After he ſhall lift up himſelf & take the Sword in his right hand, & ſay;— 'Strengthen us, Lord God &c.' the whole of that Pſalm,† & he § ſhall put the croſſ-feigning of the Sword upon the bare head of the Maſter & ſhall ſay;—

To thee, my ſon by the virtue of the body & blood of our Lord, Jeſus Chriſt, I give the power of this Sword, being Holy to touch, to hold, & to lift up. And as thou wouldſt govern it in all thy works, that ſa the living Lord didſt deſcend into this world out of paradiſe, ſo by the virtue of this ſword all Spirits will do Thy will & grant that they may tremble & be obedient to thoſe that hold

this, O Lord which livest & reignest One God, World without End. Amen.

Confeß & counsel both together, & kiß each other, & wrap the haft of the Sword in clean cloth, & give it to the Master to kiß, & being taken in the right hand of the Master & being signed with the sign of the Croß & other Holy designs, let it be kept aside for four hours wrapped in the stole of the Priest. ¶Then in the third hour begin to exorcise the Ring of Copper—but first, let the Priest take the stole that the Sword was wrapped in, & hang the Sword up by the point, & keep it very clean, that the dust mark it not.

III, ¶5.

The Ring's consecration must be in the hour of Jupiter, & in the hour following [which is of Venus]; then shall be graven in the Ring the Great Name of God Tetragrammaton in Hebrew letters as before: & so engrave these letters that in their midst be a croß, & all be on the further side of the Ring. Then after, have this Ring of fine Gold marked as well, [i.e. gilded,] & give this to the Priest. This shall he wrap in his stole. When all is then prepared, begin the Conjuration:

I Conjure Thee, O Creature of God, thou Ring which sometime wast of Solomon blessed; I bleß thee, & be thou so blessed. ¶I

beseech of thee, thou Son of God, Jesus Christ, that thy form & figure & this work which I do by thy enterprise may touch this Ring, that Lord as thy Holy Ring was bourne before the Ark of God, so do thou make this Ring to make well known unto me the knowledge of All Spirits, & that this consecration & conjuration which we aloud offer & by the virtue of this Ring the power of the wicked spirit shall be repressed, & their strength, might, & power be compassed together, that they be compelled to answer truly to all questions that they knowest without delusions, telling me the truth only of whatsoever is in their secret knowledge, that they will make it most clear & manifest unto us. Let it be done by the same Lord, Jesus Christ which with God alone liveth & reigneth in great & mighty majesty. Amen.

I Conjure thee, thou creature of God, in whose form above the clear Celestial orb all science is assigned, & by all the signs of Heaven, by the Name & Order of the Angels. by all the climes of the world, & by the Great Name of God Tetragrammaton that is graven in thee by the Judgement & Power of Jesus Christ.

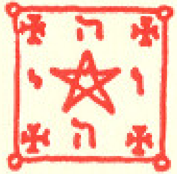
After this, his beginning . . . that what Spirit soever shall be shown unto me, that . . . he shall be in great dread & fear, until he have . . . Great Name graven in this Ring, straight he

ſhall obey . . . importance, to get honour, charge, . . . tell you untruth, but to ſhow & maniſeſt & anſwer all he hath heard & known . . . but that I have power which . . . Holy . . . in my works that ſtraight away all ſpirits . . . & conſecrated that truſteth in thee our aid, O Lord almighty . . . which ſhall come in the hour that all . . . obey & be subject unto him, by the bleſſed sacrament . . . that our Lord which liveſt & reigneſt World without End. Amen.

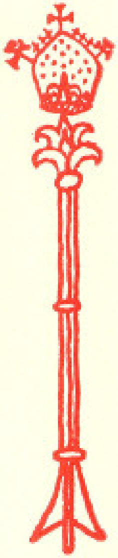
Then ſhall the Prieſt ſprinkle the Ring with Holy Water, & . . . he ſhall annoint the Ring with pure balſam & [crocus. . ?] . . . & on the middle finger of the left hand of the Maſter the Prieſt ſhall place the Ring; but when the Maſter receiveth it, he ſhall do ſo reverently, on both his knees.

III, ¶6.

IN the ſame manner is the conſecration of the plate of Copper or Tin in which muſt be graven the Great Name of God that is in the Ring. The plate muſt be the length of three inches at every quarter, & let the thickneſs be according to your diſcretion, ſo that it doth not eaſily bend; & like the Ring it muſt be gilded.*



¶Then as in the conſecration of the Ring do likewiſe to the plate of Copper; & in the ſame conjuration beforeſaid, where you ſay: 'as of the Ring bourne before the Ark of God, &c.,' here ſhall you name 'The plate where God did name the Ring' & you ſhall add, 'like as the Golden Plate in the forehead of the High Prieſt' & guardedly dignified, ſo ſhalt thou have this plate in thy invocation & conjuration of the ſpirits & their ſecrets, & being worthily dignified & conſecrated, the Moſt High & watchful God almighty ſhall by the virtue of the ſame plate, & by the Majeſty of the Great God have power to puſh down the power of the wicked ſpirits. Amen. ¶After this oriſon is ended, the Prieſt ſhall annoint the Plate with ſweet balſams & give it to him [the Maſter] in the work, being wrapped in a clean cloth & a ſweet perfume in it, & he muſt receive it reverently on both his knees.



III, ¶7.

HEre followeth the Conſecration or bleſſing of the Sceptre, which muſt be made of Bay Laurel wood, & faſhioned like unto the Sceptre or mace of the council of a city. Let it be ſo broad & ſo thick as you may deem fit, with a nail to hold the plate aforeſaid, & in the midſt of the Sceptre there muſt be a hold* & all muſt be gilded. And the Prieſt ſhall wrap his ſtole about the Sceptre & he ſhall takeſt & raiſe it on high ſaying:—

I Conjure thee O creature of God, thou regal Sceptre, dignified by the power of God & his virtue immeaſureable, by the pure wiſdom

of Solomon, which once used thee in his regal kingdom, & in the binding & constraining of Spirits, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the spirits in subjection. I adjure you, when I work in this Art, that you be obedient to my consecrations, conjurations, & straight bindings, & against the malignations of any spirit whatsoever, & that it remain & keep the same virtue for which it was ordained & made by Solomon, & as to whensoever the worthy Sceptre of the Assyrians by his power & clemency did demonstrate love & friendship, so in friendship I proffer to the spirits this Sceptre, to press thee descend, & constrain thee to obedience by Jesus Christ which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balsam. Let it be of one cubit in length, no more, which done & finished give willingly to the worker* the Sceptre & with worthy devotion, let him kiss the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. ¶So have I secretly revealed to you that without which it is impossible to work effectually in the Art of Nigromancy. All this must be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. ¶And so may you do anything whatsoever you will, observing the times, seasons, & hours, as well as others order as aforesaid.

Now it resteth to say something of the conjurations, say in accord &c., & the first of these—whose Art never faileth—but first take care that the aforesaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other instruments, with the moon increasing . . . after your Balsam, which must be made when the Sun Ils in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was destined for the purpose.

Tractate Four, ¶1.

First shall you retire to thy chamber, being prepared as aforesaid, & . . . accordingly, upon a Wedenesday, & you shall begin in the hour of Mercury, which is at the rising of the Sun. If it be a clear day, it is all the better, but if it is dark do not stay in his hour at afternoon. If then it be that . . . look in the nighttime soever he be, when it is clear, in the hour . . . & thou shalt make a Circle of chalk, that it may well be distinguish-

of Solomon, which once uſed thee in his regal kingdom, & in the binding & conſtraining of Spiritz, by the terrible day of Judgement, & by the virtue & power of all the Angels that keep the ſpiritz in ſubjection. I adjure you, when I work in this Art, that you be obedient to my conſecrations, conjurations, & ſtraight bindings, & againſt the malignations of any ſpirit whatſoever, & that it remain & keep the ſame virtue for which it was ordained & made by Solomon, & as to whenſoever the worthy Sceptre of the Aſſyrians by his power & clemency did demonſtrate love & friendſhip, ſo in friendſhip I proffer to the ſpiritz this Sceptre, to preß thee deſcend, & conſtrain thee to obedience by Jeſus Chriſt which with God the Father & the Holy Spirit liveth & reigneth ever one God, World without End. Amen.

Which done, annoint all of the Sceptre with Balſam. Let it be of one cubit in length, no more, which done & finiſhed give willingly to the worker* the Sceptre & with worthy devotion, let him kiß the Ring at the reception thereof; & after, take it in his left hand, & let him lay it where he will, in a clean place, until the time be that he would work therewith. ¶So have I ſecretly revealed to you that without which it is impoſſible to work effectually in the Art of Nigromancy. All this muſt be done in one day—that is on a Friday

—both Sword, Ring, Plate, & Sceptre. ¶And ſo may you do anything whatſoever you will, obſerving the times, ſeaſons, & hours, as well as others order as aforeſaid.

Now it reſteth to ſay ſomething of the conjurations, ſay in accord &c., & the firſt of theſe—whoſe Art never faileth—but firſt take care that the aforeſaid conjurations be made on a Friday; of the Sword, Plate, Ring, & Sceptre, let them be made in the month of September . . . the next Friday after the Conjuration of the Sword & other inſtrumentz, with the moon increaſing . . . after your Balſam, which muſt be made when the Sun is in Aries, that is, in March, which then made in a great quantity you may keep always & need not more . . . in a font which was deſtined for the purpoſe.

Tractate Four. ¶1.

Firſt ſhall you retire to thy chamber, being prepared as aforeſaid, & . . . accordingly, upon a Wedeneſday, & you ſhall begin in the hour of Mercury, which is at the riſing of the Sun. If it be a clear day, it is all the better, but if it is dark do not ſtay in his hour at afternoon. If then it be that . . . look in the nighttime ſoever he be, when it is clear, in the hour . . . & thou ſhalt make a Circle of chalk, that it may well be diſtinguiſh-

ed. Make it of generous ſize & let it be in the midſt of the houſe. As you ſit in the Circle you may turn you to the windows, & will ſee the four corners of the Heavens; that is to ſay the Eaſt, Weſt, North, & South. Make ſo your Circle that when you may mark your corners . . . then take thou the Sword in your left hand, & the ring on the middle finger of the left hand, & the ſceptre being held in your right hand, & faſtened thereto the plate, & take thou the ſceptre, & boldly go thou with the Sword, & bleß you; & being right diſpoſed as before, enter the Circle & thy fellows alſo being right & well diſpoſed—& if you will, you may bleß your fellows with the croß of the Sword & with the Sceptre as before—then enter into the corner; be in the middle of the Circle as a ſentry. Let the croß of the Sword lie on the earth, & ſet yourſelf next to the haft of the Sword looking towards the Eaſt. Obſerve that your followers ſit at the hame [or point] of the Sword, looking towards the Weſt, & mark that you may in the Circle behold all the principal parts of the world; that is to ſay Eaſt, Weſt, North, & South. But chiefly look thou in the Eaſt, & at thy back be the backs of thy fellows, & upon both ſides thou ſhalt ſee the North & South.

Then being rightly diſpoſed & propoſed, hold this book upon your knee, & upon what part of the heavens thou ſhalt look—that is, towards the Eaſt—begin the firſt Conjuration, which once ſaid turn you the ſecond time to the Weſt, thirdly to the South, & fourthly towards the North, ſaying this Conjuration; & as often as you ſhall name the Great Name Tetragrammaton graven in the Plate & fixed to the Sceptre, & in the Ring, with bended knee ſhalt thou kiß both—& mark that your fellows do the ſame—& that you may be ſafe & ſecure, in the foreheads of your fellows make a croß with both the Plate & Ring, & ever as you read the Conjuration, have the handle of the Sword, which his hand—in which the Sceptre is—is over, & be ready to ſeize the ſame in a moment but at the ſight of the Sceptre the ſpirit ſhould be affrighted ; & then you ſhall kneel with great & circumſpect dignity, looking on this book. Leiſurely you ſhall kneel, & do not look before the book leaſt the ſpirit at that phaſe appointed be mean, and deviſe ſuch tales as you longeth for, So let this your devotion, and all your works begun be wary & of mighty force, for if diſſolutely you race, your work will not go forward . . . days. . . . have a fellow that may look & take heed as in that . . . the moſt, ſhould the ſpiritz then appear, that he may truly tell . . . if that . . . may turn that

way, fixing his eyes always upon the . . . & the Maſter ſhall after, at the end of every conjuration with his fellows . . .* & that one fellow ſhall tell you truly without diſſembling, until the . . . drawn near unto the Circle. You ſhall not ſpeak one word to the ſpirit more than the conjuration in this book, until you have from your fellows that he is devout & hath refrained from laughing & toying. Let him therefore in any caſe refrain, & when you are ſettled in direction then perform your conjuration, & then conſtantly you ſhall ſay to your fellows: "They are bound," then looking directly upon them thou ſhalt ſay this conjuration of obedience as followeth ſlowly & clearly without recourse to the book, but looking conſtantly towards them . . .

¶ . . . & offering or bowing the Septre with the Plate towards them: & when you name Tetragrammaton you ſhall ſhow them your Sceptre & Plate in your left† hand with the Ring, at which point they will begin to bow their knees & hark their teeth. Then undoubtedly you ſhall hear & have a true anſwer, & they ſhall do their obedience to the great & mighty God; & in coming again begin the Conjuration, bowing the Sceptre & the Plate of the Great Name of God. If they bend not their knees, then holding it towards your fellows, graſp the Sword in your hand, but ſay nothing. Then at bowing the

Sword, Plate, & Sceptre, they ſtill bend not their knee then conſider the hour of the planet that reigns then, & ſhow the Table with the characters of all planets every one in a plate by itself, & mark under what planet they be. For at the proper character they will be obedient & bend their knees, under one of the planets; & on their knees they will bend to that. Conſider, therefore which is the planet, & when his hour is; keep it well in mind. But as yet thou ſhalt not ſpeak. The hour being found, you muſt then remain in the Circle for viij hours; you ſhall ſit ſtill 'til the coming of the ſame hour . . .

¶ Say this conjuration & binding to obedience:—

O I conjure you, Spirit; & I adjure you by that infinite goodneß of God wherewith all things were made when he aſked: "let it be made;" & it was done. I conjure, require, & command you nowbetimes & forthwith that you appear, viſibly without our Circle, by the almighty power & wrath of God the conquerer, wherewith he made man like to his own image above all others . . . [by his] juſtice [by the which] your pride hath been dampened, & by the mercy wherewith . . . & by the humility & virginity of the bleſſed Virgin Mary, mother of our Lord, Jeſus Chriſt . . . he who brought you to obedience, that you anſwer truthfully, & give quick reply to all my queſtions, & that you [dare not] diſ-

obey, but heed theſe words, & be obedient thereunto.

¶I conjure you, Spirit[s] by the obedience that you all do owe, by this great & heavenly Name of God [here the Maſter ought to bow] Tetragrammaton that in this Sceptre & Ring is graven; that by theſe Holy & High Names of God All-powerful that you quickly & without delay perform my requeſt, or depart; & by the precious blood of Jeſus Chriſt that you be obligated to bring ſome other that hath knowledge [soas] to anſwer me truly what I demand of, all & whatſoever I ſhall aſk, without any fraud or deciet, but rather that you forthwith fetch my deſires, by the virtue of wiſe Solomon whose power, by the great virtue of God, hath bound you to obedience, which is of force & authority to will & command, by He which liveth world without end & reigneth everlaſtingly. Amen.

¶Which all being finiſhed, mark as I ſaid whether they do their obedience or no, & call to mind all things aforeſaid. ¶The Binding of the Spirit:—

I Conjure you, Spirit, by the obedience you owe to the Great Name of God [bowing] Tetragrammaton, who hath made both you & me & all things by the great power of His mighty Name, and by Michael the Archangel which caſt and drove you down out of Heaven, and by the Annunciation of the Bleſſed Lady, mother of our

Lord, by all martyrs, by the Paſſion, Death, & Reſſurection of Jeſus Chriſt, & by his Aſcention into Heaven; & by the great abundance of tears of the bleſſed Virgin Mary, & the Magdalene & the other Holy women for the death of Chriſt, & by the darkening of the Sun at his death, & by the ranting & raving of the people thereat, & by all the things that then were done in Heaven, on Earth, in the Air, & in the depths of Hell . . . that was to me of all things that I ſhall aſk you. Give me perfect anſwer without fraud or deceipt withall, or any manner of fear. Make true anſwer to my queſtions, by virtue of our Lord & Saviour Jeſus Chriſt, reigning as One; Father, Son, & Holy Ghoſt by & to which be all honour, praiſe & glory, One God, the Father Everlaſting, world without end. Amen.

¶Which ſaid he will anſwer what you aſk or demand; therefore thus you ſhall ſay:—

I Conjure you that ſpeak [but if not, then only, "I conjure you Spirit,"] by the virtue . . . & by the ineſtimable ſtrength of the Name [bowing] of God, Tetragrammaton, & by all the characters in this Circle, & by all things in Heaven, Earth, & Hell, that this thing [—Petition—] . . . . ſhew me & tell me without any fraud or deceipt, I adjure thee by God Almighty that ſhall

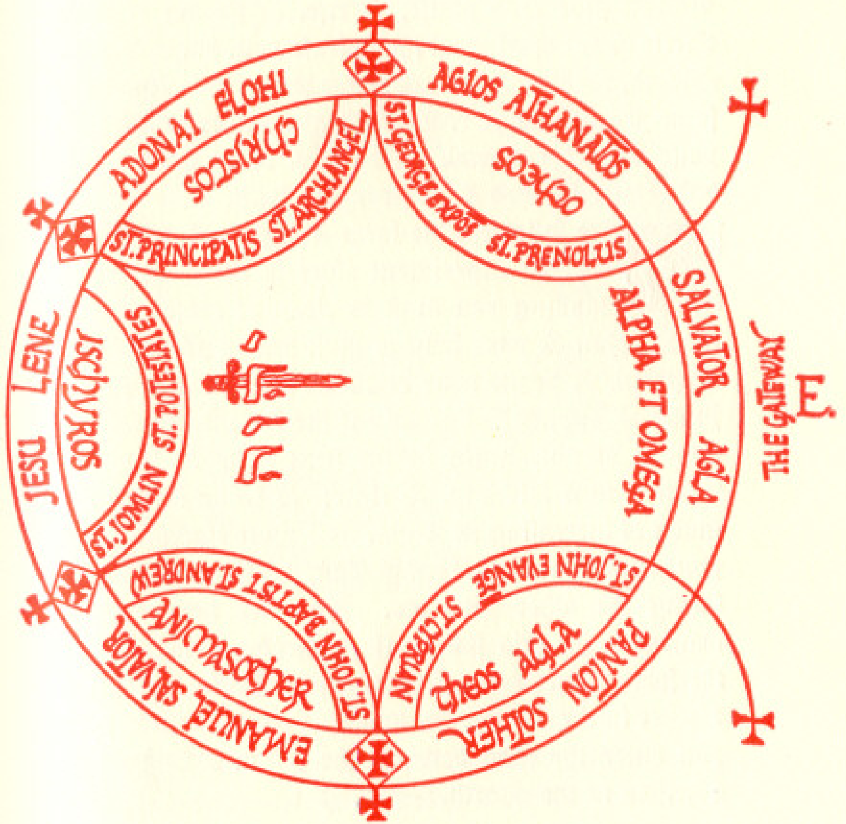
come to judge the quick & the dead, who livest & reigneth world without end. Amen.

¶Then certainly he will tell you of the thing you require & all concerning it soever: which being done, you shall give the Spirit licence to depart.

NOte that in all this enterprise your fellows look not, least that they be tempted to speak, for if they spoke then would there be no peace, for the spirit being bound cannot hurt, & if they would hurt at the beginning, they cannot presently for fear of the Sword, Sceptre, Plate, & Ring, but if the binding is loosed by idle talk then all would be lost; & hold you always the Sword & Sceptre in your hand, at rising, & take no heed of scoffing or jesting, or any laughing voice you perchance hear, but have your eyes fixed on the Sword & Sceptre.

¶Licence to depart:—

I Conjure you, Spirit, by that Holy Temple of Solomon that the Almighty God sanctified, & by all the elements, & by the Great Name of God [bow] graven in this Ring & Sceptre, that you quietly & peaceably depart, without any tempest, rain, thundering, or other deliverer of dismay, terror, or fear, & that you & your fellows come to me whensoever I call you, without any fear or trouble to any, by the virtue of our Lord Jesus Christ, & by the virtue of the living God, Father, Son, & Holy Ghost



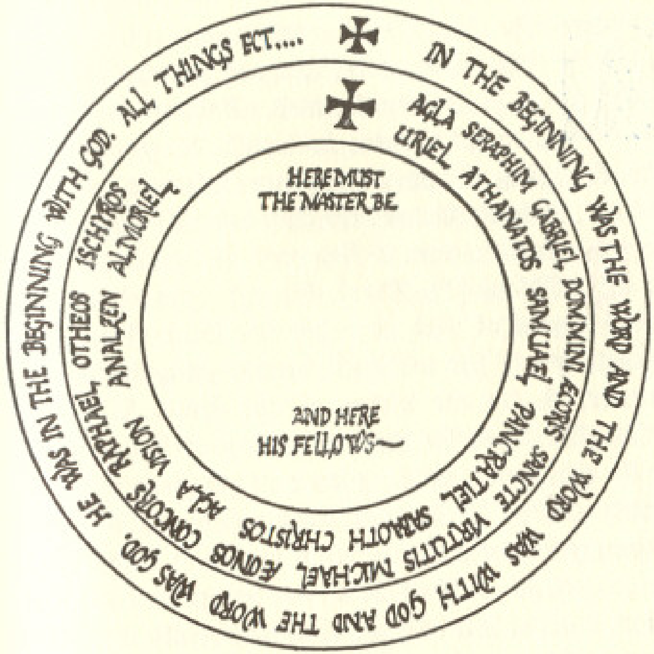
E

all one, who liveth & reigneth world without end. Amen.

¶Then give God praiſe, & riſe, & go out of your Circle & eat what meat ſhall pleaſe you, but take your Sword, Septre, Plate, & Ring with you. And have ſome Frankincence ready, & make a fumigation with your Sword [in hand] & clothes, & be not fearful, but rejoice in God & be ſtrong in faith.

Here followeth the form & figure of the Circle for the experiment afore-ſpecified, at which making you muſt be clean of conſcience, & pure. You & your fellows muſt hear a Maß of St. Cyprian, & begin your work on a Thursday in the Hour of Jupiter* but only if the weather be fair & clear. If not, begin in the next hour of Jupiter, when it is a fair day, & clear; & ſo be it that the moon is increaſing in Light. ¶[Note eſpecially that you ought to ſtand facing Eaſt, with your fellows facing the other quarters. You are permitted to wander from this ſtation if required, & may enter the ſpan between the Names Theos Agla & Anima Sother in the South, but under no circumſtances ſhall you enter the ſpan between the Names Otheos & Chriſtos in the North. —ed.]

N.



¶The Circle needed in the experiment for [diſcovery of] treaſure & in connexion with the circle, & every-thing that is neceſſary for the ſame work. ¶And firſtly the Circle muſt be made of vellum parchment—a ring thereof—of the compaß of viij foot over, & laid on the ground with x loops to pin it down:—[Take note that all of John, Chapter I ſhould be written in the outer Circle, in a ſpiral.—ed.]

Ee

Note that to this operation you must bring the Sword, Sceptre, Ring, & Plate, & the Circle must be consecrated, And use sweet and pleasent odours; labdanum & crocus & such like, & having all yobr instruments consecrate, on bended knee, looking towards the East devoutly say:—

I Conjure you, O Amazael, Aziel, Anathana,* Absoul [?], Azael, Tyer,† you Holy Angels of God, by the Spiritual Grace that teacheth you "sin not!" & by the terrible face of Lucifer, & by the virtue of our Lord & yours, Jesus Christ, & by the fearful day of Judgement, & by that Inestimable Name of Nanes that was written on the forehead of Aaron, Tetragrammaton [bowing] that here is written in my Ring & Sceptre, that so often as you shall show your service unto me in a vision, without fear or awe. ¶Answer truly my questions, without any fraud or trouble from error, nor with any delay shall you say & do whatsoever I shall command of you by the virtue & power of our Lord Jesus Christ which liveth & reigneth one with the Father & the Holy Ghost world without end. Amen.

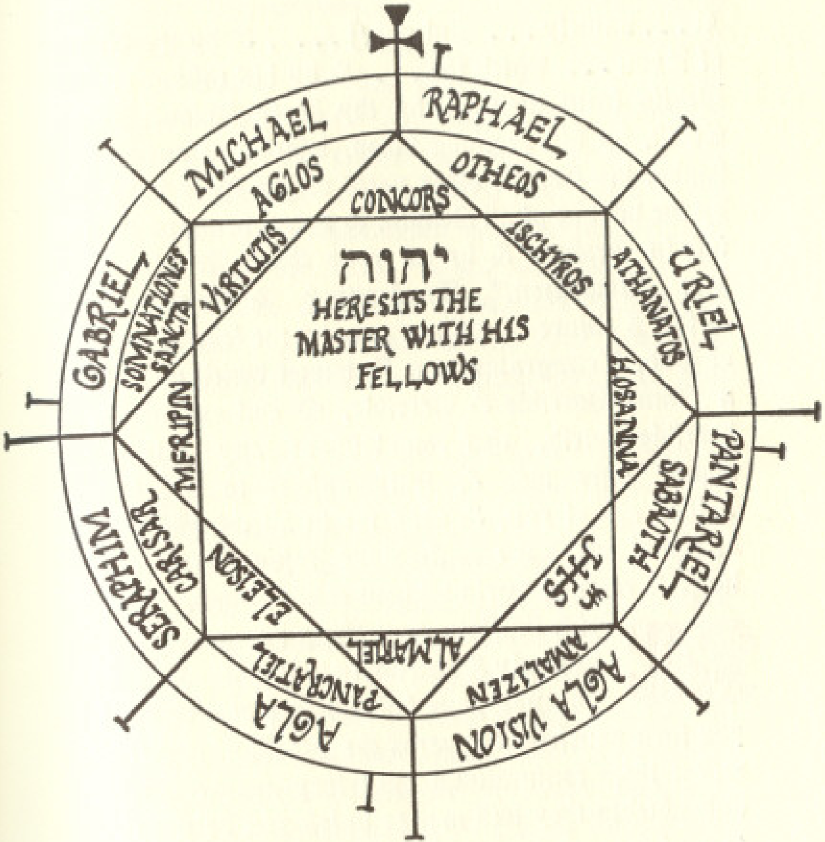
Work upon a Thursday in the hour of Saturn or Jupiter. If you work in the night, let the Moon shine & the stars be bright. ¶Before you enter into your Circle vi hours you are

permitted a light repast of fresh & light meat* liver, fish, bread of clean unborn wheat grain, and wine; but only in modest serving, for it is but to comfort & sustain the body, for in this work you shall see marvelous things. ¶You must be set in the North, & turn the face of you & your fellows to the South; which done, let your fellows raise their hands, & you hold the Sword directly up, & let the Ring, Sceptre & Plate be in the other. Then you shall say on bended knees in the middle of your Circle, bending & streaching the Sceptre towards the North† make this great charge.

I Conjure you, Spirits, Astaroth, Belial, & Troglis, & you infernal spirits, by Jesus Christ, by the Father, Son, & Holy Ghost, & by the gracious Virgin Mary, by the prophet John the Baptist, by the Tables of Moses, by the virtue of Michael the Archangel that drove you out of Heaven, & by the glorious Saint Cyprian the martyr with which you made subject, & by Solomon who made you obey his sayings, & by the fearful day of Judgement, by the mild countenence of Jesus, by his precious wounds, both in his hands & in his feet, by his Annunciation & Preaching, by his Death, Ressurection & glorious Ascention, & by the sending of the Holy Ghost, by the Father & the Son, by the Holy & glorius Apostles, by all the virtues of Heaven,

by all the ſeven gifts of St. Mary the Virgin, mother of Jesus Christ, which ſhe gave her ſon; by his five joys, by the Aſſumption of the Virgin Mary, & by all Holy Myſteries.

I Conjure you by that great & excellent Name of God, ineffable & infinite maſter of the Univerſe, & by that terrible Name of God, Tetragrammaton [bowing] aforementioned, that is in theſe objects; Ring, Sceptre, Sword, & Plate, that by all theſe reverent Names . . . [appear] unto me without any fearful or horrific viſion, th— . . . or other here, but that without any tarrying you [obey my commands, & all elſe I ſhall aſk] of you . . . by theſe great . . . & hear . . . do worſhip . . . Father, Son, & Holy Ghoſt which are all one God, world without end. Amen.



This Circle is for Treaſure that be hid in water— as in the Sea, or elſewhere . . .

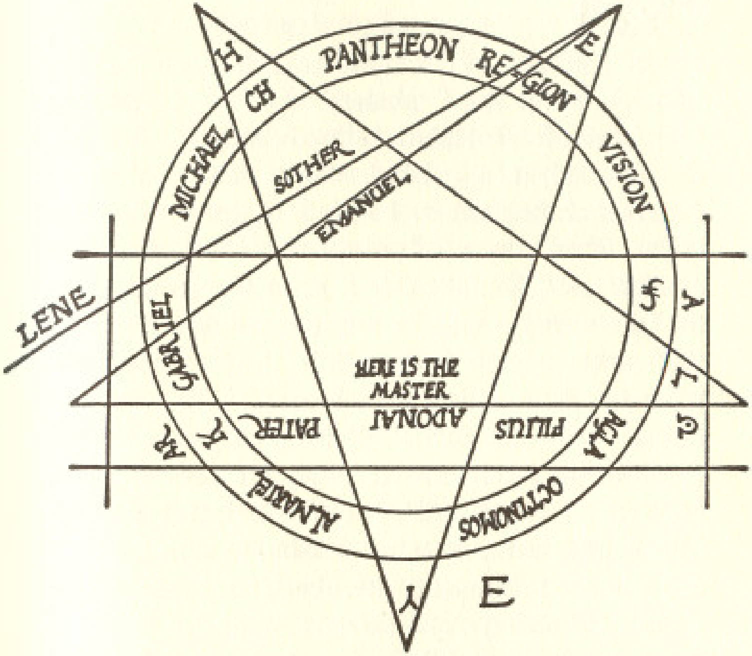
C . . . namely . . . Julius[?] . . . , & by the virtue of Lyon . . . which the . . . & by his casting out of Devils from men, & by thy Holy saviour Jesus Christ, by his precious blood, which ran out of his hands, his feet, & other parts of his Holy body, & by the virtues of all Saints, & by all honours awaiting in Heaven, & by all your Good Angels, who are: Almarazen,* Amalzatin,† & Colatizab'tin; & still I adjure & conjure you, by the fearful Name of God, Tetragrammaton [bowing] which is to you a Name Horrible & Terrible, O evil expiates and horrible spiritß, that you without any delay do appear unto me, & truly answer to whatsoever I shall ask of you, & obey me in all things, by the virtue of our Lord & Saviour Jesus Christ, which livest & reignest world without end. Amen.

Which finished, & nothing appear— even if devoutly & charitably it be said—& neither you nor your fellows sees any thing, let you turn yourselves towards the North or South, & repeat these conjurations until they appear— which undoubtedly they will appear unleß you be not clean in conscience, body, & clothing—which should be before you have repeated it three times; & when the first comes, you shall hear as it were the hissing of a serpent, which at the first hearing with a bold mind name you Tetragrammaton, signing the which with the the sign of the croß, bowing your Sceptre towards the place where you first hear. But answer not without your book, nor fear not, for undoubtedly the Evil Spirit will transform himself into horrible & terrible shapes to terrify you & your fellows; but let them name Tetragramaton in a like manner, and sign them with the croß. Then straightaway the spiritß will cease, & change themselves into a fair shape, & after, for the span of one hour, you shall hear no stirring, but standing quietly you shall hear them speak.

Which done, & the conjuration finished, if they be standing, offer them the Sceptre* & they shall follow in obedience; & if they do not, show them the characters of the Seven Planetß doing as is said in the former experiment, & mark your hour, & without all doubt they will be obedient, they shall say to you in a hoarse voice: Behold! From out of the fire ascend nine winged beings. It is they who shall bring what you desire . . . & surely you shall behold them, bringing the treasure with them in coffers from all directions, & a fresh scent accompanies them; & then shall you see them, then you shall speak the name Tetragrammaton . . . with the Sceptre in your hand . . . which shall be like a lion before, & the form [or face]? of an eagle behind,

& his voice like that of a fair women; as fair as thee to look upon & theſe will give you ſcarce . . . thereunto to ſay the conjuration in the firſt experiment, & so being ſaid, then the egregia &c. naming His Name, & devoutly ſhall you conjure him to ſpeak & do whatſoever thou wilt—but it is ſore hard to make him ſpeak—then thou ſhalt riſe, & whether he will or will not, thou ſhalt command him to ſpeak & to bring thee what thou requeſt, in ſuch a place as you name—but after he has once ſpoken you ſhall never ſay anything without the conjuration aforeſaid—& when you have named your place he will ſtraightaway depart. Do not forget which place you name, but add this to your conjurations; that without fail he ſhall come again, & that then only about the time that you appoint. He will come, & you may aſk of him what you will, either in the earth or in the ſea; but you muſt make fumes of Maſtic & Oil,* & after you ſhall ſay your conjuration, & give him licence & ſtraight he will vaniſh away. But you ſhall not go out of your Circle, but muſt remain, as in the former experiment, & with patience ſhall you have your demand; for which offer God thanks, Who worketh & doeth all for His glory & your good.

¶This Circle is for Water Spirits. Uſe in like manner, when you may work for friendſhip, in the Hour of the Sun on the morning of Sunday:†



IV, ¶4.

NOw it reſteth to tell the making of an ointment, wherewith you ſhall annoint your eyes; & all ſpirits will appear unto you ſuch that you may ſee them when you pleaſe. [NB]* Firſt when the Sun is in the ſame ſign, & in the ſame moment as Mars,† take the ſting§ of a ſerpent which hath killed himſelf & dry it, & make of it a powder. Then take Balſam — & mix: of the powder, 1 oz.; & of the Oil 4 ſpoonfulls. Then take a little of the root of Mandrake, in a powder, 4 ſpoonfulls—& if you will you may preß the leaves in the oil—& mix altogether. Then put it in a clean glaß with a little clear ſtopper, & when the Sun is in which degree of Aries that is fitting, make this Circle following in your chamber, & put the glaß with the oil in the midſt of the Circle, between your legs, with a piece of clean copper, & have your Sword, Sceptre, & Ring in your hand[s], & the other inſtruments [i.e. the Plate] towards the Eaſt. ¶Bowing your Sceptre, begin to ſay very devoutly—having faſted the ſame day, bread & water; & hearing a Maß of the turmoil of St. Mary the Virgin & a Maß of St. Cyprian, & offer in the Maß what you will only ſo that it be not leß in value than a penny — then having all things ready, towards the Eaſt: [ſay:]

HOly Lord, Father Omnipotent, & Everlaſting God, which of Thy only Word didſt make & create all things; which in the days of Moſes didſt conſecrate oils to be powdered, & annointed on the head of Samuel; by the virtue of thoſe oils wherewith Mary the Magdalene didſt annoint the feet of Chriſt, & by thoſe oils which St. Mary the Virgin, mother of our Lord unto Thy bleſſed Son didſt annoint his Holy body aftre it had been taken from the croß & was placed into the tomb; & by his humility who was born in a ſtable, which lived as the ſervant of a carpenter, & was obedient unto Thy will alone unto death, which ſuffered for us miſerable ſinners; moſt humbly we pray thee, like as this oil by Thy Holy Saints & Angels was prepared & made Holy , & by conſecration made bleſſed, by the conſecrating power of his precious blood, Thy only begotten Son who died upon the croß, bleß theſe oils to annoint & open my eyes ſo that everywhere I may ſee & behold the ſpirits appearing, which once were inviſible & hidden, & that familiarly they may anſwer me whatſoever I ſhall aſk of them, & be obedient unto me & perform my ſayings, & alſo whatſoever, by Thy grace & power, I ſhall command of them by virtue of this oil, & by our Lord Jeſus Chriſt, Thy dearly beloved Son, which with Thee &

the Holy Ghoſt liveth & reigneth ever One God, world without end. Amen.

O Holy Mary, mother of Jeſus Chriſt, make this oil worthy & conſecrate; O Holy Spirit, Cherubim & Seraphim; bleſſed, O all you ſpirits bleſſed, I beſeech you to ſanctify this oil & make it an example . . . O you ſainted Apoſtles, O bleſſed martyrs, holy Patriarchs & Prophets, O all holy Angels, bleß & conſecrate this oil, that all ſpirits may, by the virtue of this oil, be driven to obedience without any fear, terror, or diſquiet to me or any other creature, & that viſibly I may ſee them, by Jeſus Chriſt Our Lord. Amen.

Which done, kiß & put the Sceptre & Ring in the midſt of the Circle, laying it againſt the glaß with the oil, & the Sword acroß it in the manner of a croß. But take heed that the Plate with the Name of God Tetragrammaton touch the Earth, & be rotated ; & put the Ring upon thy fingre all the night following. You ſhall lie that night in a clean linnen & ſweet, in a clean & ſecret chamber & bed, & ſo much as you can, abſtain from ſleep; & without all doubt, before the middle of the night, thou ſhalt have that which [thou deſireſt] . . . By 20 days thou ſhalt not be tempted to evil . . . After, eat a little, that thou faſt not overlong, & then you ſhall ſee a million Angels in the

air, which will come & bleß the oil which you have made. Now this is a ſign, when as about the middle of the night you hear, as it were, a talking very diſtinctly, but you cannot underſtand [what is ſaid], You ſhall ſee the Sceptre lifted up into the middle of the Circle, & the Sword alſo, without hands. Take heed you be clean when you touch it leaſt that wonder decay. But it is better that a prieſt make this oil, & enter the Circle to make it. Always when you make this, you muſt be alone.

THis oil muſt be kept in a clean glaß phial, or in an unguentorium bought clean & wrapped in the ſtole or garment of a prieſt. But do not uſe the oil until thou be re-conſecrated to God, & thou ſhalt ſee many Angels, & thy Angel preſently if thou wilt, & he ſhall teach thee what he knoweth, & what he knoweth not he will learn, to teach thee. If he be inferior, he will aſk of his Emperor, & he himſelf will teach him; & he will tell thee howſoever is . . .

¶Saying with the Sceptre—& you muſt have of . . . Olibanum in the Circle, & fire to make fumigation— . . . & ſee the ſpirits ſay this Conjuration:—

I Conjure thee, thou ſpirit preſent, by virtue of this oil, & by the virtue of this Name written in this Sceptre & Ring, & by the fearfull Day of Judgement; & I conjure & require

of you by the precious blood of Jeſus Chriſt that you be unto me loyal, truthful, & truſtworthy at my command, & that thou do not ſhow me any terror,or fear, or hurt to horrify me, but quickly, without fraud or deceit you come unto me ſo neigh that there may be but ſeven feet between ye & me, & that truly you anſwer me with effect whatſoever I ſhall aſk, by that great & ineffable Name of God Tetragrammaton [bowing Sceptre as before] that is in my Ring & Sceptre, & by Jeſus Chriſt, the only begotten Son & ſaviour which with the Father & the Holy Ghoſt liveth & reigneth One God, world without end. Amen.

¶This be the figure of the Circle for the operation of the Oil:*—

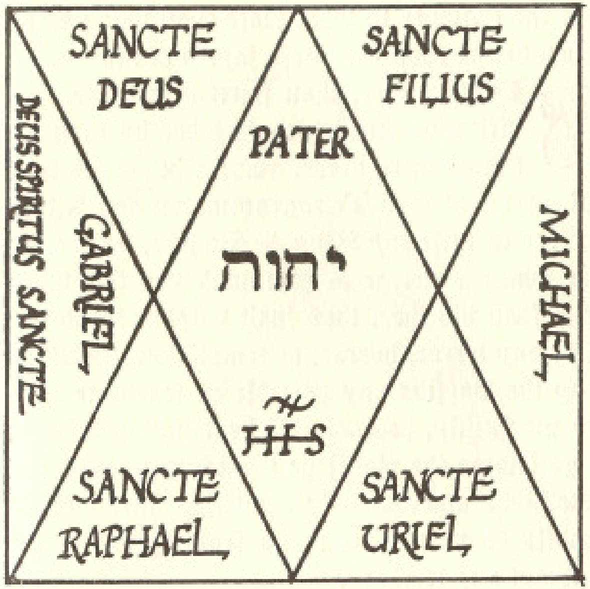
IV, ¶5.

¶[Spirits who govern tranſport; their experiment]: . . . a horſe to ſh-. . . name a . . . ſerve you at all times, & to carry . . . to England, or to Egypt, or Jeruſalem, or Alexandria within a few hours, without any fraud, deceit or delay.

BE clean in all things, then make this Circle in your chamber in the hour of Jupiter; then enter your Circle with your inſtruments & characters, & turn you toward the Weſt quarter & begin this conjuration:—

I Conjure you, Spiritß & Devils in the Weſt, & you the principal Spirit of the Weſt; I adjure & conjure you by the infinite power of God the Father, the Son, and the Holy Ghoſt; & by the clemency of & the virginity of the glorious Virgin Mary, mother of our Lord Jeſus Chriſt, & by his humility, plentifulneß, & gentleneß, & by all his pains, & by his death; by the rending of the temple thereat, by the darkening of the Sun at his Paſſion, by all the Names of God known & unknown, & by this Name infallible & infinite, which is terrible, great & Holy: Tetragrammaton, that is graven in this, my Ring & Sceptre; & by the fearfull Day of Judgement, that without tarrying you come & appear, bringing with you a ſwift ſpirit-horſe which you have & know, that without deceit, fraud, hurt, or fear ſhall humbly obey me, and carry me without any bodily hurt or ſpiritual hurt or fear whither-ſoever it pleaſeth me to go [name the place] by him that liveth & reigneth ever One God, world without end. Amen.

Which done, you may kiß the Ring & Sceptre, & with the blood of a lapwing or of a bat, make this figure following with the characters new* . . . & place it in the window towards the Weſt, & ſtand in your Circle—& if your Circle be made that it extend directly to the wall Weſt, it is better . Which done ſay the conjuration thrice,



& then he will come, but take heed of this for then will appear in the air ſpiritß with many horſes which then wilt . . . & there will be four ſuch horſes . . . but take heed & note well whether they be white or black, & chooſe only from thoſe that be white, & you will one ſuch with a red bridle, for all the others are demons, & none hath a bridle but one. Thou ſhalt ſay to the principal Spirit that thou wilt have the horſe which beſt pleaseth thee—& thou ſhalt point to the horſe with the red bridle—& then all the other horſes will vaniſh away, but that horſe will come then

out of the chamber to what place thou wilt name . . .
¶Then before thou mounteſt, ſayeth of him:—

I Conjure thee, thou ſpirit of a horſe, by the virtue of him which & whereby thou & all things were made. Come hither, & by that great Name of God Tetragrammaton that I ſhewed unto thee in theſe my Ring & Sceptre, by the virtue of the which I charge & command you that whenſoever I ſhall bid thee, thou ſhalt without fraud or deceit, or any terror, horror, or temptation, ſhowing me not by the wayſide any horrible or fearſome demon, carry me ſwiftly, peacably, & honeſtly whereſoever I will go [name the place] be it on Earth, in Heaven, or Hell—or otherwiſe—without any hurt ſpiritually or bodily & return me again from thence in ſafety & without any trechery.

I Do charge thee by all the powers of Heaven, & by the infinite power & clemency of God, & by the virtue of his Name Tetragrammaton, that I have thee at command all the while that thou carryeſt me & re-carryeſt me to what place I ſhall command, & that thou not ſtumble nor deign thee to go to any other place than I ſhall bid thee, whether I am riding or ſitting upon thee, by Jeſus Chriſt Our Lord & Saviour which liveſt & reigneſt, world without end. Amen.

Afterwards, strech your Sceptre towards the Spirit, looking into the Air towards the prince that licenced him by virtue of the conjuration, & after thou shalt take the end of the bridle in thy hand & put thy foot into the stirrup saying the former conjuration unto the words: 'without any hurt spiritually or bodily,' & then show him your Sceptre, & Ring, & say: ¶'By virtue of this Name written in this Ring & Sceptre I command thee that thou faithfully obey my desires without delay' ¶& after he will go into the Air & bring thee where thou wilt. When you come to the place where you desire, put your bridle secretly where you will;* & you shall say in descending the same conjuration that you said upon ascending into the Air, unto its end. Then go & do what you will, but take heed that you commit no sin, nor break any commandment, for if you do, your horse will not be at your obedience, nor can you ride him to bring you back again unless you remain pure & unpolluted whatsoever with such like which you must observe.

This is the Circle for the experiment above which may also be used for the Circle of friendship, which with the same conjurations may be used, but you must call out of the South: Almazon, & Elobona § in the hour of Venus, & command to cause friendship betwixt two,

& love, & constancy & without any doubt they will do whatsoever you command them. But you must use all your instruments & characters as in the former conjuration & use all circumstances as before done; but do all devoutly, with great piety & discretion, for in this Art there is no dallying or jesting, but God must have his due honour, by whose gracious presidence all things are done & brought to pass at your request. Therefore be mindful & thankful to Him for these wonderful miracles which you do attempt & accomplish in His Name.

IV. ¶6.

¶[To Know a True Spirit from Anything Other:]

Now of the knowledge of a good & true spirit such . . . conjurations, instruments, & Circles in the first experiment . . . in the hour of Jupiter or Venus, being clean go into your chamber & Circle, & on bended knees in the midst of the Circle with your fellows if you will, holding up the Sword in your hand upright against the Spirit of the East, by your conjuration first you shall begin. After once saying the conjuration, turn you towards the West; after to the South; & last towards the North, calling the spirits out of all the regions.

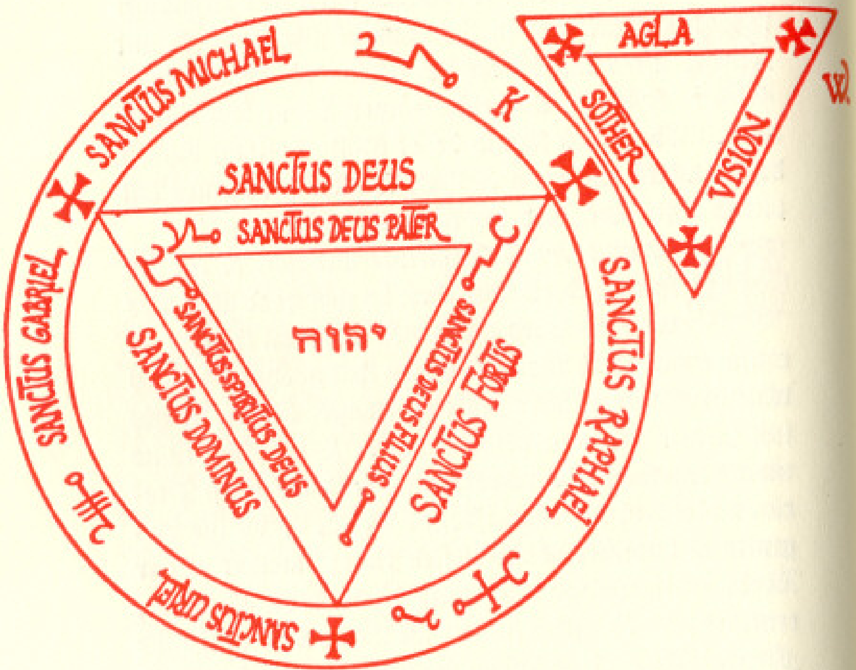
After four times ſaying your conjuration you ſhall call the ſpirits on bended knees ſaying firſt: ¶‘I conjure you ſpirits of the Eaſt,’ ſecondly: ¶‘I conjure you ſpirits of the Weſt,’ & ſo on to the four quarters. And ſo repeat your conjuration ’til the four Principal Spirits appear, then to know which are true & which are falſe, bind them by your conjuration, & all true ſpirits will do obedience. Bending the Sceptre towards them, & your Ring, & Characters of the Planets, they will bend their knees. If they honour the Great Name of God Tetragrammaton—which doubtleß they will— then they will do ſo at the firſt, without tarrying any. But repeat & begin your conjuration thrice, & thoſe that will not then obey & do reverence you may know to be falſe, damned ſpirits, & perverſe. For knowledge further of their offices & names, look in the Book of St. Cyprian, which is called the book of the offices of ſpirits; the which is divided into four parts, according to the four parts of the world, & thereby you ſhall know the Names of all thoſe Spirits, & of their offices, & ſo by practice & good heed you may have all at your fingers’ end; for if you lead a good life & keep from voluntary & preſumptuous ſins, & obſerve all orders & reverences before ſpecified, you may eaſily attain any experiment that you deſire, ſo long as you be clean in life & clothing, & in body & mind,

& devout in all your doings, for which the Lord God be praiſed both now & forevermore. Amen.

¶With this Circle & Triangle following the Spirits will not fail to anſwer, & truthfully tell thee anything:

And make it in the hour of Mercury, & put the Ring in the Weſt part of the Circle— or in the Triangle— upon a four foot linnen cloth. The Ring ſhould be of Gold, hollow, with a device which will open & ſhut, & after it is made faſt on its back part, then ſay this conjuration:—

I Conjure you, O Prince Alaſtiel, & all thy ſpirits ſubject unto thee, by that good God who with his word created & made all things; I conjure you all & require you by that goodneß of God which made man after his own image, & you by his juſt geſture for your pride damned, & by his infinite mercy wherewith he redeemed us with the Moſt Precious blood of his Son, Jeſus Chriſt, & by the virginity & humility of the bleſſed Mary, mother of our Lord, by the power wherewith he subdued all ſpirits, crucified, * & made ſubject all the devils, & by the Fearful Day of Judgement, by all the Virtues & Powers of Heaven, by Angels & Archangels, Cherubim, & Seraphim, by the Prophets, Patriarchs, & Martyrs, by the Bleſſed Saints & the Holy Virgins; by Jeſus Chriſt, by his death & paſſion, by his humility & converſation[?], & by this Great & Terrible



Name of God, Tetragrammaton [bowing the Sceptre as beforeſaid] which was in the forehead of Moſes, graven in my Sceptre, & conſtructed & conſecrated in my Ring, wonderful & inexpreſſable. You, you Prince Alaſtiel I conjure to aſſign me one Familiar Spirit, not of the higheſt nor of the loweſt [order] but of excellent knowledge, which can & will abide with me, true & faithfull, for the term of my natural life, faithfully ſeeking all I aſk for, & being obedient; anſwering not ſubtly or fraudeulntly, or with deceit, but fondly & faithfully; truly anſwering me of all queſtions which I ſhall demand of him, & by the Powers & Virtues of God our Father, that ſo long as this Ring ſhall laſt & endure, that he ſhall remain & continue therein & never go out or depart, unleß of me he be aſked to come out, or licenced to depart, & by Thy power that is in this, conſecrated & fumed, by Thy ſacrifice, & all real works aforeſaid, by him alſo that ſhall come to Judge the quick & the dead & the world by fire. Amen.

After this is ſaid, you ſhall ſee them in the Triangle. Call all the ſpiritȝ between themſelves, & [he]* will aſſign you one which he himſelf will include† into the Ring, but you muſt ſay this conjuration thrice before, or otherwiſe they will not obey. ¶Which done, & the Spirit being included, you ſhall put the Ring joining to the Circle, §

right within thy chamber with thee. ¶Which accomplished & done they will all stand at the window to hear your words: ¶Then say:—

I Conjure thee, Spirit, included in this Ring, by the great power of God, & by the words that hath restrained thee & made thee subject & obedient, & by all the miracles of Jesus Christ, & by that great & ineffable Name of God Tetragrammaton that is in my Ring & Sceptre engraved, that so oft as thou shalt be included in this Ring—by the virtue of thy Prince Alastiel—by my conjurations, thou never go forth or depart unless thou be licenced, but truly answer all my questions whensoever I shall ask or demand of you, without fraud or deceit, or guile, or any dissimulation [then move to the West]. O thou spirit now without, within this Ring I conjure you, & be thou quick to heed my call, & answer me truly all questions whatsoever, by Jesus Christ Our Lord who one with the Father & the Holy Ghost shall come to judge the quick & the dead & the world by fire. Amen.

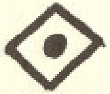
IV, ¶7.

¶[For theft: to cause the thief to come unto thee, in order for, & to allow thee to ask what thou wilt of him, wheresoever he be:]—

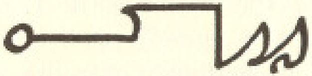
FIrst having your Circle as before for theft in the first experiment & all instruments & all conjurations performed & yourself clean, look first at the phase of the Moon, the Sun being in Leo on the first day of the Moon.*

TAke some virgin wax which never shall touch water or air[?], clean & white, & in the same work until it be soft. Of that wax make an image of a man or a woman, but make it by the Sun, & when you have made your image, write in the forehead: Iris & this character

& on the cleave or crown of the head: Sybilla & also this character:



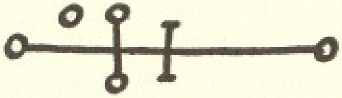
& in the midst of the head: Azriel & this character:



after, on the breast, thy name—or the name of him for whom you work together with these Names:

Eliezar, Malago, with this character:

upon the feet, & on the back, against the heart, this character:



¶And when you work, make a fire in your Circle of dry eglintyne, then go into your Circle, & take the image in your hand, saying:—

O Lord, the searcher & revealer, with whom no secret lieth hidden, by Thy majesty & Power I humbly beseech Thee that the thief that hath stolen [name the item] come before me, & confess his crime, by Thy might & Power, & by Our Lord Jesus Christ, who shall come to judge the quick & the dead & the world by fire, & through Thee who livest & reignest, world without end. Amen.

¶Which done say the Lord's Prayer, & after, the following:—

Almighty & everlasting God, the maker of all things, & searcher & purger of all sins, from whom nothing is hidden, to whom nothing is impossible, knower of all secrets, we most humbly beseech Thee that by Thy Holy Name Thou com-

mandest Thy Holy Angels Raguelim & Urielim by Thy precepts which I do obey in this my work, that the thief which stole [name the thing] come & appear before me, & that soon & quickly he confesseth the truth of such things as I shall ask of him, by & through Our Lord Jesus Christ, Thy Son, our only Saviour & Redeemer which with Thee livest & reigneth world without end. Amen.

Then hold the image against the fire of eglintyne, but take heed in any case that you melt it not for then the thief, which you worketh for, will die; therefore take heed that the wax melt not, & keep it ever in a clean & sweet cloth consecrated with the image as in the other experiment. Then take the image again in your hand, & looking towards the East on bended knees say very devoutly this conjuration:—

I Conjure & call you spirits & Angels of God Sabaoth, Urielim & Reguelim; I conjure you by the almighty power of God the Father, God the Son, & God the Holy Ghost. Amen.

¶And by these Holy Names of God that I call on for help, who said I am Alpha & Omega, the first & the last, & by the High & Noble Name of God Agla, & by this most mighty & terrible Name Tetragrammaton, & by this Name Jesus to whom all knees in Heaven, Earth, & Hell obey & do rev-

erence, & by the joys of Heaven in which you art, that this thief who hath stolen [name the thing] in what part of the world soever he be, whatsoever he be about, by the virtue of all these Holy Names, & by these characters worked on this image, that he bodily appear & come to me, & as I prick this image with this charm, even shall he be pricked, that night nor day he resteth not nor shall he least he come; Fire, I conjure thee to scorch his body with great & unceasing burning; prick this image in the face by the heat of the fire, & make him come unto me & quickly confeß his crime.

SAy this conjuration first upon the head of the image, second upon the forehead, thirdly upon his breast, fourthly upon the neck, & fifthly on his back near towards his heart. And always remember your characters; & do this every day until he comes—& surely he will come within nine days if he be in England. And keep your image fast in a chest wrapped in a clean cloth, for whatsoever happeneth to the image, the same will chanceth to him of whom thou dost work. Take heed therefore, & pray to God for all speed with hearty prayers; be thankfull & then shall you have what you demand, to whom be praise & honour forever & ever. Amen.

HEre is an end of these approved experiments of Fra. Roger Bacon & a contented associate, then his fellow in Brasenhouse Colledge in Oxford. ¶Often such tried, for most certainly experiments they ever were, being both the Keys & bounds of Solomon; his secret book of the Art, the which he left graben in braß. ¶Here you shall do wonders, nothing is impossible, believeth, & use the fasting & prayers, & you shall attain more each year forthwith, for which be thankful. Amen.

¶[An additional prayer:]—

¶Say this prayer . . . every work must . , , & on your knees, looking & lifting your eyes, your mind, & your heart up to Heaven:

OMost excellent goodneß, drain not from me Thy great mercy, O most mighty maker, dispise not my work, O most prudent redeemer, who suffered to purify thy redemption, O most gentle ghostly & heavenly host purify for us, & keep thy house & dwellingplace, the which then was sanctified & dedicated to thee in the Sacrament of Baptism. ¶O Lord Jesus Christ, wound my heart with thy most Holy wounds mayest my mind with thy most precious blood [be mingled], that whither soever I go or turn, I may behold above me thee crucified, & whatsoever

I ſee it may appear to me ruddy with thy moſt precious blood, that thus beholding of thee I may ſlight my heart & ſight in nothing, but only dwell in thee, & be thankfull to thee for all thy great bleſſings & goodneß; love praiſe & honour: Thee which art Alpha & Omega the firſt & the laſt; the beginning & the end, which liveſt & reigneſt forever & ever.

Amen.

✠

¶Here endeth the De Nigromancia of Roger Bacon, & al.

✠

¶Afterward

IN MCMLXXX I had the fortune to frequent the Britiſh Library, where I was, through the generous aſſiſtance of Mr. Harry Bourke the curator, made privy to the Manuſcripts archives of that place. In ſhort, I gained acceß to a wealth of unpubliſhed material. ¶At that time a rather ſpurious book called the 'Necronomicon* or Book of Dead Names' was enjoying a certain popularity. The contributors to this book were famous people, ſome of them ſcience fiction writers, and others notable occultiſts, yet the book itſelf was the moſt appalling ſcheme to deceive the public I had ſeen in years; a blatent attempt to capitalize on the 'Lovecraft phenominon.' Among the ſources cited in the text were Sloane MS. 3885 & Additional MS. 36,674. My curioſity was naturally piqued, and I ſidetracked my original reſearch [a tranſlation of the 'Lemegeton,' forthcoming] and purſued this odd vein. What I found was far from the 'Necronomicon' but inſtead a whole genere of Catholic Magical tracts, of which one of the moſt notable was 'De Nigromancia.' ¶In the heat of my youth I decided to embark on an expoſe of ſorts, by tranſlating the whole contents of Additional MS. 36,674. The project, called 'Thaumaturgical Daemonology and Goety' ſoon proved too dry and fragmentary to be publiſhed as a whole.

There were but two treatiſes in the codex complete enough to use, one was 'The Key of Knowledge' by John Dee [another verſion of the 'Greater Key of Solomon'] and the other was 'De Nigromancia of Roger Bacon.'

AS would happen, a friend of mine, a 'catholic' Biſhop, viſited me ſome years after the project had been abandoned. He and I talked at length, and the matter of '¶De Nigromancia' came up. He ſuddenly became oddly both animated and reticent. Eventually I pulled out of him the peculiar confeſſion that 'De Nigromancia' had long been a Secret Book employed by the 'catholic' Church for the ſacrament[?] of Exorciſm, and the cleanſing of the damned. I decided at that time to take up the project again, and ſent it to my publiſher. ¶Now we in the Art often note ſynchroniſtic or parelell events of ſignificance in our lives. So whether coincidence or deſtiny, oddly, my publiſher wrote me back with great enthuſiaſm to tell me that he had another copy of this MS. from the Sloane collection in Latin, and apparently more complete. It turned out to be Sloane MS. 3885, you ſee before you the reſult.

Michael-Albion Macdonald, 1987.

Notes
De Nigromancia

Footnotes: The Grand Oration; page 1.

*Appears only in the English MS. Add. 36,674.
§'Aur Lux Mundi' in the MS.

Footnotes: page 7; [i, 4.]

*Unguent and Chrism are used inerchangably in the two MSS. I believe considering the catholic flavour of the work that Chrism is most appropriate.—ed.

Footnotes: page 8; [ij, 1.]

*My own words. Although this is implied in the text, I feel it should be spelled out explicitly.

Footnotes: page 9; [ij, 1.]

*In the Latin MS the terms 'denier' and 'mina' were used; a denier is a silver piece, and a mina is worth one hundred deniers. In the English version the terms 'penny' and 'crown' were used.

Footnotes: page 11; [ij, 2.]

*The Latin MS. directs that it be worn on the little finger of the right hand.—ed.

[ij, 3.]

†I would dare to suggest that this washing take place during the Lavabo of the Maß itself, and not thereafter. It is important to remember that the only distinction from 'a Maß of St. Cyprian' and any other, is that it includes a collect appropriate to that Saint, and was usually held on the day dedicated to him. For the purposes of this work I should think that the inclusion of this collect at the appropriate time during the Maß would be sufficient, and that by no means must the operator wait until the Day of St. Cyprian.

§The Latin suggests the hour of Jupiter as an alternative. The hours of the day are divided into twelve equal parts from sunrise to sunset, and the hours of the night are divided likewise from sunset to sunrise. On Friday, the day of Venus, the hour of sunrise would be her first hour [followed by Mercury then Luna, &c.] and her next hour of rulership eight hours later. These 'hours' furthermore by reason of these calculations may be greater or leß than sixty minutes each.—ed.

Footnotes: page 12; [ibid.]

*The implication throughout the MS., by use of such words as 'volneris'—to harm—for conjure, and 'eseas'—to essey or wage war upon—for summoning or negotiating with, is that the spirits will be hostile and uncooperative with the conjurer from the beginning of the work, and as such great caution is to be advised. Indeed, by context, 'volneris' might be coined equally as curse.—ed.

Footnotes: page 14; [ij, 4.]

*The English version [Add. MS. 36,674] suggests each side be thirty-one feel in width, and the height be thirty-four feet.—ed.

Footnotes: page 15; [ij, 5.]

*Or else in the fork of a stream.

Footnotes: page 18 [ij, 6.]

*In this instance identical with the Holy Spirit. The term was more often used to refer to Jesus himself, viz., 'the Helper,' but was used by the Manichaens to refer to the Spirit which inspired Mani.

†So worded in Sloane MS. 3885.

Footnotes: page 19, ibid.

*Literally the 'evil Spirits', the first time such an ap-

pellation appears in reference to them in the Latin MS.

Footnotes: page 23; [ij, 6.]

*This is a reference to the Holy Spirit, who is ſometimes referred to as the 'Bride of Chriſt.'

†i. e., Angels.

Footnotes: page 25, ibid.

*i. e., unveil thyſelf, reveal, proclaim.

Footnotes: page 27, ibid.

*Perhaps theſe ſhould be Megale and IHVH reſpectively.?

Footnote figure one, page 29.

*It ſhould be remembered by the reader that all ſigils have a meanlng of ſorts. It would ſeem that theſe, by the repelition of certain characters, are names in a ſecret alphabet. Some of the characters appear to be Greek letters, while others are ſimilar to the 'Writing of the Magi' letters. The characters for planets, ſigns, and alchemical ſymbols might alſo be encoded letters, as ſuch methods were often employed in the Middle Ages.

Footnote figure two, page 30.

*It ſhould be noted that the laſt character in each line of ſigils given on this table is that of one of the 'Olympick Spirits' of the iſagogue of the 'Arbatel of Magick.' Further, the characters 'Ma t t3 te' in the Saturn line may be an attempt at the Name Metatron, the Archangel of Kether.

Footnotes: page 31, [iij, 2.]

* i. e., with three or four participants.

Footnotes: page 32, ibid.

* as given.

† Were this character compacted, & encloſed in a circle, it would cloſely reſemble the ſigils of the Aereal Spirits of the Theurgia-Goetia.

§ Originally F. L. O. Q., however I believe the above to be correct. It cannot rightly be aſſumed that the intent was 'Phorlokh,' but it might have been a Chriſtian Notariquon from the Latin: Filius Locater Omnia Quelqum[?]

** this ſuggeſtion is incompatable with the previous inſtructions where we are told to uſe the Hame of the Art to make our Circle. In the Key of

Solomon the White Knife was uſed only for the carving of inſtruments.

*† this is given as Ps. iiſ, & could alſo be Ps. 3 The configuration of the Roman numerals is not ſtandard.

Footnotes: page 33, [iij, 3.]

* Here follows in the origional MS. three figures identical ſave for the names with the Thaumaturgical Triangle, the Goetic Pentagram, & the Wax Tablet of Armadel reſpectively. No explanation is made of their incorporation in this ſyſtem & ſo I have not reproduced them.

Footnotes: page 34; [iij, 4.]

* perhaps a dangerous aſſumption.

† viz., Yod He Vou He.

§ thus awkwardly worded in the MS. I would venture it to mean holding the Sword horizontally in the left hand as in the figure.

** viz. the Maſter.

Footnotes: page 35, ibid.

** Kerubim is plural in form; this may be intentional.

*† The ſword [or ſpear] with which the ſoldier Longingus pierced the ſide of Chriſt as he hung dead on the Croß, ☙[Tradition affirms that the poſſeſſor of the ſpear would be invincible in battle for good or ill. It was part of the regalia of the Holy Roman Empire at leaſt ſince the time of Otto I, and removed from the Hapſburg Treaſure Houſe by Adolph Hitler in 1938.]❧

* i. e., the annointed croß on the guard of the blade.

† Pſalms xij, xc, or cxli are appropriate.

§ the Prieſt.

Footnotes: page 39; [iij, 7.]

* a graſp or handle, not a hollow compartment.

Footnotes: page 40, ibid.

* here follows a line of gibberiſh:— 'being & remaining, but made ſmooth which done, lo, in . . .'

Footnotes: page 44; [iv, 1.]

* I regrett that this ſection is particularly damaged: there is no clue as to what taſks the fellows are required to perform other than keeping watch at the windows.

† inſtead of the right.

Footnotes: page 50, ibid.

* here is inserted the suggestion: 'all as beforesaid in the above conjuration.'

Footnotes: page 52; [ib, 2.]

* This might aslo be Anabona, or even Anethema.
† or Theos.

Footnotes: page 53, ibid.

* i. e., poultry, or the meat of virgin animals veal, lamb, &c. .
† i. e., point it behind you.

Footnotes: page 56; [ib, 3.]

* this name has appeared variously as: Analzen, Amalizen, &c.
† this I believe to be another form of the above. See also Almariel. Colatizab'tin is perhaps 'Coela Tzabaoth.—ed.

Footnotes; page 57, ibid.

* display it , do not give it to them.

Footnotes: page 58, ibid.

* Olive oil.

† Friday & the hour of Venus are more conducive to both water-spirits & experiments in friendship. —[ed.]

Footnotes: page 60; [ib, 4.]

* I cannot caution the reader strongly enough against the use of this following experiment, which might lead to permanent blindness. [—ed.]
† I believe when both the Sun & Mars are in Aries, in Mars' hour, &c.
§ The venom.

Footnotes: page 65; [ib, 5.]

* note that in the center of the triangle is a diagram of the Jar, with the Sceptre & Sword crossed as they should be. —ed.

Footnotes: page 66, ibid.

* this should be drawn on Virgin Parchment, or vellum of the best quality, or at the very least, new paper. The blood ought also to be consecrated beforehand.

Footnotes: page 70, ibid.

* the meaning here is unclear, but I interpret it as

tethering your mount in a secret place.
§ variations on previous Names given.

Footnotes: page 73; [iv. 6.]

* If this is not an error, it expresses a view of Christ similar to the Gnostics'.

Footnotes: page 75, ibid.

* the Principal Spirit.
† as written. The use is archaic.
§ the Circle & Triangle should just touch; the Master is advised to retrieve the new ring with his Sword-point.

Footnotes: page 77, [iv, 7.]

* i. e., The Moon should be new.

Footnotes: page 83, [Afterward.]

* George Hay, ed., 'The Necronomicon,' [researched by Robert Turner & David Langford], London: Corgi Books, 1980.

The text of De Nigromancia has been set in twelve point 'Monotype' 456 Old English Text. Keyboarded and Cast in metal and Printed Letterpreß on eighty pound 'acid-free' Mohawk Vellum by Heptangle Books in the Passaic Valley at Gillette, New Jersey U S of A

27. c.
~~XXVI. I~~

Bibl. Cotton. Append. XXVI. pt. 1.

Formerly marked Add. 5007.

F. M. Feb 1854.

5007. a

XII. D.

These MSS. of Dr. Dee were published by Meric Casaubon, D.D. in 1659. folio, under the title of "A True & Faithful Relation of what passed for many Years between Dr. John Dee and some Spirits &c. See the Preface for an account of the MSS. which are stated to have been purchased by Sir Robt. Cotton ~~with the~~ after Dr. Dee's death [1608] with the remains of his Library.

~~CXVI. F~~

124. e

From May 28th 1583. to July 4th 1583

(T. Diuision.)

MUSEUM BRITANNICUM

8° Decembris 1656

Borrowed of Sr Thomas Cotton Baronet three manuscripts in a small quarto, ~~w~~ all principally concerning the Monastrie and Isle of Ely; vizt the first standing under Vespasian. A. 19 the second under Titus. A. 1. the third under Domitian A. 15. to be restored at the beginning of Hillary Terme next

By me William Dugdale

5

Monday. A meridie hora 4 1/2

We presented our selves redy for instruction receyving: and [illegible] presumed not to call my good minister spirituall: but by humble prayer, referred all to God his good pleasure.

EK The Golden Curtain, which covereth all the Stone, hangeth still. I here a voyce, or sentence, thrise repeated, thus.

A voyce. Sanctum, Signatum, et ad tempus.

Δ This sentence of, may be diverse ways understode, and more than I can imagin: but which sense is to our instruction, wold I fayne know.

A voyce — Sanctum, quia hoc volle suum: Sigillatum, quia determinatum: Ad tempus

EK. hard speches, but he could not perfectly discerne them

A voyce — Ad tempus: et ad tempus (inquam) quia Rerum Consumma[tio]

All things are at hand.

The Seat is prepared.

Justice hath determined.

The Judge is not yet willing

Mercy [illegible] betwixt the Divinitie: But it is sayde.

Tyme shalbe shortened.

EK saw no creature: But the voyce came behinde [illegible] [illegible]: [illegible] [illegible]: when he espied one standing on the Table besides the [illegible] cloth on which the Stone standeth. He seemed like a husbandman: all in red apparayle; red hose, close to his legs, a red Jerkel, a red buttoned cap on his hed. yea and red shoes.

He asked EK. how he did. and EK answered, Well I thank god.

Δ By your apparayle, I shold [think] you have somwhat to say concerning the Commons of this Realme, and not of such [illegible] poynts or [illegible] I am desyrous to know who sent you, what is your message, and what is your name. For a name you have [illegible], as all Creatures etc.

Δ He paused a good while; wherevppon I asked him, if he considered my speches

— I consider your speches, for you have left nothing behinde

EK. He kneeleth down, and semeth to say somwhat, his speche is quick, [illegible] round and redy. he seemeth to pray in a strange Language. I perceyved these words among many other Oh Gahire [etc.]

Zudna gepona Oh Gahire [etc.]

His Countenance was directed toward the Stone.

— Vestra [illegible] non mea facio. EK He [illegible] standeth vp.

— Hast not thow sayd. From whome commest thow? What is thy Message. [Δ he loked toward me] And hast asked my name saying, All things have a name. It is true. For so they have, by [illegible] they are. Hast thow left any thing unsayd?

Δ You wherby my speches not onely in generall, but allso in particular. The will of God be done (to his Glory) for the rest.

My message is from him, in whose name thow hast desyred it. Who hath sayd, Lift vp thyne eyes, behold I say and loke vnto, (behold, I say) the Somme of my Commandements. What I am, whose ministers you are, and (as it is sayd before) To what ende and purpose it is.

Then cease to pleade; when Judgement standeth in place. For all things are

All things have a name [illegible] [illegible]

[illegible] [illegible] [illegible] 70 [illegible] [illegible]

The Somme of our Commaunded Observation

Δ — After dynner, abowt one of the clok and ½ the tyme [illegible] expired: and then we attended the mercy of the highest.

Δ At a great gladsome shyning of the stone, Galuah [illegible] owt a litle and inrownded, over [illegible] [illegible] on the Corner of the grene silk sarcenet, by the Mysterie [illegible]. She was like a woman, as Galuah, in face, but apparell [illegible] mans gown furred with foyns, or as Jentlewomen [illegible] were. or

Δ Uppon the diversitie of your apparell we are to ax, whether you are Galuah, or no? Or have you allso (as I have done) put on holiday clothes?

Gal — FEAR GOD. EK. She steppeth forward, one step.

Gal — My garment is called HOXMARCH, which, in your speache is

Δ Initium sapientiæ est Timor Domini. we acknowledge it to be in a true lesson: and allso the First step of the pathway to Felicitie.

Gal — What is Fear?

Δ Feare is of two sorts: one is called filialis, the other Servilis &c.

Gal. — Unto the first, all fear is joye, and therfore the Begynning and entrance into quietnes. True quietnes and rest is Wisdome. For the mynde that knoweth hath the greatest rest and quietnes.
The Dowghter of Despayre, unto the wicked is Feare.
This Feare is the first that accompanieth unto Damnation: But he that is perfectly wise, or tasteth of Wisdome, knoweth the Ende.
And his feare is of the thing that is done.
For when we feare synne, we do it, because we hate it. This is the true feare of God.
When we study to do good, it is a token of our fear. In that it is a[illegible]
we feare him, whome we love, and for whose honor we study to do it.
This is all that may be sayd of Lawfull and unlawfull feare.

The TITLE of the Bok — Towching the boke, it shall be called Logah: which in your Language signifieth SPEACHE FROM GOD.
Write it after this sort ~~LOGA~~ LOAGAETH: it is to be sownded Loga.
This word is of great signification I meane in respect of the profoundnes therof.
The first leaf (as you call it) is the last of the boke.
is the first leaf
And, as it is a hotchpot without order, so it signifieth a disorder of the world, and is the speche of that Disorder, or Prophesie.
Write the boke (after your order) bakward: but alter not the forme of the letters: I speak in respect of their places.

I understand not this, Unles it be that the first leaf being in dede the last, is of the writer to be lefft ovt. Or vide post 4 tone

EK. Now a beame shoteth thorogh him from the stone: and so thorogh his hed, and out at his mowth, his face being from EK toward Δ

49 — Write the 49th
you have but 48 allready.

The 49th Table, — Write first in a paper aparte.

sayd, that Galuah,
EK: his hed is so on bright fire that it can not be loked uppon. The fire so sparkleth and glistreth, as when an hot yern is stryken on an Anvill, and specially at the pronownsing of every word.
It is to be Noted also that uppon the pronownsing of some words the beasts and all creatures of the world every one shewed them selves in their kinde and forme: But notably all serpents, dragons, todes, and all ugly and hydeous shapes of beasts: which all made most ugly countenances, in manner assailing EK but contrariwise cowring and fawning uppon Galuah.
It is to be Noted also that by degrees came a second and a third beame of light into Galuah from the stone and all three together appered thus: the third parteciping of the other two.

Loagaeth	seg	Lox	brinc
Larzed	dox	ner	habzilb adnor
doncha	Larb	vors	hirobra
exi	vr	zedmp	taiip ^k^ Chimbane
Chermach	Lendix	nor	Zandox

now sings appeared

The second beame cam at the word Larb pronownced, when allso froggs and serpents appered &c.
The third beame uppon the word Exi pronownced.
Note, allso that the manner of the fiery brightnes was such, and the grisely countenances of the

Mysty

in — The first leaf of the boke.

Gal — In them is the Divinitie of the Trinitie.
The Mysterie of our Creation.
The age of many yeres:
and the Conclusion of the world:

Of me, they are honored, but of me, not to be uttered. Neyther did I them my self: for, they are the bonnes of my Understanding, and the fowntayne from whence I Water.

Δ. I beseche you, how shall I write these names in the first leafe?

Gal — They are to be written in 5 Tables. in every Table, 21 letters.

Δ. How shall I place the 5 Tables uppon two sides: Three in the first and two in the second: or one in the first and fowre in the second: or how els?

Gal — As thow seest cause.

Δ Shall I write them in letters of gold?

Gal — The writing hath byn referred to thy discretion, with cullors and such things as apperteyne to the writing therof.
Uppon the first side write three tables, and on the second, two.

Δ. How: thus? Gal. Set them down I will direct thy Judgment.

Δ Whom? Now. Gal — Not Now.

EK. She is gone.

Δ Deo nostro sit Laus honor et gratiarum actio perennis.
Amen

Wensday. 19 Junij. hora 2. a meridie

Δ I made a prayer to god: and there appeared one having two garments in his hands. who answered

— A good prayer, with a wavering mynde.

Δ God make my mynde stable: and to be seasoned, with the Intellectuall seven, free of all sensible mutabilitie.

EK. One of the two garments is pure white: the other is sparkled, of divers cullours: He layeth them down afore him. He layeth allso a sparkled cap down before him at his fete. He hath no cap on his own hed. His heare is long and yellow: but his face can not be sene: at the least it was turned away from EK continually: though EK changed his place.

— You shall see my face. Lo it is white.

EK. Now he putteth on his pyed coat, and pyed cap.
He casteth the one side of his gown over his showlder, and he danceth and singeth.

— Here is a god, let us be merry — EK. he daunceth still.
— Here is a wedon, let us be merry
— Doth this Doctrine teach you, to know god [or] to be skyllfull in the heavens?
— Note it.

perhaps it may not be spoken onely by Erring, in the hearing of E.K.?

EK. Now he putteth of his clothes agayn. Now he kneleth down, and washeth his hed and his neck, and his face, and shaketh his [illegible] [illegible]

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monstrous way to fedway ... they can disp[illegible] ... partly the day ... grief of his mynde and body, and partly his suspecte the Crea[illegible] ... he had greater this mystery to be exhibited with the mystery delivered ... had in manner forced him to leave of all. But I agayn with rowse ... of him, and partly the prudence and [illegible] devine, wrought ... mitigating of his ... and his quietnes.

Gal — There are three seden.

Δ blessed and prayed for ever be he, which is one and three: and whome I myself ministers or Governors do incessantly glorifie.

Gal — Thy folly and weaknes is great, god comfort the. [He spoke to EK for his excessive dispitefulnes and blaspheming of the spirits and goodnes of Galuas.]

EK Note. Now the beasts were all returned into the stone them. Likewise all the Creatures and monstrous or ugly shaped beasts, are all gone.

Pray — The were willed, hereupon, divers tymes to pray:
At sundry poynts of EK his greif and dispitfulnes sundry speaches were used by the spiritual creature among which these I noted.

Gal — He that is angry, can not see well. From him that is perverse, God turneth his face.

The best Reconciliation — The hindrance of punishment, is the mercy of god, which imputeth not synne unto them whome he hath chosen: therefore be patient, and reconcyle thy self to god.

EK I do it with all humilitie and sincerity of mynde, and beseche god to help me with his grace: for of my self I can not do so.
Yet I am Thomas Didymus, I will beleve these things, when I see the proofe of them.

Δ He seemed yet agayn to doubt whether this Gualme and the rest (partakers of this action) were verely good, and voyd of all halting or abusing us.

EK How can you perswade me that ye be not deluders.

Gal — I will prove it, by Contraries.
The servants of darknes have theyr garments stayned: theyr mouths stynk of blasphemy and lies. But our garments are no such, neyther doth our lipps speak any untruth: and therfore we are of god: for who so understandeth is of the truth, is of god.

[Margin: which prove ... instructors to be Good Angels]

Moreover the divell is known by his works: for the spirit of god controlleth them. The spirit of God agreeth with us, and there is no controllment agaynst it: therefore it is not Divells.

In one thing thou mayst know us differing from divells.
The wicked spirits allwayes abhorre the word Mercy
But it is the Doctrine that we preache, in respect towards you.
We are not, who ever will

Mercy — But this way leadeth hardness and is a stumbling block to the wicked. But the beauty of the Castell is not able to be expressed.

The Allme ... — Happy are they which are covered with the porch of righteousnes, and on whose hed there is a garland of godlines. For, unto those belongeth to taste of the fountayne of true Wisdome.
Is it not written of this boke, that it racketh Nature in all degrees?
The judgment hereof is faithfull truth.
And wash your selves, and follow me.

Δ Lorde wash thou our selves, or els we shall not be clene.

Gal — How thou art, God knoweth. But comfort your selves in this

This Testimonie Victorie — That neyther this Testimonie can perish, neyther will you can remayn any slavery: Quia Testa erit Victoria, in him and for him, whome I leave you.

Δ What shall I do with these 21 wordes now receyved?

Gal. There are onely the words of the first leaf.

Δ I pray you, how shall I beginne them, or place them?

Gal.

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his clothes: and plucketh of the uttermost side of his body, and falleth prostrate on the grownde, and sayed
— Vouchsafe (o God) to take away the wearynes of my body, and to clense the filthines of this dust, that I may be apt for thy service.

EK. Now he taketh the white garment, and putteth it on him.

— Mighty is God in his great Justice, and wonderfull in his immeasurable mercy: the heavens taste of his glory: the erth is confownded at his wysdome. In hell they tremble at him, as at a revenger. This showeth the (O) to be a God, and stretcheth forth thy glory, from the East unto the West. For thy heavens are statutes, and thy Creatures, Lawes: that thou mayst be accounted a God of Justice and Glorie.
Bycause thou art a God, therefore there is a heven: For unto the Prince of righteousness, there belongeth a place of Glorie: into the which there entreth none that are defyled, neyther such as are blemished with the spotts of Iniquitie.
Manus haec bona est — EK putting forth his right hand
Haec autem mala — EK putting forth his left hand.
Qui habet aures, intelligat

EK Now he sitteth down on the Desk top, and loketh toward me.

Δ This Parable is, in generall, somwhat understode of us: but in particular, how it may be, or is to be applyed presently we understand not.

— Beware least Error entre within the dwelling place of Righteousnes. I have sayde.

EK. He semeth now to be turned to a woman, and the very same which we call Galuas.

EK. Now he is come down, to the usuall place of on the Table.

Δ
I have assayed divers wayes, to place the five Tables on the two sydes of this first leaf; is it to your liking as I have done it, in the five little Triangles?

Gal — As concerning the setting down of the five Tables, it is sufficient, as it is done.
The cause why I appeared thus, was that you might avoyde error.

Δ I pray you, to shew us the meanes how that error was or is to encumber us.

NOTE Gal. Who so ever taketh the servants of the wicked, to prove the glory of god, is Accursed. But, O Satan, how many are thy Deceyts?

Δ Note; my Companion (EK) wold have caused personall apparitions of some of the reprobate spirits, before the Prince Albert Lasky in my study, thereby to shew some experience of his skyll in such doings: But I wold not consent to it, And thereuppon Galuas gave judgment and warning of such an error, of my Companion his intent etc.

AL

Gal — Behold, It is sayde, Before he go from hence, I will

Note of A.L — I will powre water into him:
And my Angel shall annoynt him; as I have determined.
Hyde therefore nothing from him: For you belong ...
Neyther can flesh and blud work these things, that I ...
All things that are established in God, are Glorifyed ... understanding. Neyther let your harts be hardened: For ... condemned, and these things shall come to passe.

Credit is all that I seke (sayeth the Lord) For when I ... be sufficiently beleved.

An othe. — I take the God of heven and erth, to judge; and sweare by him ... that these wordes are true, and shall endure unto the ende.

Note of generall poynts, and speciall gifts — The generall poynts of mans salvation are concluded allready, but the speciall gifts belongeth unto God
God strengthen you against his adversary. Δ Amen

Gal — Sone you shall know more.

Δ This Prince wold gladly know, whether it shall be best for him, with first opportunitie to be going homeward.

Gal — It shall be answered sone, and what question so ever he allso demandeth.

Δ May he be here present at the Action doing?

A.L may be present at Actions — Gal — Those that are of this howse, are not to be denyed the banket therein.

Δ May I request you to cause some sensible apparition to appere to him, to comfort him, and establish his mynde more abundantly in the godly ... of God his service?

Gal — If you follow us, let him be governed by us. But what so ever is of flesh, is not of us.

EK. She semeth to wepe; for the water cometh forth of her eyes.

Δ You perceyve, how he understandeth of the Lord Treasorer his grudge agaynst him. And perhaps some other allso, are of like malicious nature: what danger may follow hereof, or encumbrance.

Gal — The somme of his life, is allready appointed. One fote can not be diminished: But he that is Allmightie, can augment at his pleasure.

A.L. povertie — Let him rejoyce in povertie,
be sorry for his enemies,
and do the works of Justice

EK. She semeth to pull the ayre over her, and so to take into a cloude of invisibilitie, and so disapere.

Δ Deo gratias agamus

Wensday after none Circa hora 5. The Lord Albert a Lasky being present.

Δ — We attended of Galuas some instructions or discourse, concerning the Lord Lasky

EK — At length, appeared before the Lord Lasky (in the ayre) an Angel in a white robe holding a bloddy cross in his right hand, the same hand being allso bloddy.

Δ In nomine Jesu Christi Crucifixi, a te requiro (qui crucis trophaeum hic gestas), ut illa nobis significes quae sunt ad Christi gloriam; cui sit honor et laus perennis.

EK. Now he is come, from before the Lord Lasky, and standeth here on the Table: he turneth him self to all the 4 quarters of the World
He kneleth down. he prayeth

— O God, why shold the people uppon earth rejoyce; or, wherein shold the pleasures of theyr sensuall delights be fixed? Why doth

the Mone

A.L — ... him to perish with the violence of the wicked
I will hereafter visibly appeare unto him, and ... be done. 18

An yere to come — But a yere is not yet come, and these things shall be ...

Hindrance bredeth excep[tion] ... and synne bredeth hindrance — But (thus sayeth the Lord) I have hindred him, bycause he hath yelded to the provocation of those that are wanton:
And hath consented to those that blasphemed my name.
Byd him loke unto the steps of his youth, and measure the length of his body: to the intent, he may live better, and ... him self ...

This Tanfeld served the L. Lasky — Δ Note. At this instant Tanfeld cam rashly uppon us, into my study: we thinking that the study dore had byn shutt: for the Lord Lasky being gone out of my study, the other way through my Oratory, to take Tanfelds message from the Court: and having despatched him rested without. And Tanfeld having commendations to me from some at London (as he sayd) fearing least he shold be sent away by and by, without doing the same, cam undiscretely uppon us, to our no little amazing and great fearing his rash opinion afterward of such things, as he could not perceyve perfectly what my Companion and I were doing: Hereupon, Jubanladaec gave this sentence, and closed thus the fatall ende of Tanfelde.

Juban — It is sayd, He that entred in thus rashly, Lo, five monthes are yet to come, and fishes of the sea shall devoure his carkas.

A.L his annoyntings — Jub — As before, what soever he taketh in hand, shall prosper, for my names sake. For, thus it is sayde, and these words, are the wordes, wherewithall I do annoynt him. For then the Comfort of the Highest, there is not a sweeter Unction.

Miracula et signa ... — Loke not for the miracles of this world, as the wicked man in his hart doth; But study to please him, with whome ye may rejoyce for ever.

You sonnes of men, what do you seke after?
Do you hunt after the blustring of the wynde: or are you imagining a forme unto the clowds: or go you furth to here the braying of an asse, which passeth away, with the blustring of the ayre.
Seke for true wisdome: For it beholdeth the highest, and perceth unto the lowest.

The L. Treasorer — Cecill hateth him unto the harte, and desireth he were gone hence
Many other do privily sting at him, I can not properly say sting him

England. — But (I say) I will powre down my wrath uppon them, and they shall be confounded in the myddest of theyr own Iniquities: Let my byrth full live and be like the frutefull vineyarde. Be it so.

Δ For his retorne homeward, what is your advise: perhaps he wanteth necessary provision, and mony

Juban — He shall be holpen here, and els where, Miraculously.
I speak, as it were, to him self.
Let him go so sone as he can, conveniently.

Δ I say agayn, perhaps he wanteth mony, But the Treasors of the

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Mone hold her course? or why are the sterres observing an order? Why are the people thus scattred abroad? Bycause Iniquitie hath caught the upper hand. The dores of our god are polluted with blasphemie: his temples desolate, his commandements violated: and his glory accounted as nothing: But wilt thou suffer; or canst thou hold thy hande from thy great and mighty strokes? most high God, most mighty God, most honorable God, have mercy uppon thy people: respect the Creation (the Creation I say) of those, wherein thou hast delighted. Suffer not the Serpent to extoll his hed above thy altars: eyther let thy holy vessell be poysoned with his venom. For thou art mighty and overcommest all: and who can rebell agaynst thy provision?
Bend down thy mercifull eye: Beholde this Confusion: loke uppon thy Temple, and see the Desolation thereof. And then in thy mercy (O) shew thy self to be a God, and such a mercifull governor as hath compassion uppon those that are diseased: yea, even unto death. Graunt this Camascheth
galsuagath garnastel zurah logaah luseroth. Amen

Δ I pray you to declare unto us your name

— My name is Jubanladaec

Δ If I shold not offend you, I wold gladly know of what order you are or how your state is in respect of Michael, Gabriel, Raphael or Uriel.

Jub — Unto man, according unto theyr deserts, and the first excellency of theyr sowle, God hath appoynted a good Governor or Angell, from among the orders of those that are blessed. For every sowle that is good, is not of one and the self same dignification. Therfore according to his excellency we are appoynted as Ministers from that order, whereunto his excellency accordeth: To the intent that he may be brought at last to supply those places which were glorified by a former: and allso to the intent, that the Prince of darknes might be confounded in Gods justice. Amongst the which I am one, which am the keper and defender of this man present: Which carry the Triumphe and Ensigne of his Victories continually before him: as a reproche to my Adversarie and his: and to confirm the Dignitie whereunto he is called, by the presence of this Character.

EK. Now he heaveth up the Crosse.

A.L: Judaei. Victoriae ... AL — Jub — I have allso sealed the same in his hart: For unto him belongeth great victorie, In the name, and for the name of his God.
The Jues, in his tyme shall taste of this Cross.
And with this Crosse shall be overcome the Sarazens and paynims.

For I will establish one faith (saith the Lord of Justice) that I may be known, to be the same, that I was first among all people.

Moreover, I will open the harts of all men, that he may have free passage, and will not suffer through them: and will not suff[er] hi[m]

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..., are not skant, to them whome he favoreth.
His help shall be strange: which hath not byn often seen
The Quene loveth him faithfully, and hath falln out with Cecill, at ... him.
Lecester flattereth him.
His doings are loked into narrowly.
But I do allways, inwardly, direct him: and I will minister such comfort unto him, as shall be necessary in the myddst of all his doings

and. — When his Contry shalbe invaded, then shall you pass into his Contry
And by thy meanes shall his Kingdome be established agayne.
This is more then my duety
This is the first tyme, he hath byn here, and it is wonderfull.
The second comming is not long unto, and then ~~it shall be wonderfull~~ he shall be be wonderfull.
Destitutus a me, opprimetur a malo
He is now destitute of me

Δ Note. As sone, as he had sayd this sentence, he semed to synk through the Table like a spark of fyre: and semed to make haste to his charge. I meane the Lord Lasky. Whereby we perceyve the frailty of man to be great when he is destitute, (yea but after this manner) of his good Angel.

Δ Benedictum sit nomen Dei nostri, nunc et in sempiterna secula. Amen

Thursday 20 Junij 1583. After Nones circa 6.

Galuas — Labor in the writing of this boke diligently
See thou clense thy self on both sides
Be alone, while it is done: that is to say, while thou art in doing it.
Hence forth, and tyll the time come, we speake with us no more. Every seventh day excepted.

Every seventh day — Δ How shall those dayes be accounted?

Mondayes — Gal — From Tuesday last: Tuesday, being the first of the seven: and the next monday, the seventh: and so forth, every monday, is the seventh.
In a pure Action, All things ought to be pure.

Δ — May I be writing every day, and at any time when it shall come in my mynde?

Gal — Ever, as thou shalt fele me, move the:
I will stir up thy desyre.

Δ How shall I do for the letters: shall I simply translate the letters, as I finde them?

Gal — I. Δ The titles of the sides, are they to be written only in the holy Charakters?

Gal — As thou sayst. Even those wordes do make the holy, that thou callest them, holy.

Δ I beleve verely, they are holy, and sanctified.

Gal — In the last 7 of the 40 dayes the words of this boke shall be distinguished. Δ And Accented allso? Gal — I.

Δ How shall I do, for the tables, where certayn letters are to be written in all the voyde places? Seing they will not justly agree.

A Not yet done

Gal — There

Gal — There is one superfluous: It is to be filled in order, or ...

Δ I shall not dare adventure on it without direction ...

Gal — Thou shalt want no Direction

Δ For the Inequalitie of the first 49 lines I requier your advise.

Gal — It is no question

Gal — Thou begynnest in the world to loke up to heven: So was it begonne in the earth to loke up to the doing above

The Hotchpot ... — The Last, is the Hotchpotch of the wicked in the world, and damned in Hell.

EK What is a Hotchpotch? etc.

To EK — Gal — The greater thy folly is, the greater thy wisdome will be ...

— There are the sowles of the wycked and damned in hell
Those that are in the world can not discerne the least joye of those that are in heven: Much lesse those that are ignorant, declare the manyfold beauty of wisdome.

There shall come a day with you, when you shall rejoyce.
In the mean season, rent your harts, and turne unto the Lord

Δ Deus in adiutorium meum intende.
Domine ad adiuvandum me festina
Gloria Patri et filio et Spiritui Sancto etc.
Amen.

Saterday ante Meridiem hora 10 Junij 22.

Δ While I was writing certayn prayers to god Angells, and also preparing me ... there appeared one ... in the ayre, all in white ... full of plyghts, and tucked up very dubble with a myterlike attire on his hed and a crosse on the forpart of it. He willed EK to speak to me, and to tell me of his being there: But he refused and expressly denyed to do it: partly by reason Galuas had sayd she wold not deale with us but every seventh day (being every monday) tyll the Actions were ended: and therefore he supposed this Creature to be an illusion: and partly he urged some evident token or profe of theyr well meaning toward us in this etc. He was denyed: and then this Creature pricked him with a drawn sword, requiring him to declare his words to me. But EK a long while bad him declare them him self unto me, if he wold: and sayd, why shold he not ...
At length my companion cam, oppressed and constrayned to say what this Creature wold say. Who at length sayd thus

— The Egles have fode for theyr yong ones, by divine providence and not of them selves.

— Lord let me diminish the powre of this wicked spirit that doth so provoke and stir him to mischief.

[Margin: ... was yet ... repenting to report ... this Creature's good words.]

— Yf the love of the fathers ~~be great~~ (o God) be great toward theyr children: much greater are thy blessings in those whome thou hast chosen.

Δ — So, o Lord, so

— Behold I will draw threds together and make him a net, which shall allwayes be betwene him and the Adversary: neyther shall it diminish his understanding from the true sight of me.

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... byn sayd, The place is holy.
Write that shall be here spoken, with devotion uppon thy knees.

Great is thy name (o God) and mighty art thou in all thy workings: Thy help is strong to those that delight therin
O, magnified be thy name from generation to generation.

Oratio 20
Spiritu et mente dico,

O Sit mihi verus orandi modus: nam bonitatem Dei laudo. Iram Patris meritus sum, quia Lumen eius elongatur a me: Verum In nomine Christi remissionem delictorum meorum, et confirmationem in suo Sancto Spiritu exopto. Per te, Halleluya, resurgam. Me accuso, me condemno: omnia mala feci.
Omnia per te Pater, sunt. Paratus esto exaudire. Oculos ad Coelos elevare nolo: egestatem quia meam nosti.
Quid differs Domine, Cor meum in melius confortare?
Vivus, et non mortuus sum: Igitur Credo in te. Exaudi me. Antidotum mihi sanctum monstra, quia malum meum agnosco. Mitte mihi auxilium tuum de Sede Maiestatis tuae: Et per Angelos bonos tuere me. Audi: Exaudi, o tu igitur Angelus meus adsis mihi: Defende me: nec trade corpus et animam meam in manus inimicorum meorum, Sed secundum magnam misericordiam Dei, (per potestatem tibi traditam) me protege. Adsit mecum prudentia tua, quo Diabolum et Sathanicam fraudem vincam. Adiuva me derelictum, Confirma me debilem, Cura me sanum, Sana me aegrotum: Mihi esto spiritus super humanam sapientiam. Fac me fidelem Operatorem: Adduc tecum Angelos de coelis demissos Sanctos, qui mecum in adversis tueantur et ab omni custodiant malo, donec illa hora venerit, quam nemo evitare potest: Sustinuit anima mea in verbo eius
Amen.

O Glorifie god ye sonnes of men, and prayse him in the myddst of your wickednes. For he is a God that sheweth mercy to his people and beholdeth those that are afflicted: All honor prayse and glory be unto him, Now and for ever: Amen.

Δ I beseche you, what is your name, that this mercy of God may be recorded, to have byn bestowed uppon us by your ministerie

— GABRIEL Δ Shall I,

Δ Shall I signify to the Polonian gentleman, that it came from you, and so make him partaker thereof?

Gabriel — Do so.
The help of the Lord is with those, that ...
and so be it.

Δ He made the signe of a Cross over our two heds, and

Gloria sit in excelsis Deo nostro
et in terra pax hominibus
bonae voluntatis. Amen.

Saterday. Junij 22. a meridie circa 6.

Δ Uppon the perusing and examining the prayer by Gabriel ... unto us, I found certayne imperfections, and some doubts: wherefore we thought it good to ask counsayle, and requier Gabriel his advise that the prayer might be perfect, as he might well like of, to god his honor, and our comfort.
At the length: Nothing appearing to the eye, but the voyce of a ... about EK his hed: and with all a mighty weight or invisible burden on his right shoulder, as he sat in the grene chayre, by the holy Table. ... And at certayn places of the prayer, which I noted and ... these words and answers were by Gabriel given

Gab — The preface must be in. for if our harts be not prepared to ... prayers are in vayne
Quid differs Domine, Cor meum in melius confortare?

Per te, et in nomine tuo resurgam; id est, Halleluya.
The first way, is more effectuall.

Say, Assyste mee: but the other is more effectuall.

Cura me sanum, — Regarde me and loke unto me being whole.

Δ As concerning the Inscription which I have written before the prayer I wold gladly know, whether it be to your well liking or it

Gab — Fiant omnia ad laudem Dei.
My doings are of no such regarde: What I have done, be it done so that your Additions be to the honor of god, it is sufficient.
The effect of the prayer is greater, then is the forme
The Former, is greater then the Forming
That is to say, He that hath formed it, is mightyer then any thing, any vertue wherein it is formed.
Where so ever, therefore, the mynde formeth it with you, with perfect humilitie, and consent, there is allso the Former.
As formed of him, therefore I leave you to the ende of his workmanship, which contynually formeth all things according unto his own fashion.

Symmes — Your symmes have banished me, from saying those things, I wold.

Δ O Lorde clense our harts, and wash away our symmes, amplius lava me ab iniquitate mea, et a peccato meo munda me.

Gab — Symmes are never washed away or forgotten with the highest, but with such as are sorry, and allso make satisfaction

Satisfaction — Δ O Lord full sorry I am for my symmes, and what satisfaction is requyred I wold gladly know.

Gab — The offence was not thyne.

Every

skip a leafe

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W. Junij 26 9 ½ praesente D. Alberto Lasky

Δ As we were together in my study, and I standing at my Desk there appeared to EK a rownd globe of white smoke over my hed. Thereuppon I perceyved the presence of some good spirituall Creature. and straight way appeared the good Angel IL

Δ I sayd Benedictus qui venit in nomine Domini: et, quaeso nobis est gratus tuus adventus.

IL — Et quid tu dicis? [ad EK loquutus est]

EK Si bonus es, et lucis spiritus, bene venisti, IL.

IL — Et bene tibi fiet. EK. He hath a besom in his hand.

EK. What will you do with thy besom?

Δ Quid cum tua scopa decrevisti facere?

IL — Secundum Dei beneplacitum.

EK — Here cometh one a very tall creature, forma humana quae facile non potest discerni, oculi eius videntur esse duo carbunculi lucentes, et mirabiliter micantes. Caput eius videtur aureum, os videtur valde largum et caput videtur mobile et quasi ab humeris separabile. totum reliquum corpus videtur esse marmoreum quasi.

Vox — Fecisti tu? [EK] he sayd so to [IL.]

IL — Feci. Decedite in Oratorium, nam magna hic dicenda sunt.

[Margin: ... and ... EK ... ingens ille]

Δ Qui decedent? IL — Princeps, et tu. Bowe down thy knees brother, and here what I do say. [to EK he spake]

— Filioli bonum quid vultis?

Δ. Cupimus mundari a peccatis, et illuminari Sapientia divina, ad eius honorem.

EK. But I ... in ... et ... Mud..

IL. Dic, Propitius esto mihi peccatori

EK. Propitius esto mihi peccatori o Deus.

[EK ... ad corpus istius magni in immensum quantum, quod non possit facile discerni.

Mag — Fili bone, quid vultis? Δ Sapientiam veram.

Mag. — O vos ~~filii boni~~ pater et filii boni, quid vultis?

Δ — Sapientiam in Deo, et propter Deum, veram

Mag — Audite, quia Justus et verus sum (inquit Dominus)
Vos nihil iniquum, iniquum, vel iniustum suscipite: Nam quos enim fecerit mala, vel negligentia, vel inscitia, vel contemptu, vel etiam nimia superstitione (sunt) (Sicut scriptum est) potestate tradita spiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus sum quidem vester), qui spiritum meum sanctum non auferam a vobis: Nam estis, quos per Potentiam confirmabo meam: Nolite igitur Cacomagi cum perditis fieri, qui maniter rebus et Idolis huius mundi potentiam ascribunt meam: Sed credite perseveranter et ad finem usque: et fidem habete quia per me.

[Margin: EK. Singula dum proferret verba flammae ... ore exeunt.]

Nota de Sublunaribus Spiritibus.

(... per me) omnia mundana ...
... voluntati vestrae. Daemones ... inclusi lunaribus, Angeli mei non sunt: Sed Coelestes, et veri boni. Nomine vos homines et mortales et non ... peccatis, cui voluntatem liberam, simul et peccare ... ut intelligendo exinde malum, et me Deum verum noscatis vos. Audite igitur, studite filii mei,

[Margin: Angeli boni ubi sedes habent]

Calamitatem totius terrae omnique venturam pradico.
Bella erunt undique horrenda et tristissima:
Et peribit ad tertiam usque partem gladio et fame terra.
Erunt Caedes multorum, (pene omnium) Principum Interitus

[Margin: Pene omnium principum interitus.]

Terraemotus, quales non ab initio mundi.
Terrestris Daemonis (Turcae, sic) Imperij ruina.

[Margin: Turcici Imperij ruina]

Nam sic constitui. [EK, nunc respicit ... ad Alb. ...]

STEPHANUS, Poloniensis, ~~Rex~~, miserrime in bello iugulatus cadet

Iterum dico: STEPHANUS, Poloniensis Rex miserrime in bello iugulatus cadet.

Vocabunt te iterum [respicit Alb. Lasky] ad Regnum Principes quem etiam ego Poloniae, Moldaviae et populi mei Ducem et Regem constituero.
Tunc attinges desideratam metam: et non errabis a Scopo
Quia ego sum Deus tuus, et docebo te utilia et vera.
Et dabo tibi Angelos meos adiutores et comites, etiam ad secretum quodlibet mundi.
Vigilato, orato. Igitur, Pius esto, donec venerit potestas mea, et in te, et supra vos.
Interim sigillate quae vidistis, et ne in publicum producite

[Margin: Ne in publicum producite]

[EK] Now he shaketh: he semeth to turne his hed about his shoulders
EK — Nunc accepit ensem et percutit nubes, et Crucem formavit ante se, ab utroque latere et post se.

Crede mihi, est finis rerum
Dimittuntur peccata vestra.

EK. Cadit, quasi distractus (vel separatus) in 4 partes, et abiit

Vox ~~Sept~~ — HAbetis quae a Deo Decreta sunt.

Δ Misericordia Dei, sit super nos, nunc, et semper.
Amen.

1583 20 22

... or he shall be damned
Δ your ... to us the Mysterie of Satisfaction

Gab — When the sowle offendeth and is consenting unto wickednes, he is then to make a spirituall satisfaction: which is the ende and perfect frute of Contrition
For those that are truely Contrite, do truely satisfye
An other Satisfaction there is which is externall.
This Satisfaction is to be made for synns committed agaynst thy Neyghbor. For if thou offend thy Neyghbor, and do him wrong, or take any thing from him, by fraude or violence, it is a great synne. For this, thou canst never be Contrite yf thou make not satisfaction; not only Confessing it, but in satisfying his desyre that is offended, and that with sorrow: This is true Doctrine, and shall never be overthrowen by the spirits of fals Invention: which in dede is the first eye of, unto the Divel

Yt — yf you may offend your brother and be therfore Accursed: How much more shall you be accursed when you offend the Messenger of him that is your father.

EK. — Behold he sayeth not, I have ones done amysse.
God be mercifull unto you; That his mercy may be the greater uppon you. Be myndefull of my sayings.

Δ Deus misereatur nostri, et benedicat nobis, cor mundum creet in nobis; et spiritum rectum ponat in praecordiis nostris. Amen

Saterday — Junij 29. A meridie hora 4.

Δ While I was about to write the Title of the second side of the seventh leaf: and (EK sitting by me) Madimi appeared, as before, like an yong girle etc. and I saluted her in the name of God; as comming from God for good and sayd to her, that I was wonderfully (in manner) oppressed with the work prescribed to me to performe before August next and desyred her to help me to one to write the Holy boke as it ought to be written: Seing I did all I could, and it semed all most impossible for me to finish it, as it is requisite.

[Margin: May 28 ... when ... the Lord Lasky ...]

Madimi promised to help me to one to write the boke: and thereuppon appeared to her (but unseen of EK) her mother: Madimi sayd allso, that she was now being of Greke and Arabik and the Syrian tong.

Mad — Mother I pray you let him have one to write his boke

Δ I pray thee tell me Madimi, what was his name which yesterday tempted my frende, and accused me most untruely and falsely to EK of a murder, and hypocrite; and one that had murdred a ...

Mad — His name was Panlacarp.

Δ — Can the wicked Common ... have theyr divels, to write bokes at theyr commandement, and shall not an honest Christian Philosopher have the help of god his good Angels to write his holy mysteries: so greatly redownding to his glorie? And seing you are the Mother of Madimi here; I beseche you to tell me your name here: as the order of all our doings are distinctly and orderly noted.

Mother — I am of the Worde and by the Worde: I say, seale up those things thou hast: and I my self will take charge of Galuas to the ende: ad evitandum scandalum.

Δ Truth it is, it might grow to a great misliking grudge that God shold seme to have layd burdens on our shoulders, greater then we are

hath

Liber, Peregrinationis Primæ: 29
(Sexti Mystici Paradromus)
Videlicet

A Mortlaco Angliæ,
Ad Cracoviam Poloniæ.

Duravit autem

A die 21, Septembris, A°. 1583: } Stylo Veteri:
Ad diem 13, Martij: —— A°. 1584: } non Gregoriano.

Sunt quidem, Menses — 6 — dies 7.
Hebdomadæ Sunt —— 25.
Dies sunt, in Summa —— 175.

Liber. 11°.

…of the Father and the Sonne, is the Holy Ghost æternall proceeding equally, as the Fyre of God, and Spirit of Truth, to the generall workmanship, [illegible] determined [illegible] to gather Three Persons [illegible] he maketh a great [illegible] in this Omnipotency by spirituall Illumination, and [illegible] the Holy Ghost delivered unto the Apostles, as the pledge of God [illegible] and promyse as allwayes certaynly, [illegible] in the Societe of those that fullfill the will of the highest [illegible], and without error: whose branches shall [illegible], and [illegible] branche out even unto the end of this world, and [illegible] of comfort.

Δ Ecclesia Christi.

Therfore, Beleve: for the spirit of Truth worketh wonders, raysethe the dead
and hath powre to forgive synnes
And with the powre of him, unto whome [illegible]
For, as Christ hath all powre in heven and in erth delivered
so hath he delivered all powre in heven and erth to his [illegible] Church. Therfore she can not erre.
For where Powre is without measure, Error hath no number.
Beleve not, therfore, those that ly, saying
The Church of God, is infected with errors.
For the offences of [illegible] colowred [illegible] Error, but [illegible]
Neyther can the [illegible] of a [illegible] Drunken [illegible] [illegible] to the [illegible]

Δ A [illegible] staggering

Δ

It lyeth not in my powre to deliver you, or reconcile you from death and hell: The torments and filthynes of the world and the wrath of God.
But yet That clowde set asyde which is betwene me and you I speak a far of to you, saying
The Justice of God, is Vengeance it self.
Neyther hath it any contrary, but even in the middst and centre of it self. Which is the Prop and Liquor of his æternall, great, and incomprehensible Maiestie of him self, HIS MERCY.
Which even in the middst of Justice is found out, by sorrowfull repentance, and reconciliation: Not that it is necessary with God: But that it is a Medecine applicable and most helpfull to the [illegible] of that man, that coveteth to be healed, relieved or recovered from his sores.
This, is it, that must comfort you
For, as Justice is the reward of Synne, So is Mercy the rewarde of Repentance.
But Mercy is the Center of Light
and Justice to be cast of, and shut within darkenes.
Therfore, Be not Negligent

Δ — This whore done, how is it committed, or of whome?

16

44

— I [illegible] the
[illegible] this [illegible] way, Error [illegible]
God called the from it. and delivered the by many unknowen wayes & meanes, not to by uttred by man
[illegible] were shut up from the favour of God.
The [illegible] is counterfeted
[illegible] prayers, and cryes.
Therfore [illegible] the Lord opened him unto you, that inverted the [illegible] that you might be partakers of his knowledge [illegible] Judgments of the wycked.
[illegible] you entred, and are [illegible] defyled
[illegible] entred in, and found him [illegible]
And so he entred yet, and he was not a sleepe.
But he was happy, being kindled with desyre of God, and had the Judgment of his body for this world, bycause fullfilled.
Wyckednes followeth him: and the spirits of eyvll [illegible] are [illegible]
you shall [illegible] the [illegible], and your family shall be discomforted.
I pray unto God, that it fall not out, that Sathan goeth about: Neyther that it come to pass, when he hath powre to execute.
For, this Token, signifyeth your miseries, and it is a signe of that which is given to Execution.
I have sayd.
The Peace of God, be restored unto you.

Δ

EK — Here is the man agayne.
Two words, and I have done.
Nothing is playner, then that which is spoken.
Nothing certaynier then that which is appointed
Be you penitent, that God may be Mercifull.
This is all I have to say.
Wash your clothes, and allso will make you cleane.
Resist you Sathan diligently, and I will help you mightyly.
Δ — O Lord that [illegible] to the Sword and [illegible], breake of.
EK — Now he is gone
Δ
EK — Now he is here agayne
— This clowd is a separation betwyxt thee, you this [illegible]

For One in our number is All. And [illegible], One [illegible] no powre [illegible]
Beleue vs. for of our selues we [illegible] no powre [illegible]
you, but to deliuer you the commaundement of God.
Rent your clothes: Pluck those [illegible] bokes in peces,
And fall down before the Lord. For [illegible] it is, that is
Wisdome.

I haue done so, for [illegible]
Quis est discretor Spirituum.

Δ —

EK — Now he commeth in agayn, and speaketh.

EK — Oh, you are a fayre man. — Truth in the Secret [illegible]
discretely [illegible] all things. — If his discretion be giuen to you,
thank God.

Δ — Tibi ergo Committimus hanc causam: [illegible] expectantes:
Nos interim pie in Christo viuere [illegible]

EK — He is become a great piller of Crystall [illegible]
He ascendeth vp and in clowdes: and the little Creature [illegible]

Δ. Gloria, laus, honor et [illegible]
Sit Deo nostro Omnipotenti Trino et [illegible]
nunc et [illegible]

~~December [illegible]~~ Rostochii

Tuesday. Decembris 10. after dynner we remoued from Lubeck
[illegible] the Lord Albert [illegible] his Coach to Lord [illegible]
Duke of Meckelburgh.
Wensday night we lay at Wismar. 11. Decemb. [illegible]

Saterday morning we cam to Rostoch. 14 Decembris.
Monday. Decemb. 16. Mane hor. 10 1/4. Rostoch

EK — He is here, that sayd, he wold dwell in [illegible]

Δ —
I cam from the fowntayn of light, where is no error nor darknes
and haue Powre (bycause it is giuen me [illegible])
which, (Lo) is gyuen and become a mighty Rock [illegible]
For it is sayd of me, Behold I will visit them that put
their trust in me, with a comfortable strength in the tyme of need.
For, my rock, is an euerlasting strength, and the hills of [illegible]
countenance endure for euer. [illegible] be the [illegible]
nance of God, and a perceyuing fyre, [illegible] out as a flame,
not onely with his great mercy, but with his [illegible] will, and
that towardes you, ouerwhelmed, not cast down, but allmost
for euer buryed in a lake of ignorance; and unquenchable
shame, such as consumeth with ignorance: deceyt it self: and
a prouocation, to manifest and apparent destruction: yf
I then, with this message (being the message of truth) my
self

elf [illegible] order for the publishment thereof,
I can, or [illegible] (I am) vehemently despysed (the fruits
of a good [illegible] notwithstanding, stedfast) Then is he of no
powre [illegible] bycause it is written 51
[illegible] vp against my Spirit, I will destroy them
[illegible] middest of the same fyre: and will deliuer
[illegible] to the wyndes for a memory of theyr
[illegible]

But [illegible] without measure: knoweth what is, and what
is to come, [illegible] they saye of you.

Beholde theyr ignorance is greater, and they esteme not
truth. Lo I haue sent them, in the myddest of theyr corruption
yet they are become faithless I minister vnto them: But
in vayne. But behold theyr mowthes are closed vp with
folly.

O ye of little vnderstanding, are you become so blynde, that you
will not see? Are the [illegible] of your eares made fast
against truth? Are your consciences sealed vp with a [illegible]
[illegible]? Desyre you lyfe, and yet refuse it?
Haue you [illegible], and now deny it: yea
vtterly disdayne it?

Δ — That is not true.

— Lo the ende shall become your Comfort
yf you listen to the songs of my mowth:
[illegible] not, everlasting folly: and a
reward of such, as are weary to serue
of Truth.

| EK Now commeth a bird behinde him

Lo I pinched him — EK this he sayd loking behinde him.

Δ

— Burn those blasphemous bokes of thyne, and I will teach the
wisdome.

Δ — Will you haue me [illegible] down that sentence so?
— I will.

Δ — What blasphemous bokes can I acknowledge, seing I vnderstand
none: Yf they contayn sentences, make me so to [illegible] it:
that so I may compare it, with the touchstone of God his
word, vsing the talent of such reason, as God hath giuen me.

— I go, I go, I go.

EK — Now commeth a great fyre down, and there appeareth
a great huge man, with a great sworde in his hand: fyre commeth
oute at his eyes, and at his mowth. This terrible man sayd

— Maledicti sunt, ~~contra~~ qui iurati sunt contra Nomen
meum.

EK — Now, that wicked Creature [illegible] him self.

Δ — In nomine Jesu Christi Redemptoris humani generis, Quis tu es.
[this was spoken to the man with the sworde (

— Sume Vires.

Δ — Deus in adiutorium meum [illegible]
Miserere mei Deus &c.

EK — Now the great [illegible] and his face is [illegible]
from my [illegible]. He loketh vp [illegible]
long heare, to beneath his gyrdle. This one is [illegible]
vp. Now he standeth vp.

Cursed are they. Cursed are they. Cursed is he [illegible]
I AM. I gaue the powre, and sealed the [illegible] tyme: Powre to
vse the vehemency of thyne owne poyson but not to touch my [illegible]
Thus he sayeth: And I (I am) Thou art a lyer from the
beginning, and the fowntayn of Cursedness. Damnation is thy
dwelling place. Death is thy seat
Vengeance is the Crown of thy disglory
Bycause thow hast entred into my seat
Hast exalted thy [illegible]
blasphemed my name
wherein, in this Action [illegible]
No point of thy charge, nor of my permission

Be thow accursed, weakened, ouerthrown, and
defaced.
Thow art [illegible]
thy tyme is shortened.

And why? I AM.
And I say thow fyghtest against me and not against [illegible]
I am Justice, and the strength of him that [illegible],
whome thou hast felt, and shalt feele, world [illegible]
Therefore Departe. Depart I say.

EK — Now the swoord standeth by him, with the rags that
appeared before

— Vengeance, prepared for other, be thy rewarde:
As it was deliuered, vnto the, so take it with the:
That the mallice which thou [illegible] to [illegible], may heap vp
thyne own destruction.
Acobab [illegible]

EK — The wicked Tempter falleth down into a hole.
and this huge Creature putteth the swoord and rags down
after him.
Now this great Creature appeareth as small as he vsed to do
And it is Michael.

Mic — Veniat Lux Domini, et fidelium Consolatio.

EK — Now is all come in, as was before, the [illegible]
the [illegible] of men appering [illegible] &c.

Mic — Thus hath GOD delt mercifully with you

Δ — His name be praysed for euer.

Mic — Thus hath Truth vanquished darknes:
Euen so shall you vanquish the world in him which
is the spirit of Powre, and Truth.

For

For I [illegible] Swore, (sayeth the Lord) and will
be mercyfull vnto you. 52
But cease [illegible] those dayes to come: for they were dayes
deliuered [illegible]
[illegible] (before) vnto you dayes of Repentance.
For the ende of 40 dayes must come:
And this [illegible] shall be written vnto all nations, euen
vnto the [illegible] of the world.
The grayne is yet within the earth, and hath needly consorted
with the earth. But when it springeth, and beareth
seed, the Number shall be the last.

— A dark Parable, to my vnderstanding, is this.

— The transparent fyre of Mekenes,
Cumfort, and warm your sowles,
rectify and make strong your bodyes
to the aeternall Cumfort of the world to come
in the pylgrimage which you shall endure,
with [illegible] for the Testimony of Truth.

EK — A great many boyes, [illegible] Amen.

EK — Now he is gone, and the golden veale is drawn agayn.

Δ — Omnis Laus, honor, Gloria, Victoria,
et Triumphus sit Deo nostro Omnipotenti
Viuo et Vero, nunc, et in
sempiterna Saeculorum Saecula
Amen.

~~A° 1583 Stilo [illegible]~~

Sonday. 22 Decembris mane we went from Rostoch toward
Stetin.
Wensday. 25 Decembris: On Christmas day morning we cam
to Stetin, by 10 of the clok.

A° 1584. Stilo Veteri

Stetini in Pomerania

January 2. mane, hora 9.

Δ — Veniat Lux Domini, et fidelium Consolatio. &c.
40 dies, iam, completi sunt, &c.
Expectamus praepotens auxilium Altissimi, &c.

EK — I can not see but an [illegible] into the stone.
The curtain appeareth, but more deper into the stone.

At length commeth one, [illegible] tall, in a long white gown, all open, and his
heare of his hed hanging down to his legs. He hath wings vppon [illegible]

hed, arms, back, and legs
He semeth to descend from the [illegible] vppon Clowdes, which
[illegible] for his descent [illegible] as followeth
— The purenes of humilitie, dispersed thorough the inward bowells of man,
is that which is called with you [illegible] Perseuerance
Which Perseuerance, beautifieth [illegible] establisheth in a true and stedfast
Basis those things that are acceptable in the sight of God, the works
of Man.
Hence springeth Justification, which [illegible] with the Loue of God.
Herein are you become like vnto vs, for that we are the Image
of Perseuerance, and the Glory of God.
But in vs it is dignifyed: In you it is, and must be imperfect:
For Nothing is of flesh or blud, that receyueth perfection
The Emanations from God, To, and into his Creatures (which
agree in the Centre of the Erth as the [illegible] vp of things)
are established: So that, One Iote of his will neyther can,
nor may perish, wax weak, or dwell in error.
Which forseen from the beginning, carrieth in it self, the remem-
brance of all things to the ende.
Through which Mercy and remembrance, you are become the
Seruants of God [illegible] owne selues; But in that it is
the Glory of him, which hath called you to this Exercise
Troublesome to the world, but rewarded with Glory.

Our Calling or Exercise

Yf therefore your imperfections rise vp and resist the Will of God, Saying
blasphemously as you do, Let vs seke other wayes, Then you
are not counted perseuerers, neyther are your works worthy reward.
But humayn reason can perswade and giue iudgment against these
follyes: much more are they damnable, and deserue Correction
in the voyce and iudgment of such as are pure.
He that dealeth with the wycked is a lyer, and shall haue his reward.
But the ende of Cumfort is in the purenes of Spirit
But O you of little wisdome, you Rise vp against the wyndes, and
yoke your wills against the mountaynes: Nay you cast your
selues down hedlong, where there is no Mercy.
For What Blasphemie is it to say, Yf it be the will of God,
it must follow.
Is not man subiect to the bringing in of his owne Labors?
And are not they allotted to his Cumfort, being brought in?
The sowle of man is the Image of God: after his forme,
which kepeth within him self the powre of his diuinitie in
the heauenly Spirit. Whereby he hath Authoritie to Consent
with God in the workmanship of his will and Creatures.
Which Powre being sealed allready, giueth vnto man (as King
of him self) to Consent to his owne saluation: Conioyning
and knitting him self togither, eyther with Perseuerance,
in the assured hope of mercy: or with willfull drunkennes, to
the reward of such as fall.
Therfore, Become Holy:
For, the sowle beautifyeth, when it is beautified in it self.
Resist not the Will of God, which is mighty in you.
Be not obstinate

Be

Be humble
Reioyce not [illegible] the world: But be glad that your
[illegible] and that you shall Correct
[illegible] world. 53
Disappeare [illegible] wicked working: for from whome commeth
Strength.
Yf [illegible] become holy, the ende is more wonderfull.
But yet [illegible] when you were called to the knowledge and
performance of God his will, [illegible] his mercy.
Euen as one day perisheth, and is not, all things that hath byn;
Euen so is and shall be the State of this world.
For, the Erth must sing O Sonne with the heauens
And they must be One Vnitie
And Heauen [illegible] shall descend with an horn of glory to the ende.
The Sonne and Mone shall [illegible], and wonder at theyr stay.
The Kings of the Erth shall become prowde in them selues: and are
vnable to be tamed with meke[ness]
But I will yoke them (sayth the Lord) with Correction.
And [illegible] them, one to imitate an others steps.
yea they shall tred [illegible]
For in [illegible] Corruption shall not dwell, with Authoritie
Neyther [illegible] the Prince of Darknes vsurp my further honor

EK — He speaketh much in a smaller voyce than he did
[I cannot [illegible] it] He turned back and spake.

— I speak these things for your vnderstanding, and that you may be
strengthened.

EK — He turneth bak agayn (as before) and speaketh I know
not what.

— My deare brethren, therfore Reioyce in cumfort, and the Image
of peace: and remayn faithfull, that you may be [illegible] with
that face that shall prostrate, and afterwards rest before
the [illegible] flames of Zarzor: where there dwelleth no
defyled Creature nor any [illegible].

EK — He turneth [illegible] bak agayn (as before) speaking
He semeth [illegible] to [illegible] a piller of copper, [illegible]
[illegible] became [illegible] than he was.
Now he standeth on the top of the piller
Now he kneleth downe: his bak being toward [illegible]

A voyce sayth to him — Sweare — [1].
He sayd It is done

He sayd — The first voyce openeth his mowth and saieth
[There is a great rumbling, and rushings of falling of
[illegible] as if there were [illegible]] 7

He sayd — The Will of God is sealed, in this prophesie, and it shall
endure

A voyce — Sweare — [2].

He sayth — I haue done.

He sayd — It Thundreth, and it is the second voyce.
The effect of God his will, is not of tyme; and therfore
not to be known of man; till that moment and ende
of tyme shall appere, wherein it must be published
and finished with Powre.

E K — Now it thundreth agayn [illegible] a [illegible]
hold fast down into a gulf [illegible]

A Voyce — [illegible]
The Voyce — I haue — And it is [illegible] last voyce
All things that are created, [illegible] nought
The wynde of the heavens [illegible] all the earth
Wisdome sitteth [illegible] crowned,
in the top of an hyll, with [illegible] glory.
It is the Ende +

E K — Now all dasheth in a flame of fyre: Piller, and he, and all and so flyeth vpward

A Voyce — He that hath eares, let him heare

Another Voyce — It shall be. Amen.

E K — Now the Curten cometh before all, as it was at the begynning of this day.

Δ — O lord, for thy great Mysteries declared vnto vs this day, We most humbly thank thee. But on our partes, there re [illegible] some of thy good ministers, [illegible] Vincent [illegible] as of the Lord Albert Lasky: [illegible] of Vincent [illegible]

E K — A very little Creature appeareth [illegible]

The little one — A word, and away.
The harts of Princes, are the secrets of the Lord.
Such they are, as vnlok the doings of the world.

Δ — of A L. his delay in comming contrary to our expectation I [illegible] greatly [illegible]

— Those things that are of wickednes, are not of our remembrance.
This stranger shall hinder a third part of his glory.
But all your Life is not of him: Nor he of you.
If he become good: he shall be well rewarded.
He is forward.
Vincent is in France.

Note, Of A.L. and our separating somewhat.

E K — He is gone suddenly. This Creature [illegible] between the Curten and the forepart of the stone. It was one of the least Creatures that ever I saw.

Δ — All honor, prayse, and thanks be to our God, allmighty: now and euer Amen.

Thursday — January 9. The Lord Albert Lasky cam to Stetin [illegible]

Fryday January 10. [illegible] from [illegible] Stetin

[illegible]day: 12 [illegible] 1584 Stetin

Δ — [illegible] we were talking together of our affayres,
A Voyce — [illegible] sayd
I am [illegible] here.

Δ — After supper, [illegible] had a desyre to shew to E K some places of St Johns Apocalypsis [illegible] voyce sayd to him;
In equo albo, et [illegible] Doctrina vestra,
Et est verbum Dei.
10, et 9, sunt Novemdecim.

Δ — Hereuppon seeking in the 19 Chapter of the Apocalypsis: we found the text Equus albus &c. versu 11.

A Voyce — Ne dubitetis Sum enim seruus Dei.
To this purpose apperteyn those places of Scripture &c.
These are the dayes wherein the Prophet sayd, No faith shuld be found on the earth.
This Faith must be restored agayn, and Man must glorify God in his works.
I am the Light of God.

[illegible] Esdras 4. cap. 9 [illegible]

Δ — Then belike He is VRIEL.
— I am a witnes of the Light.
These are the tymes wherein justice and truth must take place.
Behold I touched him, and he became a prophet.
Δ — Mean you Esdras?

Vriel — Yea; in his ninth Chapter of the fourth boke.
There you shall fynde manifestly the Prophesie of this tyme
and this Action.

This Action in Esdras prophesied of.

Δ — Alak, we think the tyme very long, before we be entred in the right trade of our true Actions!

Vr — When you haue the boke of God, before you, then I will open these secrets vnto you.

Δ But alak, the tyme is very long thereunto, the more is our greif.

Vr — The Bible it is.

Δ — I meant [illegible], of our other boke which is to be written.

Vr — I will speak of that allso.

Δ — This delay is greatly to our greif, and occasion of [illegible] temptations

Vr — The Temptations of this world, are nothing vnto the wise.
Happy are they that [illegible] temptations, with emptying of the body
The [illegible] is not yet [illegible], or els [illegible] prophesy
I meane not [illegible] E K.

Δ [illegible] Vincat manifesta VERITAS

E K — He is gone

Δ — Honor, glorie, laus, et benedictio, sit Deo nro, qui in ALBO EQVO [illegible] sedet [illegible]
Amen.

Monday. January 13. mane hora 9 ½

Δ After our long discourse vppon [illegible] Esdras &c. Vriel cam, and stode, [illegible] his boke, not [illegible]

Vr — Read the sixth chapter:
For Faith must florish. The world [illegible]
[illegible]

Δ — E K red it, and [illegible] there [illegible] it is
Florebit autem fides, et vincetur corruptela, et ostendetur veritas, quae fuit sine fructu diebus tantis &c.

E K — A voyce sayth Open the shew stone

E K — At length appeared one in a long white garment
The Curten went a syde: and the [illegible]
[illegible]
He hath nothing on his hed, but long here hanging down [illegible]
He is tyed or gyrded about, as [illegible]

VRIEL — I am Vriel [sayd this man] the light and hand of him that created heven and earth: that talked with Esdras and did comfort him [illegible] affliction: and the same that hath talked with you from the beginning of this Action.

Therfore, gyrd your selves together, and here the voyce of the Lorde
Listen (I say) [illegible] are [illegible], (I say) to them that dwell [illegible]
Beholde this is the last sleepe of the world, and the tyme [illegible]
Powre of the highest hath armed him [illegible]
Come, O ye strength of the heavens and follow me
For the Earth hath cryed Vengeance
and hath cursed her self and dispayreth
Come I say For I will place the seat of Righteousnes
That my Kingdome may be in One
And that my people may florish: yea even a little before the Ende.

And what is that? E K — he spake these 4 words in another tune.

E K — He loketh up to heven

A voyce — Blessed art thou which respectest ~~[illegible]~~ thy justice, and not the Sonnes of man.

Vr — This is the voyce of the Angel that must take place.

An Angel must be taking place.

Δ — May we be so bold, as to demaunde the Name of that Angel that we might know it [illegible] yeres.

Vr — No — It is not lawfull.

Another — I sweare by all things that are conteyned within this holy boke. *
By the seat of God, and him that sitteth theron
That the words which haue bin spoken in this Action and shall be now spoken by me, are true.

* Note, he spake this, pointing down to the great Bible of the Lord Alb Lasky's vppon which the Shew Stone now stode.

A prophesy: Three yeres are yet to come, (even in this month, that begynneth the fourth yere) shall the Sonne of perdition, be knowen vnto the whole world:
Suddenly creeping out of his hole, like an adder, letting out her young ones after her, to devour the dust of the earth.

A° 1587 in Januario Antichristus [illegible]

Δ — The sentence is dark, in respect of the tyme

This

[illegible] I suspect 42 [illegible]

Vr — This Man [illegible] fourth yere, shall Antechrist be knowen [illegible] the World
Then shall be Wo, and all amongst the kings of the earth
For they [illegible] all a [illegible]
Neither shall there [illegible] that ruleth now, or reigneth as a King or governor of the [illegible], live vnto the ende of the [illegible] yere, But they shall all perish.
Their kingdoms be overthrowen
The earth wasted
The rivers become blud, with the blud of men, and beasts mixed together

Oes nunc Reges peribunt ante tertium annum finitum

In this tyme, shall the Turkish State be rased up and cast from the earth
And in stede of him shall enter in that Devel, that enemy of ours, the Childe of the Devel: the father of lies, and such as dwell in the [illegible] of [illegible]

Antichrist

Behold This Prince shall fly through his kingdoms, as the pestilent after his [illegible]: devouring his possessions, and cutting down the wicked.
But he shall become Proude.

Superbia

The Prophets of the Lord, shall descend from heven clothed with their old garments, they lyve, and not stayned.
Thy eyes shall see them.

Enoch —
Elias —

Out of these bokes shall be true doctrine of the Prophets and Apostles, be [illegible]
Which are not to be vnderstode, but with the Spirit of Vnderstanding the spirit of Wisdome, and Truth.

Vr signe — Behold, I will say vnto you, my self,
Come, Heare,
For, the Voyce of the Lorde, is with powre.
Therfore, be mylde and of humble spirit:
For Lo, the tyme shall come;
And I haue Seven bokes, such as shall be delivered vnto one of you

7 libri tradendi: Δ

And I will meet thee walking in the feldes.
And will stretch furth my hand saying, Come:
Then shall thyne eyes see those things, that thy Spirit doth
And thow shalt become a man of Vnderstanding:
For I will give thee bred, and thow shalt eate it; such, as shall be the bred of Sufficient Comfort.

E K — It thundreth in the stone.

EK. Of thee, [pointing to E K] thus sayeth the Lorde:
Thow art flesh, and become stubborne
Thy judgment wayeth dull, and thy hart sealed:
But I will vnseale thee; and thow shalt be Partaker,
But bycause thow hast offended me) not with powre.

[illegible] things, I will [illegible] thee.
Such an one, as shall [illegible] things in Nature
But heuenly vnderstanding and [illegible] knowledge of the [illegible]
sealed vp from thee, in this earth.
For, thow art become stony
And hast cryed out agaynst [illegible]
Notwithstanding, thow and he shall be togither

Together

Thow shalt be a workman of Nature: looking into the Chambers of the earth: the Treasors of men.
Many things are plucked from thee, which were thyne.
But not from you: bycause I haue promised them.

Sep. Septemb. 22.

What is he that brydled the wyndes at your prayers?
Or who is he that hath preserued you from the [illegible] imagination of [illegible] and hatreds of the world invincible?
Is it not he, that is God of heven and earth?
Is it not he, that made both flesh and spirit?
Yea even he it is, that sayeth
Fly from the wickednes, and societie with Devels.
Leave of, to synne against the Lord: for he is of great powre
This is the last tyme, that any [illegible] shall be made in this Stone
For, Lo, the promises of the most highest shall be fulfilled.

This sentence is [illegible] and this stone being [illegible]

E K — Now I see all the heven, [illegible] as I saw before
And there sitteth One in a Judgment seat, with all his feete fyry.
And there sit six, on one side of him, and six on the other:
And there sit 12, in a lower seat vnder them.
All the place is like gold garnished with precious stones.
On his hed is a great stone, covering his hed: a stone most bright: brighter than fyre.
Fowre, bring in a man bownde
Now all is gone, except Vriel

Vr — The ende of words, the begynning of dedes.

A Voyce — Seale it vp; For it is at an Ende.

Δ — What is your will, that I shall doo with this stone

Vr — All is sayde: and I am sealed for tyme to come.

Δ. Deo Omnipotenti, Vero, Vivo et aeterno sit omnis honor, laus, gloria, potentia, [illegible], et [illegible] nunc et in sempiterna seculorum secula.
Amen.

Wensday. January [illegible] we went from Stetin to Stargart.

Sonday January [illegible] [illegible] to Posen.

Ecclesia Cathedralis Posnaniensis fundata circa a° 10[illegible] per [illegible] Regem Christianum factum [illegible] in inferiori parte Ecclesiae extat lapide [illegible] inscriptum.

Satterday January [illegible] [illegible]

Sonday January 26 [illegible] — [illegible] Bibliotheca Ecclesiae Cathedralis

Monday January 27. [illegible]

Tuesday January 28 — We went from Posen.

Thursday Jan. 30 we cam to Komin, [illegible] over the long and dangerous bridge: with much cumber at one broken place by reason of the huge cakes of the yse, which lay there.

Satterday February 1. We passed the dangerous way of yse: hauing 24 men to cut the yse for our coaches to come through [illegible] two [illegible]: but for all that great [illegible] we could not get to [illegible] that night: by reason of the great lake and yse hard by the town, which was broken over the bankes into the meddowes [illegible]

Sonday the 2 February 2. We cam over the great lake, the yse being most part (with that night [illegible]) drawen away out of our passage:

Monday. Feb. 3. We cam by Siradz to LASKO town and there were lodged in the Provost his fayre howse by the Church.

1584. Prima Actio apud LASKO.

Tuesday. February 11. Stylo veteri: ast 21 stylo novo

Δ After our common prayers of the 7 psalmes, and my particular invitation and calling for God his help, and the ministery of his good Angels: After I had more than half an howre spent attendance: E K [illegible] and thought that he felt a thing about his hed, as yf it clawed with [illegible] clawes
It continued no long tyme.
And toward the Easterly Corner of my great study above, semed to E K clowdes to appeare farre of, as at a quarter of a myle distance.
Then appeared a Sea, on the [illegible] way. And a haven [illegible], with a river which fell or ran into that midst.
And besydes that river, coming down into the haven, did another river appere by running into the sea, without any haven making or having.
The water of this sea, is not like sea water, but rather like quicksylver
Now commeth a mountayne, and [illegible] vppon that mayn sea.
Now that Mountayne semeth to rest and stand before that river mowth, that is by the haven.

A Voyce — Measure me.

E K — Now commeth a [illegible] man [illegible] stand with one leg in the foresayd river [illegible] the other in the sayd sea by: having a corner of the [illegible] between his sayd legs. His right leg is in the river, and his left in the [illegible]. His right leg semeth gold, and his left leg [illegible]
The mountayne standeth before [illegible]
His legs are like two pipes: of the substance of the Raynbow
He is very high. He hath a face, but [illegible] (and [illegible]) but not distinctly to be discerned
His body semeth to be red brass.
He standeth with his armes abroade, and no hands appeare
His right arme is of the cullor of sylver
His left arme semeth to be black twynckling
His hed is [illegible] of the Cullor of that sea, wherein his left [illegible] standeth.
Now begynneth a right hand to appere a fayre [illegible]

A Voyce sayd to this man — Measure the water

He answered — It is 250 Cubits

A Voyce — Measure that side of the [illegible]

Answer — It is a cube which doubled in it self in a straight line.

[E K He pointeth [illegible]]

E K — One speaketh behinde me saying
Measure the sea also

Answer — It is 750 Cubits.

E K — He now stoupeth to it, and taketh of it in his hand

He sayeth — The fourth in the third, and three in him self square.
The Age of Nature

3 in 4 [illegible] 12 et 3 [illegible] 9: [illegible] 108.

E K — Now all is gone, all is cleare and nothing appeareth.

Δ At length after this E K herd from the foresayd Corner of the study the noyse, as of a ship tossed and rolled of the waves of the sea.
After that E K saw one that stode all covered in white, a clowde by the Easterly corner of the table, above the Table in the ayre he sayde.

— Beati sunt, quibus veritas, spes, et consolatio est: et quibus Luminaria maiora inserviunt, in fortitudine et potentia aeterni et omnipotentis Dei.

E K — Now the clowde covereth him: and abydeth.

E K — Now he commeth out of the clowde, and steppeth three steps forward: and the clowde standeth behynde him, lyke a garment. — At length he sayde.

— Then is their blessednes, aeternall lyfe.

E K — I neuer saw him before: He is covered with a red purple robe, such as my Lord here useth: but made [illegible] like a Surplesh. His hed is covered with feathers like [illegible]

His fa[illegible]

His face is [illegible] His neck is bare.
His legs are [illegible] but to the small of his leg.
His garment [illegible]
He standeth on a white great round Table, like Crystall all written with letters infinite.
On the middle of the table is a great swelling or pommell of the same substance that the Table is of:
Vppon that pommell he standeth
He hath nothing in his hands: neither can his hands be discerned.
His robe hath no sleves.

— Non possum diutius videri:
— Seruus sum Altissimi
— Nobis terram in paradyso
— Spiritus sum SAPIENTIAE.
Nomen meum est NALVAGE

E K — He maketh a cross vppon the place where he standeth.

— Beatus Pater
Beatus Filius
Beatus Spiritus Sanctus.
Benedicta sit Mensuratio rerum et substantiarum omnium, visibilium et invisibilium.
Verus et Sanctus est DEVS in promissis suis
Et Veritas eius, Talis est.

E K — Hereuppon he [illegible] a round Globe

Caelum, Mundus, Angelus, Homo;
Nihil, et non nihil, et omne quod est, vel erat
Nihil est nisi splendor, Gubernatio, et Vnitas DEI:
Quae a Centro formata et reformata est ab initio
ad tempus mensuratum, et in perpetuum.
Laus tibi in Caelo,
Laus tibi in Terra,
Triumphus tibi in Inferno, vbi non est Laus, nec Gloria.
Quae iam insufflo, vento, docto:
sed modo, lingua, et ideomate, praedicto.

E K — He turneth round when he speaketh

Nal — Omnis caro maxime est sibi applicabilis, in natura et perfectione sua.
Igitur revelanda sunt Mysteria Dei, non vt audiantur, sed vt intelligantur

E K — Now commeth a great Smoke: Now I see nothing. Now he is gone

A Voyce — Heare [E K — I see no body.]
The impatient and trublesome spirits of Indignation wrath, blasphemie, and disobedience, contynually contend, heare armes, and ravenously ronne

E K — My thinketh that one speak [illegible] voyce [illegible] an Eccho.

willfully

willfully, agaynst those that [illegible] messengers and Angels of the dignified [illegible] glory.
Which is now the Ministerie [illegible] manifested in his father: to the honor and glory of those that are humble and faythfull in obedience.
Yea those wicked ones, keep open warrs agaynst God, and his anoynted in heven and earth: onely for the [illegible] and true keping of [illegible] as love God, and follow his commandements, reioyce in Truth, and are visited in Righteousnes.
Dark speaches to the flesh: but words mixed with humayn vnderstanding: wherein, briefly, I will manifest the enmitie between the wicked (in respect of their Enviousnes) and those that are [illegible] in heven: which fight in the government of mans sowle in the creatures of God. Not in that they know they shall overcome, but in that they are Envious and Prowde from the beginning.
Their contention is evidently amongst you, which are ioyned in the service of God. Not as Deservers, but as Chosen: whose [illegible] and powre, are best known vnto God.

E K — One standeth on my left side, and sayeth

Sinister — Dost thow not here, [illegible] he speaketh, [illegible]
Thow art a Spirit of Lying
Thow art one fallen from thy glory [illegible]
Thow art a sower of lyes, and a teacher of false doctrine.

E K — Thus sayeth he on my left hand.

Sinister — Speak, for I haue powre over thee: Canst thow deny it?

Dexter — Thow thinkest so, bycause thow hadst powre:
But the brightnes thow hadst, is turned into Iniquitie.
True it is, thow hadst powre to banish the wicked out of Paradyse
But me thow knowest not bycause thow hast not banished me
In respect of thy dignification, which sprang with powre)
I say with thee Halleluyah.
But in respect of thy fall, thus sayeth the Lord.
Posui tenebras a tergo meo.

Sinister — Fye vppon God, that ever he created me.

Dexter — Even thus, do they seke, contynually, to enter into the weakest vessell: of envy, not to triumph: For, they know, they shall not: but to hinder the tyme with man, wherin they may offend his conscience.

E K — I heare howling and lamenting

Dexter to E K — Suche are those of whome thow sekest ayde and comfort:
Those that appere vnto thee, haue sought thy sowle.
And the frute of them, is according to their destruction.
Beleue them not
It is sayd before — Thow dealest with devels
What reward shall he reap, that fighteth agaynst the highest
Or taketh part with such as are banished from Righteousnes;
Much more shall his punishment be, which seketh help of those that are

are

are dishonored [illegible] proportion, and is become a Monstre.
For dishonor [illegible] for [illegible] can stand before the Lord, that is imperfect.
It is written [illegible] imperfection [illegible] wickednes, which obeyeth [illegible] the imperfect.
Care, for the Kingdome of Righteousnes is at hand.
And thow must [illegible] the Lorde
That thy synns may be forgiuen thee
The prophesies of the Lord are not vttered to the world, with the seales of the wicked.
Therfore, Become Holy: that thow mayst augment the benefit of God bestowed amongst you: and render it to the world, as the message of truth, with thanks giving.
Meum est pauca dicere [illegible]

Δ — Sed quis sis, referimus: an non idem Naluage qui nobiscum [illegible]
— I am.

E K — Why call you those Devells, with whome I deale: not offending my conscience, but intending to do good to my self and my neyghbors? [illegible] you be of God, where is the frute of your Doctrine? &c.

Nal — If [illegible] were not [illegible] and enemies to truth, they wold prayse and honor God in [illegible] of truth. But bycause these Actions are true; and the fruits of them, shall be the destruction of their Kingdome: Therfore [illegible] and enviously they resist the Will of God,
Denying his powre,
Blaspheming his truth
and infecting his vessels

[illegible] doctrine [illegible]

(In oure Doctrine there is nothing taught but the state of the world, here, and to come:
The prophesies of tyme
and the knitting vp of God his mysteries, opened from tyme to tyme to those that are his sanctified: as testimonies in the Creation and Operation of his Creatures: whereof this Doctrine, is a part.
The Prophets in their tyme were not ignorant, by revelation, of the good will of their Creator.
The Apostles in Christ his kingdome were made partakers of the mysteries to come: of the State of mans Salvation and endings of this Contest which is in that day, when all Creatures shall receive their reward.
The Church of God is allwayes garnished and furnished with Spirituall Revelations: as a Mansion or dwelling place of the holy Ghost.
These latter dayes, and ende of harvest must haue also [illegible]:
For, no tyme passeth away, but through the hands of God: who maketh the ende of his doings knowen to the world. To the ende, the world may consent vnto him in Glory.
So that this Doctrine, is the Mysteries of the word of God, Sealed from the begynning, now delivered vnto man, for that Reformation which must be in One vnitie established vnto the Ende.

Reformation

The very part of that Circle, which comprehendeth the Mystery of the Highest, in his prophets, Apostles, and Ministers [illegible] to come: which are alive, and shall beare witnes of aeternall Comfort.

Note this circle.

The Frute of our Doctrine, is, that [illegible] crucified.
For, of our selues, we seke no Glory [illegible]
But we serue you, to your Comfort [illegible] teaching [illegible] the will of God, in the
self same Christ, that was Crucified; sold, and [illegible] in the Darknesse:
and published to the world by his Disciples. [illegible] now taught vnto
you, in the remission of synns [illegible] greatest in the world for the end
of all things.
The very key and entrance into the secret Mysteries of God, in respect [illegible]
Determination (on earth.) bringing with it reward, in the end, of [illegible]
peace. which (is the greatest Threasor.

Those that tempt the, do it, in respect of the feare they haue of the p[illegible]
of God, springing in the.

Let this suffice. The world is byinge
in respect of eternall Ioyes.
Heuen and Erth passeth away: The reward of the Rightuou[s]
endureth.

E K —

Nal — What do you see, Imperfect, in all that hath byn d[one]

Δ —

Nal — You haue 49 Tables. In those tables are conteyned the Mysticall
and holy voyces of the Angels: dignified, and in state disglorified
and drent in confusion: which perceth heuen, and loketh into
the Centre of the Erth: the very Language and speche of Children
and Innocents, such as magnify the name of God, and are pure.
Wherein, the Apostles vnderstode the diffuse sounds of the world, imperfected,
for many transgression
These Tables are to be written, Not by man, but by the finger of her
which is Mother to Vertue. [Δ — Madimi sayd, her mother would write them, & tho[se]]
Wherein, the whole world, (to thiss, incredible) all Creatures, and in
all kindes, are numbred, in being, and multitude.
The Measure and proportion of that substance, which is Transitorie,
and shall wax old.
These things and Mysteries are your partes, and portions sealed: as well
by your own knowledge, as the frute of your Intercession,
The knowledg of Gods Creatures.

Fiue partes of a tyme — Vnto me are deliuered fiue partes of a tyme: wherein, I will open
teach and vncouer, the secrets of that Speache, that holy Mysterie.
To the intent the CABALA of NATVRE, in voyce, substance
of body, and measure in all partes, may be knowen.
For there is Nothing secret, but it shall be reuealed: and the Sonne
of GOD shall be knowen in POWRE, and establish a kingdome,
with Rightousnes in the Erth: and then commeth the Ende
For, the Erth must come vnder subiection, and must be made pure
That Deth may be swallowed in his own Kingdome, and the Enemy
of Rightousnes fynde no Habitation.

Marginal notes (left): A [illegible] petra, in libro Creationis, Apr. 21 dixit lingua [illegible] [illegible] [illegible]: Let these two places be reconciled. — Regnum Chri[sti] [illegible] in terra.

the

[illegible] of God endureth for euer
[illegible] are iust
[illegible] spirit [illegible] Truth
[illegible] his Iudgments inscrutable
[illegible] him self [illegible] vniversall.
He it is, [illegible] whome you labor.

The Promises of God in this erthly [illegible] man, shalbe fullfilled
Salomon vsed the places of honor, and was exalted.
[illegible] sayeth the Lord.
[I] haue sealed him against Hatred; and haue made his seat open
[illegible] of him, therfore, arrise vp, that the people may see him.
For Mortall men, haue places of honor
and in theyr own conforts, they seme to be exalted:
[But w]ho is he that made the earth: [Δ Adam.] and dignifyed him with a liuing sowle?
[Eue]n he it is that exalteth: and in whose hands, the kingdomes of
the erth are settled.

The fifth tyme — Beholde, the fifth tyme shall come, (in respect of the parts of
[illegible]) and it is the day, that hath byn promised.
Then shall your eyes be open
[illegible] shall you see.

A voyce — Stay there —

Nal — Obey —

E K — Now I see him, pass away, ouer the Christalline Table
which is round, like a Cart whele, hauing a great
knop, in the middle.

Δ — As Concerning our ordring of the Table and the rest of the
furniture, we are desyrous to know, what is now to be done:
seing, now we are come to the ende of this first iornay.

A voyce — Be it thy Charge. I will putto my hand.

Δ — Mean you, it to be my charge to Order these things, as my
Imagination shalbe instructed, by god his fauor

A voyce — It is so sayd before.

Δ — Gloria, honor, et gratiarum actio Deo Omnipotenti
Domino, Deo et patri nostro;
nunc et in sempiterna saeculorum
saecula. Amen.

Tuesday: Februarij 18: a meridie hora 3 [Lasko] [Stylo veteri [illegible] 28 diei stylo novo]

Δ — after some prayers made, E K sawe (as he thought)
Nalvage standing at my left hand.

Δ — In nomine Jesu Christi Redemptoris nostri, Estis vos Nalvage? —

Nal — Ita dicis.

E K — The lower part of him is in a cloud: but all his vpper part
is white. He hath a thing like a pall hanging down behinde
him.

At length he sayd unto him. Beholde, I will not dwell
* Remove my howshold unto Barnal: and he did so
And the servant prepared a feast: But his Master cam
And he sayd unto him the third tyme, why art thou sorry
art thow Angry: do unto me, For I am thy Master
And he sayd, Rese ... Mossbecks, ... me there.
But, Lo, thus sayeth the servant, my Master forgetteth
and hath commaunded me thrise: and I have prepared
and he cam not: and he sayth unto me the third tyme
Arrise, go, and I will meet the:
thow shalt finde me there.
But he will there allso deceyve me.
And he sent before: And behold his Master
But immediately, after that the servants Messa[ge]
The Father of the howshold cam; and he ...
his servant was not there.
And he sent for him, and commaunded him to be ...
and to be brought with violence.
But the servant sayde: Deale not thus with me ...
But the Master answered, and sp[a]ke. O ...
What I commaunde the, ... [be]st.
For, servants have no freedome of them selves
And it cam to pass, that after the Master had gathered togither
his frends. He sayd unto them,
Arrise up, and fynde me one
that is FAITHFVL, with OBEDIENCE
Then he stretched out his hand, and he sayd unto his servant
Hold, take thy reward: For, from me, thow art Banished
How, say you, was this Justice, that he did unto his servant?
Δ — Ô Lorde, we appeale to thy Mercyes:
and we acknowledge thy Judgments, allways,
to be most Just, and true, &c.
Mad — The Ark of the Lord, was the Covenant of OBEDIENCE
Happy are those, that enter.
EK — There springeth a thing before her, like a reede
but withered:
Mad — Unto the, [EK pointing to the reede] thus sayeth the Lord,
Bycause, thow canst not endure the ende of Winter,
Spring on, and grow. But, in the myddst of thy
beauty, in the myddst of Sommer; shall thy
Destruction be
AL — I will annoynt the, before thy tyme, for my promise sake
that thow mayst fall in the myddst of thyne own tim[e]
For thy weakness is great.

EK —

30

66

47

EK — She standeth, and holdeth up her hands toward heven:
and sayeth nothing ... I can here.
— GO: ... the Baske.: All flesh is abhominable.
EK — She speaketh it an other way, not toward us.
— I am sealed: neyther can I speak any more.
EK — Now she goeth away ... a three cornerd Clowde.
Δ — Ô Jesu have mercy on us:
Ô King of Jues have mercy on us:
Ô Conquerer, against hell, death, and the devill
have mercy on us.
... Who is he here, who was last here.
Are you Naluage — In the name of Jesus
...
... Lord be mercyfull unto us &c.
... is sealed; I am excepted.
... am commaunded: and my office is to teach.
He turneth abowt with a great swiftness: at length he standeth
... Lorde, and our desyre is to be taught, of the, in the
... service.
Nal — ... to him ... To whome it is sayde, GO, thus, I say; Let him be going
... God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with Vengeance:
EK — He turneth agayn.
Δ Ô ~~Lorde~~ God, to whome, is that GO, sayed?
Nal — Thow mortall man, who is the Lord of hoasts?
Δ — The God of heven and Erth.
Nal — The Lord is angry, and he sayd unto the,
BE gon.

[Δ — I was sik of an ague, and the cuppe and somewhat differ... allso for the ... with cold, heat and ...]

Lo, there is a day past:
And if his own Angel, had not made intercession for him,
he had byn Nothing:

[* Vide Job Cap. 33 ... Dimini ...]

Seale these things,
Make haste
Be going:
For, the Lord is Angry:
Δ — Ô God &c.
Nal — Thus he sayeth — Lasky hath rejoysed with an harlot
and hath measured me, which am unknowen
But, he shall be rewarded.:
AL — To the, it is sayde:
Make haste. ~~haste~~ and be gon:
I will fullfill my promise in him, for thy sake:
But he shall fall, being none of thy acquayntance.

△ — Providence favor, and mercy on me: [illegible] and singlenes of hart [illegible] to do, what I can performe.

Nal — Thus, they have sayd [illegible] the. Let him not go

Of them thy prayers [illegible]

They [illegible] tarry, where they [illegible]

Cease: [illegible] no more.

△ .. Soli Deo, omnis honor et Gloria. Amen.

Monday. Martij 9. hora 9 mane recessimus et prima nocte fuimus apud Petrco[illegible]

Tuesday — 10

Wensday — 11

Thursday 12 At [illegible] we lodged [illegible]

Fryday Martij 13. We cam to Cracow [illegible] a meridie. and were lodged in the [illegible] by [illegible]

Where we remayned a fortnight: and then I and my wife) we removed to the howse in St Stephens Strete which I had hyred for a yere: for 80 gyldens [illegible] And Mr Edward Kelly cam to us on friday in the Ester weke (by the new Gregorian Kalender) being the 27 day of March by the old Kalender: but the 6th day of Aprill, by the New Kalender: Ester day being the first day of Aprill in Poland: by the new Gregorian institution.

CRACOVIA

Martij 13.

A° 1584.

Omnis honor, Laus, Gloria et gratiarum Actio, sit Deo [illegible] Omnipotenti, Trino et Uni nunc et semper Amen

△

Cracovia from Aprill 10th 1584 till Aprill 16th 1584

67

~~68~~

Division III. 4 part: from p. 70. (of the Copie) to 93.

[illegible] A° 1584. Aprilis 10: Stylo novo Gregoriano

Cracoviae

68 ~~4~~

After our divine prayers, and [illegible]

[illegible]

— Vita, quæ et non est Mors

Jed. —

Luctus — Ser

Discordia — ~~osf~~ Osf

		f		o	s
			s	e	g
			r	d	i

If the order of the Table be
Next unto Sancta, the substance, of the father
then shall we gather the Circumference, which is the
Sonne?

The Sonne is the Image of his father: Therfore, in his death,
he must be the Image of his father allso
If substantia be in forma Crucis, then the Sonne is the
Image of his father

		h	c	r	v		
	i	d	z	s	a	i	
f	a	o	l	g	o	d	h
u	m	z	r	v	r	r	c
a	b	n	a	f	d	s	a
h	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

Laudantes — Luah

Δ The rest I pray you to deliver us:

Nal.: Beare with me, for it is easy for
you, but hard for me.

Ministrantes — Lang

Confirmantes —

Δ — Note.

Nal. — When I knele, you shall: Δ as Saeh, in sabuli:

Saeh

God be mercifull to man

Confundantes

It is so terrible that I tremble to gather it.

~~[illegible]~~ Urch

Thus I have made playne the body, generally
the particulars are long, hard, and tedious:
whose name be blessed o God, which cast open a
mercy, whereby thy glory immediate may be
opened unto man:

Power glory and honor be unto the
For thou only the true body of all things
and art life eternall.

E.K. Note he is suddenly vanished away with
the table.

Δ Deo nostro sit omnis laus et gratiarum actio
nunc et in sempiterna seculorum secula.
Amen

[illegible]

S M E E F E E D I O E S S S
E.
T E I E O R S O E D H T E T
O E S H E O T R T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E D T 79
R N D D H R N

The rest of this lesson, the next morning.

After the correcting of certayn places before in the letters he sayd
I fele no more:
Thanks and honor be to the highest, for ever.
Amen

Friday. morning, hora 8 1/2 Aprilis 13. Cracoviæ:

Not long after my salutation, Nalvage appeared. Nutu Dei.

Nal — Our peace, which is triumphing patience and glorie, be amongst you.

Δ. Amen —

Nal — It may be sayd, can there be patience in the Angels, which are exalted above the ayre? for, such as were of error, have their reward: yea, such as they deserve: For there is a contynuall fight, betwene them and Sathan, wherein we vanquish by patience. This is not spoken without a cause: for as the divell is the father of Carping, so doth he subtilly infect the Seers imagination, mingling unperfect formes with my utterance: Water is not received without ayre: neyther the word of god, without blasphemous insinuation: the sonne of God never did convert all: neyther did all that did heare him, beleve him. Therfore wheresoever the power of god is, is allso Sathan: so I speak not this without a cause: for I have answered thy cogitation.

Δ. E.K. had thought that Angels had not occasion of any patience and so was his thought answered.

Nal — I finde the soule of man hath no portion in this first table: It is the Image of the sonne of God, in the bosom of his Father, before all the worlds. It comprehendeth his incarnation, passion, and returne to Judgment: which he him selfe in flesh, knoweth not. All the rest, are of understanding: The exact Centre, excepted.

A. The first stuff and substance, in the fifth Table, is D.

86. 7003 in the thirteenth Table, is I

A in the 21th Table 11406 downward.

I in the last Table, one lesse then number: a word, saida

you shall

[illegible]

EG — PRGE of prase

IDLA — ALDI

EK — ... the former ... agayn.

SD — DS

35 SBRV — VRBS

36 HELOBO — OBOLEH

37 MASRG — GRSAM | a stop at M. ... gursam

EK — ... agayn

38 MRASAC — CASARM | a stop.

Not — There is a stop ... made straight down ...

39 ALEROHO — Call it Oborela |

---

112 ascending

ascending 504

the 9 table descending ~~1003~~ 1013 : [that C, is called C minor

I the 13th descending 2005

C the 14th descending 2907 : Call it Cicle

EK was it he kneeling and praying with his red cap

O the 4th ascending to the left angle 390

D the 5th descending 812.

O in the same, descending 902 : Call it ODO. [there he stretched out ... on ...

N the 5th descending 804

A the 11th descending 2005 — This A may be an a or an O

R the 14th descending 5006

M N the 16th descending 12004 — he corrected it M.

A the 20th descending 17006

Z the 32nd descending 40006 — Call it ~~Zastran~~ Zamran

I give it faster, unto you, then I receyve it. EK ...

This may T or D.

D the 4th descending ~~212~~ 212

O the 6th, ascending from the Center to the left corner 1907

74 Call it OD — or OT

A the 9th ascending 500 — Call it C A, [two syllables

73 C the 10th descending 602 — E, must come after R. but wherefore and so it ... it Zacare

R the 16th, ascending 22006.

A the 19th descending 23012

72 C ~~R~~ the 30th ascending 30006

A the 39th from the left angle descending 42012 — Call it ~~Zacare~~ Zacar

A the 39th ascending 312004

Z the 46 ascending ...

... your tyme of refreshing and returne.

... Deo ... memorialia

The same fryday after None, Circa 3a horam.

After a longe request made by me to Christ for wisdome and knowledge to be ministred by Galvah, she appeared, and spake much to EK which he expressed not to me, but at length confessed that she gave him very courtesy ... to leave dealing as an Idolator or fornicator against god, ...

EK confessed that he had byn that day and some dayes before dealing ... him self after his manner, to understand of my Lord Lasky and of other matters ... and lost his question ... Galvah ... the devil had ... taken away his question. EK would ... to see it were true: and ... it true.

86

~~87~~

Cracovia from Aprill 17 1584 to Ap: 30th 1584

Divisio III.

2. part of it: from p. 93. (of the Copies) to p. 113.

+ Cracoviæ.

[Wedn]esday: Aprilis 17.

After diverse exhortations appropriat to the action, and the Curten of white veale very long remayning, EK thought diverse things that he saw throwgh the white vale and saw no more, nothing appearing therein.

EK immediately fell into a rude defaming of the Spirits of these Actions: and sayd he had a vision of a hand creature the last night, which sayd, these Creatures with whom we delt, wold no more appere unto him: whereuppon he sayd that both the last dayes shewing and these our instructors were all divells: and that he wold no more sit to receyve A B C and so by letters, my doctrine of them, unlesse they wold otherwise expressly and directly deliver in playne words theyr with many other argiments to disprove the verity of our Actions. Whereuppon he sayd, John your boy can well enough deliver you these letters, and so you need not me. I answered I referred all to God his will and mercy: For, as I had at his hands only, and by his order, and for his service required Wisdome and true knowledge, so do I not doubt, but God will accordingly to his accustomed goodnes, provide that for me, that is best for my vocation here in erth. EK rose, and went away: and left me alone in my Study appointed for these Actions.

Deus in adiutorium meum intende
Domine ad adiuvandum me festina
Gloria Patri et Filio et Spiritui Sancto
Sicut erat in principio et nunc
et semper et in secula seculorum
Amen

Thursday circa 9 a meridie As I was in my upper study, and had gathered the holy words of the second and third Call and had conferred them with the english delivered unto us: EK came up the stayres and so went into his study and came out agayn and as he was going down the stayres I opened my study dore, and saluted him: he thereuppon came up agayn and came into my study: and there I shewed him what I had done: and how I had some understanding of these holy words theyr significations by reason of the due applying of the english to the words. By this I have induced EK to like the better of the calling, by this proceeding with the manner of our frends due and methodicall, and bad him that unlesse of this strange language I shold have the words delivered unto us letter by letter, we might erre both in the ortographie, and also for want of the true pronunciation of the words, and distinctions of the points, we might more misse the effect expected.

But

[illegible]

as on tuesday last, so now agayn he sayd, our Teachers were delvders, and no good or sufficient Teachers, who had not in two yeres space made us hable to understand or do [illegible]: and that he could in two yeres have lerned many liberall sciences, yf he had first lerned Logik. [illegible] that he wold have no more to do with them any manner of way. [illegible] himself in England, and sayd that yf the bokes were his, that he wold out of hand burn them. and that he had written to my Lord (by Pernis) that he toke our Teachers to be deceyvers and wicked and no good creatures of God. with many such speches, and ~~[illegible]~~ reasons (as he thought) of force to dissuade him self from any more dealing with them. He willed me to use John my boy as my skryer. for that these spirituall creatures were not bound unto him. &c. I answered unto all these parcells and reasons, as tyme served, declaring my perfect trust in God, that sying I have many yeres desyred and prayed for wisdome (such of which Actions importe) at his hands, and by such meanes as to his divine Maiestie seemeth best, that he wold not otherwise myslyke my prayer, or abuse my constant hope in his goodnes and mercy: Therfore I concluded that I referred all to the mercyfull will of God: and desired nothing at the knight to be satisfyed of my request and prayer made unto him. So he went from me this second tyme. God lighten his hart with knowledge of the truth, if it be his divine will and pleasure.

Note: Pernis went on ~~tuesday~~ ^last munday^ morning: and had receyved our letters ~~[illegible]~~ after noone on Tuesday last: But on monday before the wicked Prince of darknes did what he could to hinder our procedings

On Thursday Fabius (brother to my Lord Lasky his wife) brought tydings to Cracovia that my Lord Lasky was coming to Cracovia ward: Emericus cam fro Kesmark, and returned bak agayn. Fabius rode fro Cracovia [illegible]

I have sayd ::

Nal: Move not, for the place is holy:

E.K. What meane you by that sentence or phrase?

Nal.— It is of two parts, the first, in respect of the Spirit, and the presence of him that is holy: present & blessing.
Second, in respect of your Callings, which is obedience.
For obedience confirmeth the voice of God in man
And the voice of God confirmeth mercy salvation
Whereupon I do say, move not: and why: because the place is holy.
Move neyther in mynde, neyther in body.
For obedience is the Conclusion, and Confirmation of your separation from the Divels.
Sacrifice is accepted but Obedience is better.
You are sufficiently answered.

E.K. I like your answer well.

Nal.— Our wisdome shall prove Rhetorik.

80	N a a q	in the Creation	It is, Qáan
79	L E A N A N A	of the Secret Wisdome	Anánael
78	I L P A L P	partakers	It is, Plapli
77	O G V P	as unto partakers	It is, Púgo
76	R A M A V M I	apply yourselves unto us	It is, Imuamar

45	L I T S E R	that you may praise him	~~Restil~~ Rest el

Note he kepeth a rest ; making most low obeysance and ... [illegible]

44	G N O S I L E B C	As pleasant deliverers	Obelisóng
43	N A R M A D O	And Shew your selves	Od Zamran

E.K. Note Gabriel speaketh this darke terribly.

E.K. Why speake you this darke so?

Gab.— Scholers ought to give eare to their schole master.

42	R A C A Z	Move	Zacar
41	L A A Q	...	Qáal
	P I A O O D	...	Dooaip
	A L I P A D O	... the name	Od Apila

109

21	E G O O	Oöge
	S B R V T	Turbs
	Q L S R O L	Lons L qua
	A T Q	Quu ta
17	A D E L C A R A P	Paracleda
16	O H L A T	Talho
15	A T	Ta
14	G M A R B A	Abramg
13	A M R A S A C	Casarma
12	H P D A I P	Pradpl

[illegible]

110

11	Z A Z A Z I	Izazaz
10	G R P L A I	I al purg
9	M A B O S	s o bam
8	L	a word
7	V I I V	~~Lirl~~ Di i v
6	D L A S	sald
5	P I A A F	Fa a ip
4	M O	om
3	G N O Z	zong
2	H A A P V	Vo pa ah
1	T G D A	Adgt

[illegible]

111

The first word. The first is the last.

can

[illegible]

the second word — the winges

repeat, it, the winges, and adgt, is can.

of the windes

2 Understand your voyces of wonder

O you

the second 1

of the first

whom

the burning flames

have framed

within the depthe of my iawes

11 whom

12 I have prepared

13 as

14 Cups

15 for a wedding

16 or as

17 the flowres

18 in theyre beawty

19 for the chamber

20 of righteousness

21 stronger

22 are

23 your feet

24 then the barren stone

25 and

26 mightier

27 are

28 your voyces

29 then the manifold wyndes

30 for

31 you are become

32 a buylding

33 such

34 as is not

[illegible]

112

but

in the mynde

of the all powrefull:

Arise

sayth the first

Move

therefore

EK — All the stone is become very dark.

[illegible] shall go no further —

Δ I prayed [illegible] psal. 9. [illegible] and the Lords prayer, and the stone became cleer, and the fingers appered agayne, through the mercy of the highest. —

43 unto his servants

shew your selues

in powre

46 and

47 make ~~me [illegible]~~ me

48 a strong seething

49 for

50 I am

51 of him

52 that liveth for euer

EK — Now appere no more fingers —

Nal — Compare them nole togither.

EK — Now he is set doun in his chayre.

Δ I have compared the english wordes with my straunge wordes and I fynde 52 of ech: So that they agree.

Thus you have this dayes labor.

Now the white silk is extended ouer the glasse

Δ Soli Deo nostro, Deo Omnipotenti et [illegible] [illegible], [illegible] et [illegible] [illegible] [illegible] [illegible] et Jubilatio.

Amen

[illegible]

Cracovia May 7 1584 to May 23 1584

113

Division: IV.

Libri Septimi, Apertorij, Cracouiensis, Mystici, Sabbatici, pars tertia: ~~115~~ 114

A° 1584.

Liber 149

[illegible]

122

Libri Septimi, Apertorij
Cracouiensis, Mystici,
sabbatici, pars quarta.
A°. 1584.
Maij. 23. ([illegible] p. 161. b.)

He made the note crosse

126

Od

Zizop

Zod chis

Esiasch

L

Taviu

Od

Iaod

Thild

ds

Hubar

Peoal

He [illegible] drawn the Curtayn.

128

od

Bliora

Iaial

Ednas

Ciclis

es diu
S diu ~~130~~
129
Chis
Em
Micalzo
EK — Crosse: and the Kepper of the Table.
pilzen
Pilzin
EK — The Curten is nowe plucked agayne: for 3 mynutes or 4.
Note the Curten is opened agayne.
: apparent, Now, is he changed: Now he is all in blak Sercenet, very close
pleated on his sleves, girdled to him: and not the coller high to
the myddest of his face.
Sobam
El
argelam
Harg
Mir
Babalon
Babalon the last Pilzin.
EK — Vestis ejus viridis ut antea.
[illegible]

od ~~131~~
130
ob Loc
Samvelg
Dlugar
Malpurg
Arcaosgi
od
Acam
sanal
Canal
Sobolzar
Tbliard
If the letter of the T be made an F, and pronounced Fbliard

~~132~~ 131
Kaosgi
Caosgi
kif
od Chif
Anetab
od
Miam
Taviv
Odd
Darsar
Sol peth
Bien
Brita
The Curten drawen agayne. Now is it opened:
He is altered in apparell somwhat like the first, and above the myddest againe.
od

~~133~~ 132
Zacam
G-micalzo
Sob haath
Trian
Luiahe
Odecrim
Curten
Mad
Qaaon
That is the second.
Δ — Blessed.
Raas
Isalman

~~134~~ 133
Paradizod
Oecrimi
AAO
yal
IAL pirgah
The Curten drawen agayne, and so remayned about 6 mynutes: His apparell all was as it was first.
EK, being wery of sitting, wold gladly have leave to walk a little.
— You may, but, to sit, is more obedience. Δ EK walked in the place.
EK — Now, when it please you.
I feele a staggering mynde.
Δ — That god which created you and us, make us to have constant myndes in all vertuous purposes.
Sweare. Move not; for this place is holy.
Quiin
Enay
Butmon
od
Inoas
Ni

Cracouia from may 24th to July 12 1584 ~~160~~ 162

Diuision: 2.

~~5007~~

163

Nothing differeth from ours but that the same bodyes

Zimsam.

20. The first. E.K. vnder the South pole.

As ~~Children wt these eyes~~

there appere little men wt long berds: theyr bodyes as childrens bodyes.

Under the South Pole.

Nal — There dwelleth the wonderfull Emperor of the world, and the wonderfull city of the world: there are an hundred and 12 Kingdomes.

Δ — A wonderfull great Citie.

This Citie is a hundred forty six leagues about.

Δ — you understand a [illegible] myles for a League.

Nal — There dwelleth the true generation of Cham

Tolpam.

The second — Carcedonia

The Birds Italia — the power of [illegible] great Citie [illegible]

This is that City which shall not have one stone standing in it. This City is in Italia

Δ Is it Rome, I pray you?

The third — ~~Italia~~

Nal — It is Rome.

E K — Now there is come a [illegible] in the stone: [illegible]

A voyce — Stay for a while.

E K

Nal Read them — [illegible] as [illegible] [Δ he spake to E.K.]

21 The first — Brytania

The second — ~~Phrines~~ Phenices

The third — Comaginen

22 The first — Apulia

The second — Marmarica

The third — Concaua Syria

Monday, May 28: hor. 10 1/2 ante meridiem 168

Δ: I sayd the lords prayer

E.K. — Here appeareth nothing: but the cleare stone.

There appeareth a white Circle, more then usuall: it is as it were a white smoke: very large comprehending all the stone in manner saving as it were, the bredth of my fingar in the Circumference or border of it.

Δ — After this [illegible] and a half after dinner [illegible] of my wife [illegible]

E.K. — Here appeareth one like him in the [illegible] that appeared last day.

[illegible] name is [illegible], and his name Mapsama.

Δ — In the name of Jesus [illegible]

Map — [illegible]
How many tymes have I [illegible]
How [illegible] over you, as a father?
But you are still [illegible] children
Lo, I [illegible], and will not impute this wickednes unto you.

Δ — O blessed god, blessed god, blessed God of mercyes.

Map — Because my [illegible] may [illegible]:
notwithstanding, that the [illegible] of men may not say, Such a day commeth in the bridegrome
Nor at a such a tyme [illegible]
Let this the day, that I will visit you [illegible]
And let the [illegible] of my [illegible] from you.

E.K. — I [illegible] you [illegible]

Map — But this you shall do
[illegible] 48 leaves, whose [illegible]

[perimeter] Whose Perimeter shalbe 36 ynches: in length [illegible] in bredth [illegible]

Δ — Do you [illegible] it, to be parchment, or paper?

Map — I have sayd:

Δ — What shall I then do, after I have caused 48 leaves to be bownd

Map — This done, [illegible] your Journey, as you are commanded.

Our going to the Emperors court

Δ — I have [illegible] of the bynding of the boke
Meane you after the bynding of the boke
that this Journey shall be entred into?

Map — I

Δ — What shall I do with the boke, after I have bownd it?

E.K. — I [illegible] for him [illegible] it.

[illegible]

Cracovia 171

[illegible]rday Junij 2 : Mane, circa 7 ; post preces [illegible]

E K : [illegible] him, that we call Gabriel, sitting his Chayre alone :

Gabr. GOD
God, is a spirit essentiall in him self, and Essentiall and wor[king] by him self : Essentiall in all works and dispo[sing] them by him self : so that he is the O and ending of all things, that are already, or are in him all-redy, & to come, is placed in the fountayne & well spring of all life, Comfort & Increase ; [illegible] are [illegible], that [illegible] & [illegible] them, from the highest unto the lowest, [illegible] shall have an ende & the [illegible], with all that she bringeth forth. yea the lower parts (though after an other manner & by an other course) do, all, have, & are established, in & upon the unspeakable power, in the providence of him.

[illegible], therefore, [illegible] alone !
or [illegible] (for the [illegible]) want a Comforter !
or the lower places, lack for Comfort ! .
Yf it be so therefore, that the [illegible] not err :
or, if the power of God be so mighty, & so full of [illegible] ,
Yf in the house of light there be no darknes.
or from the heavens can descende no wykedness
(And [illegible], because they are disposed in the power of God
What is he, that [illegible] live, and distrust the Lord ?
But herein, the power & quality of the divell is not only manifest, but also still contradicting the power & will of God : stirring up & pro-voking man to [illegible] full Contrarie to [illegible], and [illegible].
To rise up against the Lord, & against his power.
And [illegible] the Lord him self, which can not be [illegible] at the [illegible] wykedness of the divell, Even, for his cause, sayth the Lord unto you.
How long, will you wallow in wykednes !
How long will you be drunken with folly !
How long will you rise up against the Lord & against me !

The Divel
Fasting misliked of the Divell

[illegible]

[illegible]

Cracoviae 177

Monday : 4 Junij, Mane, hora 8

Gab. — Blessed be god.

As God in his essentiall being, is a Spirit, without demonstration, so are his profound providences, works, and determinations, unable to be measured.

Gabr — [illegible] my good frends, that the love of god toward you (o wretched sinners) is more than a love: and more than can be measured [illegible]

God his Jelousie

Exod. 20. a
Deuter. 5. a

I am a Jelous god; which is as much to say: as, lo, I am your frende: nay, rather, your father; and more than that, your God: which delighteth in you: [illegible]

[illegible]

may haue some forknowing of this our patience
after our Conuersion vnto god: The words are these

This Action shall neuer come to pass,
Vntyll there be no remembrance of
wickednes, or hell, left amongst you
And yet after, for a tyme, you
must haue patience:
For, your offices are aboue a Kingdome.

To Conclude; what so euer, with God, is knowen and used
as the true cause, we are contented: Nothing
doubting of the goodnes, and wisdome and
powre of God to performe his promises and
Couenant made to and with vs, for our seruices to
be vsed to his honor and glory:
most willingly and patiently we will attend the
will, and pleasure of the highest herein:
Intending henceforward (by the help of God)
not to giue our selues ouer vnto, nor easyly to be
intangled or allured of the Temptations of the
world, the flesh, or Diuell:
For which our disposition of mynde,
and all other benefits receyued from
aboue, we render most humble, harty,
and entyre thanks, to the Almighty
most glorious and blessed Trinitie:
Amen. Amen. Amen

189

Δ — What is to be devided with a straight Line.

— The Bills.

Δ — In the name of Jesus, who art thou?

— The servant of God.

Δ — Art thou sent from God, with good tydings or messages? 148

— What I am, he knoweth, of whome I beare witness.

Δ — What is your name, eyther as you are noted among the blessed Angels, or called by, of any mortall man.

If you be of Verity, and so of Charity, you can not mislike my asking.

E K — He sayeth nothing.

Δ — Belike he is not sent unto us by god: for if he were, he would do his message.

I am AVE

Δ This AVE is one of those [illegible] of whose order, Raziel is: vide [illegible]

Δ — If you be AVE, In the name of Jesus, say that all wycked Angells are iustly condemned: and, that, by the mercy of God, in the merits of Christ, Mankinde, elect, is to be saved.

Ave — The Visitation of God, is twofold: In respect of his secret will and purpose: and in particularities.

And in that he hath visited us, with the good will of mankinde to theyr Comfort.

But yf I be a scandale to the word, then am I not of righteousnes: But my righteousnes, is of the worde: Therfore, that I visit you of my self, can be no offense.

Those that are and lye in wikednes, are dishonorable, and far from the mercyes of God: For it is written I am a God to the Lowly.

Therfore, do I dishonor them: (such I say) as are wicked.

The Mercyes of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of such as runne astray, are synners, and may returne.

Misericordia Dei

Therfore, I say, The Mercy [of God] (which is the salvation and sweetnes of the Love of God) is a thing most blessed, most holy, most to be desyred in heaven and earth: and of me, the Creature and Servant of God, to be reverently spoken of, and regarded.

For, it is the fode wherewith we Live: even the very bred, wherewith we are refreshed. Thus much, thou hast required.

Δ — I did so: For, so, is his Justice against the impenitent and his mercyes to his Elect, testified truly.

Ave — Have patience: I will returne after a few moments.

Δ — Hereuppon (in the mean space) we considered the premisses, and liked very well of the Scandale, or offense, avoyding. Because it was lately (Junij 18) sayd, God will appere no more to you, untill you take your Jorney.

And secondly he answered my request of God his Justice against the wicked Angels, and also of his mercy toward mankinde.

Note this manner of a thing felt warme on the right sholder.

Δ — Abowt a quarter of an howre after, there semed a thing to come agayn on E K his right sholder: and (as before) he caused his sholder to be very warme where it lighted on.

Δ — Benedictus qui venit in nomine Domini. Halleluyah.

E K — Amen.

Ave — The place is sanctifyed.

Δ — Sanctus, sanctus, sanctus est Dominus Deus Zebaoth.

Ave — I, in the favor of God, considering (and by force of his secret love toward you) how Sathan purposeth, yet, and dayly to overthrow you, thowght good, (through the mercyes of God) to prevent his mallice, and the effect therof.

Δ — O blessed, be thow, our God of mercyes, and all Comfort. 190

Ave — That, (allthough yet, the Harvest be not) the Vynyard might yeld some frute: Whereby God might be glorified: and you, (in despite of the World) revived and comforted, might reioyce, and shake of the present cares to come.

For the Glory of God.

For yf they that be unworthy, can seme to be lifted up, and to enioye the frutes of the earth, by the Tempter: Much more ought the true Servants of God, to seke his fatherly goodnes.

Those that trust in me (sayeth the Lord) shall not be driven to despayre. Neyther will I suffer the beasts of the feeld to tred such as I delyght in under fote.

The erth is myne, and the Glory therof: The heavens are myne, allso, and the Comforts that are in them.

Sathan his mallice against us

They hath (therfore), the father of Darknes, rysen up, saying

1 I will shut up the earth from them:

2 I will shutt up the myndes of men: and they shall become barren towards them:

3 Theyr misery shall be great, even unto death:

For this cause: That he might wake the Lord, when he is a slepe: That those that trust in him, might be comforted.

He hath sealed the earth from you, and I will open it unto you:

He hath sayd, you shall be poore.

But I say, you shall become exceding riche.

I will bless you with a twofold blessing: That the earth may be

1 open unto you (which, at last, you shall contemne)

2 And that my blessing and Lawes may dwell amongst you: Wherein you shall reioyce, unto the ende.

Δ — O blessed, blessed, blessed God of powre, Goodnes, and wisdome.

Ave — This was the cause that I appeared to the E K this Morning.

Now therfore harken unto me: For I will open unto you the secret knowledge of the earth: that you may deale with her, by such as govern her, at your pleasure: and call her to a reckening, as a steward doth the servants of his Lorde.

Governors of the Erth.

Expownd the Vision.

4 Angels Towres

The 4 howses, are the 4 Angels of the earth: which are the 4 overseers, and Watchtowres: that the eternall God in his providence hath placed, against the usurping Blasphemy, mysuse, and stelth of the wicked and great enemy, the Divell.

To the intent that beyng put out to the earth, his envyous will might be brydled, the Determinations of God fullfilled, and his Creatures kept, and preserved, within the compass and measure of order.

What Sathan doth, they suffer

And what they wynk at, he wrestleth

But when he thinketh him self most assured, then feeleth he the Bytt.

Bytt.

4 Kings 5 Princes

In each of these howses, the Chief watchman, is a mighty prince, a mighty Angell of the Lord: which hath under him 5 princes (whose names I must use for your instruction)

The seales and Authorities of these howses, are confirmed in the begynning of the world. 191

The Crosses †

Unto every one of them, be 4 characters, (Tokens of the presence of the Sonne of God: by whome all things were made in Creation) Ensignes, uppon the Image wherof, is death: wherein the Redemption of Mankinde is established: and with the which he shall come to judge the Earth.

These are the Characters, and naturall marks of holynes.

4 Angels

Unto these, belong 4 Angels severally.

The 24 Seniors in the Apocalyps.

The 24 olde men, are the 24 Seniors, that S. John remembreth.

These iudge the government of the Castells, and fullfill the will of God, as is written.

The 12 names of God.

The 12 Banners are the 12 Names of God, that govern all the creatures uppon the earth, visible and invisible: comprehending 3, 4, and 5.

The Angels of the ayres

Out of these Crosses, come the Angells of all the Ayres: which presently give obedience, to the will of man, when they see them.

The Use in Practise

Hereby may you subdue whole contries, without Armies.

Which you must, and shall do, for the Glory of God.

By these you shall get the favor of all the princes, whome you take pitie of, or wish well unto.

Hereby shall you know the secret Threasures of the waters, and unknowen Caves of the Earth.

And it shall be a Doctrine, for you only, the Instrument of the World.

The higher Instructions

For, the rest of your Instructions, are touching the heavens, and the tyme to come: of the which, this is the last and extreame knowledge.

This will I deliver unto you, (because I have yelded you before the Lorde.)

On monday next 23 Junij

Uppon monday next I will appeare unto you: and shall be a Lesson of a few dayes.

E K — The will of God, be done.

Δ — Amen.

Ave — In the mean season, desyre you of God, such things, as are necessary for you.

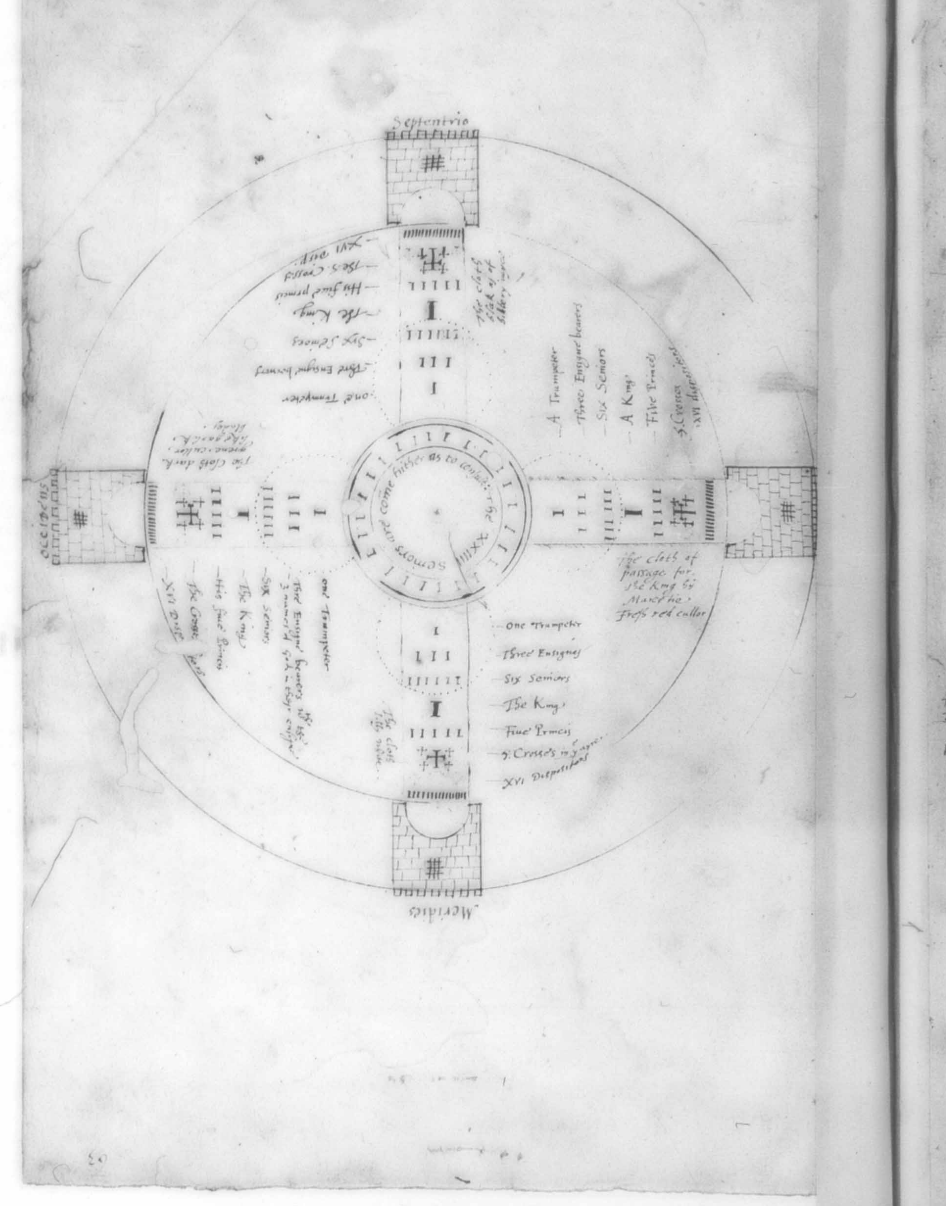
A blessing

He that ~~[struck out]~~ filleth all things, and from whome all things Live, and in, and through whome, they are sanctifyed, bless you, and confirme you, in peace.

Δ — Amen.

Δ — I beseche you, to Notify this mornings Vision, by words: as all other holy prophets, have recorded theyrs.

Ave —



Ave — A Vision 30 103

The signe of the Love of God toward his faithfull.

Fowre sumptuous and belligerant Castells, out of the which sownded Trumpets thrise.

The signe of Maiestie, the Cloth of passage, was cast forth

Red — In the east, the cloth red; after the new smitten blud.

White — In the South, the cloth white, Lilly cullor.

Grene — In the West a cloth; the skynns of many dragons, greene: garlik bladed.

Black — In the North, the cloth, Heare, cullored, Byllbery Juyce.

The Trumpets sownd once

The gates open.

The 4 Castells are moved.

There yssueth 4 Trumpetters: whose Trumpets are a pyramis, six cones, wreathed.

There followeth out of every Castell, 3, holding up their banners displayed, with ensigne, the names of God.

There follow Seniors six, alike from the 4 gates.

After them commeth from every part, a king: whose princes are five, gardant, and holding up his trayne.

Next yssueth the Cross of 4 Angles, of the Maiestie of Creation in god: attended uppon, every one, with 4: a white clowde, 4 Crosses, bearing the wittnesses of the covenant of god, with the prince a kings gon oute before: which were confirmed, every one, with ten angels, visible in countenance.

40 Angels, on the 4 crosses, ten on the Principall †

16 Angels — After every cross, attendeth 16 Angels, dispositors of the will of those, that govern the Castells.

They procede:

And, in, and abowt the middle of the cowrt, the Ensignes kepe theyr standings, opposite to the middle of the gate.

The rest pause

The 24 Senators mete

They seme to consult.

I, AVE, STODE BY THE SEER:

yt vanisheth.

So I leave you.

Δ — Omnium bonorum Largitori, Omnipotenti, Deo, sit aeterna Laus, gratiarum actio, honor omnis, et Jubilatio:

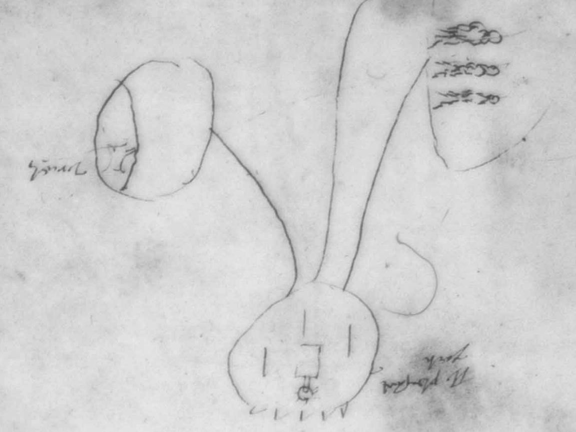
Amen.

211

Liber Quintus [Cracoviensis]
Mysticus et Apostolicus
1584
Julij 12

Sive potius, pars Quinti
libri Septimi.
Cracoviensis.

Praterea
Praemium Madimianum
Libri primi, Pragensis,
[illegible] A° 1584.
Augusti. 15.
Stylo novo.



Friday: Julij 13. Mane hora 7. Cracoviæ

219

Δ — ... Dominica ...

Δ — At the first sitting, E.K. ... the curtain, ... and ...

A voyce — Read that you have [illegible]

Δ — I red ... that was written.

E.K. — Now they appere, the curtayn being drawn away. ... the round table or globe appeared ...

E.K. — Now the curtayn drawn ... them agayn.

Δ — Blessed be they, that are come in the name of God, and for his honor.

E.K. — Now they appere, and the Table or globe ...

The rest

Δ — In the name of Jesus and for his honor —

O D	And,	od
F A R G T	the dwelling places	Fargt
B A M S	Let them forget	Bams
O M A O A S	theyr names	Omaoas
C O N I S B R A	the work of man	Conisbra
O D	and	od
A V A V O X	his pomp	Avavox
T O N V G	Let them be defaced	Tonug
O R S C A T B L	his buyldings	Orscatbl

220

N O A S M I	Let them become	Noasmi
T A B G E S	Caves	Tabges
L E V I T H M O N G	for the beasts of the field	Levithmong
V N C H I	confound	Unchi
O M P T I L B	theyr understanding	Omptilb
O R S	with darknes.	Ors
B A G L E	for why?	Bagle
M O O O A H	it repenteth me	Moooah
O L C O R D Z I Z	I made man	Olcordziz
L C A P I M A O	one while	Lcapimao

221

I X O M A X I P	Let her be knowen	Ixomax
O D C A C O C A S B	and an other while	Od cacocasb

Gabr — Move not, for the place is holy. E.K. all is ...

E.K. — Here it is ...

G O S A A	a stranger	Gosaa
B A G L E N	because	Baglen
P I I	she is	pii
T I A N T A	the bed	Tianta
A B A B A L O N D	of an harlot	Ababalond
O D F A O R G T	and the dwelling place	Od faorgt
T E L O C V O V I M	of him that is fallen	Teloc vovim

230 ff. Feb 1872
Ex? S.S.

Bibl. Cotton. Append. XLVI. pt 2

Formerly marked Add. 5007

F.M. Feb. 1852

Prage August 15 1584 to October 8 1584

5007. b.

Dimidi viii

Mysteriorum Pragensium Liber Primus, Cæsareusq.

A°. 1584.

Augusti 15 (stylo novo) incœptus:

ad Omnipotentis Dei Laudem, honorē, & Gloriam.

Amen.

Δ

88

A° 1584: Pragæ. Prima Actio

2

Wednesday: Augusti 15. mane hora circiter 9:

Δ We thanked God, for his safe bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised.

3

Mittam illis Angelum, in Adiutorium.

Δ Are you Madimi (in the name of Jesus) that I may so Note of you?

Mad — I am MADIMI, and of that ordre, wherein the Wonders of God are wrought with Powre: with you, as my words are: with my self, as my Creation is.

Madimi est ex ordine Potestatum. Vide 26 Junii

Lo, As I haue often promised you, so in the tyme of your Necessitie and greif, I visit you.

Δ — Thanks be to the highest.

Mad — Not as the frends of the world do, but as a Comforting Spirit: exalting the servants of God: and cherishing them with Celestiall fode.

Mater Madimi

But my Mother is at hand, which openeth unto the, the will of God.

Beleue me, many are the woos of the world, and great are the sorrowes that are to come.

The Rainbow Apocalyps. 4

For the Lord prepareth his raynbow, and the witnesses of his accesse: and will appeare in the heavens to finish all things: and the tyme is not long.

Faith shall hardly be found on the erth.

Blessed are those, that beleue: for faith shall flee from the Earth: and her dwelling places shalbe in caues, and unknowen Mountaynes, and in partes of the Erth, which the Lord hath kept secret for such as shall triumph, and reioyce in the Judgment to Come.

1. Wo be to women great with childe: for they shall bring furth Monsters.
2. Wo be unto the Kings of the Erth for they shall be beaten in a morter.
3. Wo be unto such as paynt them selues, and are like unto the Prince of pride. for they shall drink the bloud of theyr neyghbors, and of theyr own children.
4. Wo be unto the fals preachers, yea seven woos be unto them, for they are the teeth of the beast.

Seven Woos

He that hath eares, let him heare.

5. Wo be unto the Virgins of the earth, for they shall disdayne theyr Virginitie: and they shall become Concubines for Sathan, and despise the God of Righteousness.
6. Wo be unto the Merchants of the erth: for they are become abominable. Behold they are become the spyes of the earth, and the daynty meat of Kings. But they are foolish: yea they shall fall into the pytt that they haue digged for others.
7. Wo be unto the bakers of the earth, for they are corrupted; and are become a wresting stock, and tyrants unto the Conscience.

Mater Madimi.

Stay a whyle: for my Mother commeth.

Δ We red ouer the premisses, and so considered of the Veritie and weight of them. And all this while Madimi stode still, in E.K. his sight. But bycause we were willed to stay, I moued no question: but wished to haue some understanding how my wife and children (at Cracouia) did. Hereuppon, Madimi sayd as followeth.

Mad — Here what I say unto the. The King of Darknes whetteth his teeth agaynst the: and rampeth with great rage to ouerwhelme the world uppon the: And he seketh the destruction of thy howshold, and thereby thy ouerthrowe: the life of thy children: yea he tempteth thy wife with dispayre, and to be violent unto her self.

My wife tempted to destroye her self.

[Δ — Wherfore, with despayre?]

But his lipps are sealed, and his clawes made dull: that when he wold byte, he can not: And where he skratcheth, the bloud followeth not.

Madimi my frende. The name of God is in the 16th principall Call, beginning Ils viuiald prt Salman Balt.

But heare, what thy frende sayeth unto the. Both in her self, and by him that moueth her to speak, as thow art the servant of the God of Victory, so shalt thow triumph in the God of strength fayth and Conquer Δ Madzilodarp

Thy wife, thy Children, thy servants, and more then that, such as fauor the, euen the Couerings of thy howse, are under the protection and defense of such as are of powre: agaynst whome, neyther the rage of such as rayng neyther the fury of Authoritie, (though it hath the help of Sathan) can preuayle: for why? God hath care ouer the. But thy fayth is somwhat slow. Take heade of Sathan, he will ioyne him self unto the: But beware of him.

Sathan his trayterous insinuation to be taken hede of:

For, hym kepeth bak the powre of god: which is often tymes deferred for an other season: yea, euen for the wyckednes of one sowle.

A.L.

Lasky I loke for, but I see not: Behold I wrest my eyes after him, and can not fynde him. Peraduenture he hath hyd him self, beyonde some mountayne or is crept into a Caue: for he appeareth not.

Δ — I beseche you, what is the cause therof? ys he not gon from Cracouia?

Mad — Hym is the greatest mountayne: and he reioyseth, when he pleaseth him self: and in the fury of his flesh, creepeth into Caue from us.

Lo, I loke for him, and can not see him, yet see all the world ouer. It is a signe that God is not with him.

Δ — I beseche you, is he not gon from Cracouia yet?

Mad — I tell the, I see him not, I can say nothing of him.

Δ — Lord, our Comming hither, was to Come with him.

Mad — Therfore brought I the hither, that thow shodest not tarry with him.

Knowest

3

My wife children and howshold must be moued to Prag.

Knowest thow not, that God is merueylous in his works? hast thow not hard of his secret Judgments? yf thow hast, Think he hath care ouer the.

For allso, thy wife and children, and the rest of thy howshold, must be moued hither.

Δ — When, I beseche you?

Mad — Let that be my charge, to answer the.

EK — Now here appeareth a little fyre, like the same which appeared before: but it hath no beames from it, as it had before.

Mad — Hic, et hæc, est Mater mea.

Mater Madimi

EK — She falleth down on her face prostrate: Now she riseth agayne. This fyre entreth into her mowth: She is waxen of higher stature, then she was: She hath now Three faces.

Trinitie:

Δ — Now it is the Vertue of the Trinitie, in her so represented.

Mad — I. And I haue a few things to say, and I say.

EK — I here a merueylous noyse, as of many mountaynes falling.

Mad — Arrise, and beleue.

The tyme is come, that of the folish, I will make the wise. And of such as are sinfull men, my amoynted: Yf they encline theyr eare unto my voyce.

Yf

EK — The Noyse is merueylous: And which of the mowthes doth speak, I can not discerne.

Mad — First thow shalt write unto Rodulphus, as I shall enspire the.

RODOLPHUS

Then, shalt thow go unto him, saying, That the Angel of the Lord hath appeared unto the. — [EK. a great noyse still] and rebuketh him for his synns:

[E.K. — I neuer hard any such noyse: it is as if half the worlde were rushing down an hill.]

Mad — Yf he heare the: Then say unto him, He shall Triumphe. Feare the not.

Eyther EK spake not these or I omitted to note them.

Yf he heare the not, Say, that The Lorde, the God that made heuen and earth (under whom he breatheth, and hath his spirit) putteth his fote against his brest [EK, a great Noyse still] And will throw him hedlong from his seat.

Yf

Lo, thus (I sweare unto the) I will do. Yf he forsake his wickednes, and turn unto me, His seat shalbe the greatest, that euer was: and the diuell shall become his prisoner.

Dei Juramentum et Pactum cum Δ, de R.

EK — There cam great flashes of fyre out of her, and so out of the stone and suddenly she was in her former shape agayne.

Δ — In the name of Jesus,

Mad — Where, thy voyce entreth, No man hath to say. For it is the Begynning: So is it lykewise the Ende. Therfore Enquyre not any more now, but Cease: For this is the Merueylous begynning of this last tyme.

The merueylous begynning of this last Tyme.

Δ All thanks, laude, honor, Glory, and Empire be to the Æternall, Omnipotent, and our onely God of heuen and Erth. Amen.

Aug. 16

1584. 5 † Prag

Augusti 16. Thursday, Mane, circiter horam 8 2/3

Δ Precibus finitis, I propounded as concerning the boke to be prepared for the Angelicall writing etc. And bycause Mapsama had dealt about that point, Therfore I required at God his hands, the ministerie of Mapsama herein: yf it were his will.

EK — Here is Madimi.

Δ — Blessed be the God of heuen and earth, who regardeth the sincere intent of his sely ones.

Mad — When seed tyme is past, who sowes his corn? Or what is he among men that calleth bak the sunne a mynute?

So may it be sayd of you, which were slak in doing, and therfore haue let passe the benefit of tyme, wherein your seed might haue multiplyed.

Mapsama.

Behold your labors are in vayne, in respect of that you might haue receyued.

For August is past with you, the first day: And Mapsama wanteth: Not by him self but through your negligence: whose fingers wrought, and made an ende of an others work: which was tyed to tyme.

NALVAGE was beaten bak from you: But you consider not his Conflict: neyther thank God for that he hath finished for you: with whome (Naluage) now, you haue no powre.

For the Receyuer, and Giuer for that tyme, was of tyme.

A paper boke to be prepared

But to the entent, that the Heuens may agree, (bycause they are the light of him, which is the light of his father) I say unto the, that thow must prepare, of fayre and decent paper, a boke: To the entent, that the paper it self, may beare witnes against you: and receyue that, which shold haue byn printed in Gold.

Δ — God be knoweth, and the heuens, that I did the best I could, to haue had the boke gylt.

Mad — It is so: I will beare witnes with the.

But where the watchmen slepe, and do not theyr duty, Theft taketh place: and the enemys make hauok.

A.L. doubted of Δ his faith: and laughed God to skorne.

The synns of LASKY, are not a few: yea they are such as haue brought in the Prince of theues: which hath preuayled, But God was watchman at the inner dores.

For, he doubted of thy faith: and laughed God to skorn.

But heare the voyce of him that sitteth,

Leapers and defyled people are not to carue, at a kings table: for when his karuers become Leapers, they are not: bycause they are expelled.

Even so, into my Chambers and secret Judgments, entreth not the Incredulous, Proud, and skornfull synners.

Increduli superbi irrisores

But bycause he became worse then a Leaper, I banished him out of my Chambers, (sup. July 23) for I am more then a King:

Notwithstanding, bycause I haue sworne unto the, for him, I will suffer him to be exalted: But in the myddest of his Triumph he shall fall: as a proud tree doth whose rootes are uncertayne.

Dei Jusiurandum ad Dee: pro A.L.

And bycause thow hast beloued me, and hast not Murmured against me: I will be fast with the, And with this Emperor, shall be thy aboad.

Misericordia Dei sup. Δ, cum Imperatore Rom.

Prophetia, de Δ.

And through thy mowth shall spring a Cedar tree, whose top shall towche the Moone: and branches couer the beasts of the felde, the byrds of the Ayre, yea and a part of the Sea.

Bycause thow hast taken paynes for me, I will deale iustly with the, and reward the.

The sonns of wyckednes are proude, bycause of theyr promotion: are stout, bycause of theyr kingdomes and dominions: But they must fall: bycause theyr buylding doth stand on sand.

Matthæi. 7. D.

Do my commandement: Be not affrayde.

New lessons. New bokes.

For I haue new lessons to teache the: and new bokes to open: such as hath byn sealed in the wildernes.

EK — She is gone.

Δ — As concerning the letter to be written unto Rodolphus, o Lord, I wold gladly knowe the Argument: and when I shold send it.

A voyce — Incipienti, dabitur. — Δ — I understand this thus: That, when I begynne to write, it shall be inspired from God: as was sayd before.

A voyce — Cesso.

Δ — Deo nostro Immortali, Inuisibili, et Omnipotenti, sit omnis honor, laus et gloria: Nunc et Semper. Amen.

Aug. 17

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† Prag 6 4

Augusti 17. Friday — Mane —

Δ — Bycause I wold make no delay, for the letter writing to the Emperor Rodolphus, I framed my self to write, beseching God that I might so write as might be sufficient for the purpose. etc. And thus I wrote as followeth.

Ne dicas coram Angelo, Non est Prouidentia. Ecclesiastes. Cap. 5

Omnipotentis nostri Creatoris (Christianorum omnium Imperatorum foelicissime, ô Rudolphe) tam est hominibus incognita illa, quæ cuncta disponit perpetua PROVIDENTIA, rataque ipsa rerum series et Coordinatio (a primo ad Vltimum) quòd à plerisque, temere, fortuito, vel casu, hoc illoue euenire modo, existimentur omnia, quæ extra præter ve suorum consiliorum designationes, fieri conspiciant. Verùm, quibus est mens diuinæ veritatis lumine collustrata, et ad multiplices longisque interuallis distinctas rerum consecutiones considerandas, attentior, euidentissimè deprehendent illi quidem, Quæ, quibus præcurrisse, tanquam causas, occasionesque necessarias, alio priori, et interdum longe diuturnissimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter se collatis vitis, conditionibus, factisque adferre possim) Exemplum satis conspicuum hoc unicum fieri possit: Nimirum illa, (incredibilis fere) quæ inter Sacram Cæsaream Maiestatem vestram, et humillimum (in Deo) Mancipium me vestrum (ex multiplicibus utrinque præcurrentibus occasionibus) iam quasi instare videtur, In unum (eidemque admirandam quandam) Combinatio, Diuinaque Conspiratio. Ambiuerunt me (Juuenem) Illustrissimi Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem frater Ferdinandus, Vestræ Cæsareæ Maiestatis Magnificentissimus Auus. Hic, Posonij, Hungariæ: ille vero, Bruxellæ, Brabantiæ. Hic, anno 1563: Ille autem, Anno 1549. Ast clementissimum Imperatorem Maximilianum, Cæsareæ vestræ Maiestatis patrem (Immortali gloria dignum) iam tum Hungariæ coronatum Regem, (inuitissimo quidem ipso Tyranno Turcico) eodem in Posonio, eodemque Anno 63, in delicijs habere cœpi: illiusque rarissimas virtutes, cum fideliter admirare colere, tum posteritati easdem reddere commendatissimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præsagiebat, Austriacæ familiæ, alium fore aliquando aliquem, in quo maxima mea spes, et publico Christianorum Statui, Res, confirmaretur (vel confirmari poterit) Optima, Maxima. Vestræ igitur Cæsareæ Maiestati, Imperatorum Romanorum (ex Austriacorum Principum nobilissima familia) mea ætate florentium, QVARTO: Adsum, et ego, Triplicis Alphabeti, Litera Quarta. Atque ita adsum, ut me ipsum ad pedes Cæsareæ Maiestatis vestræ demisse osculandos, offeram: plurimum gauisurus, si qua in re, Christianæ Reipublicæ Imperatori tanto, talique, gratus, utilisve esse potero.

Libelli Monadis Hieroglyphicæ Theorematis 20. iam ante 20 annos editi

Δ Δ 7

Vestræ Sacræ Cæsareæ Maiestati, Soli, si velit aliquando in conspectum patemini (nemini que detegere velitis) rem tractus valde necessariam.

Prague. A° 1584. Augusti 17.

Cæsareæ Maiestatis vestræ Humillimus et fidelissimus Cliens

Joannes Dee

Superscriptio erat hæc.

Serenissimo ac Potentissimo Principi ac Domino Domino Rudolpho, Dei Gratia Romanorum Imperatori semper Augusto, ac Germaniæ, Hungariæ, Bohemiæ etc. Regi, Archiduci Austriæ, Duci Burgundiæ, Stiriæ, Carinthiæ etc. Comiti Tyrolis etc. Domino meo clementissimo

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7 † Praga

Augusti 20. Monday — Mane circa horam 7

Δ — Precibus ad Deum fusis, ex more nostro etc.

1. I propounded: Yf the letter written for Rodolphus, were, as it shold be:
2. Secondly, bycause we were willed to invite the good Angels, for the boke writing I asked, how we shold inuite them.
3. As concerning our wyves and my familie sending for: I required, when that shold be done.

Δ — Quickly Apparition was made.

EK — Here is Uriel.

Δ — Welcome be the Light of the highest.

URIEL — Wo be unto the world: for her light is taken away.

Wo, Wo be unto man, for the eye of light hath forsaken him.

Wo, Wo be to the Understanding of man, for it is led out, with a threefold Spirit, the spirit of error and ignorance.

This Testimonie to be beloued: uppon great displeasure etc.

And Wo be unto such as beleue not the glorious and supereminent light of this Testimonie.

For they are not written with the Life, neyther shall theyr portion be with the Liuing.

Thus sayth he that is a mere Stoane, (which sitteth betwene the seat of light and darknes) whose wyngs are great, and more then mighty: wherewith he gathereth the sterrs, and the powres that hang uppon the firmament, of the first and lesser light: placing them and powring them, in the spirit of Truth; and through his own powre, the powre of the word, whereby all things are, and are comprehended: in that he is aswell in the heuens of Glory, Chastitie, and Message, as allso in places unknowen to us:

Behold, those that dig into Nature, with dull Mattocks, and dull spades, are such, as of euery congealed substance can imagin, but not Judge: are folish, and of the world; whose Imaginations are become the Instruments of Vanitie, and the persons of him which is the father of Ignorance.

Wo be unto them; for, theyr Disputations and doctrines, are Dogmas, and dull.

Wo wo unto them; for they are such as please them selues, and are become fathers to many lewd children: of whome it is written,

They are become stifnecked and proude, and the followers of their father.

Therfore haue I gathered my self to gither, and am hidden from them. bycause they are proude and haters of Innocency.

These teach not unto you a doctrine, Neyther are you Partakers of theyr Bankets for the Spirit of God, is playne, pure, and most perfect.

God he is the Discloser of his own secrets.

This breath not uppon you: neyther are the Ornaments of your Garlands enterlaced by those: But by him are you lifted up, that is the God of Justice, and the Discloser of his own secrets: and the hedlong drawer of things to an ende.

Therfore Beleue, and Dream not with the world. For the world shall perish; and all her adherents: and shall be cast into the pyt of wo euerlasting.

Read the Scriptures, and understand them: But wrest them not, with the wycked.

Loke into the simplicitie, and Nakednes of God his promises.

View the Innocency of some that receyued them:

And let not the wyckednes of those that the Lord made vertuous, go out of your remembrance.

But o Triumpheth true powre: so gathereth he him self to gither to discomfort (Vanquish) the Serpent.

Of the lightest, he maketh the hiedyst: and of the weakest the strongest:

And, in the weakest vessels, worketh he his mercy.

And why!

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8 5

And why!

Beholde: Least the world in her proude Imaginations, in the ornaments of her perls, and most precious wittes, shold brag, saying I can compare with the Lorde.

Heare my voyce, for it is of God.

Humilitie

The world bringeth forth no good thing: Neyther are the doings of man accepted, but where the spirit of humilitie dwelleth.

Out of the depth of darknes, hath God made light: And lo, the light is great and the darknes comprehendeth it not.

So, in the Weakest will he be exalted.

Uriel hath a towre to buyld, etc.

The Spirit that speaketh unto you is he that hath a Towre to buyld: a strong towre and a mighty. yea such an one as hath not byn from the begynning: No, not from the begynning.

Great is the foundation therof: for, it is of Iron.

But greater are her walls: for, they are of Diamond.

Most great are her Turrets, for they are the 7 heds, that behold, iudge and gather: And they are made of Truth; the Spirit of Æternitie.

Δ and EK:

Unto the Laying of euery Stone, are you made priuie. And for this towre are you prouided.

Pater .1. For Lo, the first hath appeared, and shewed him self mightyly.

Filius .2. And the Second hath redemed, and ouercome Sathan.

Spiritus Sanctus .3. And Lo, the third appeareth, and shall visibly show the Powre of God to all Nations.

Desolatio, de qua Propheta loquitur est Apocalyps. Cap. 18. F.

For Now commeth the Desolation of the world: And the fall of her Pride.

And this is the last Rod, that measureth: and shalbe broken: for, it is sayd,

Apocalypsis. Cap. 6.

Now, will I heare you from under the Alter.

Now, will I reuenge the bloud of your brethren.

O you Ignorant, and of weak faith: knowe you not the tymes that are to come.

O you that spit out the meat of Comfort: yea when it is put louingly into your mowthes.

Why are you sorrowfull: why reioyce you not, that the God of Justice is gyrded, and hath whetted his sword, upon a thowsand thowsand Mountaynes of fyre.

Why laugh you not the world to skorn? and deride her fornication?

Weepe not upon her: for she is accursed:

Neyther wonder at her; for she will be more wonderfull.

Δ Ecclesiastes Tempus est tacendi, et Tempus est loquendi: Exemplum Christi, Matt. 17 B, Marc. 9. B, Luc. 9. B, et Conferatur. Et propria Matthæi Cap. 10. C quod in aure audistis prædicate super tecta. Joel, Cap. 3.

You haue receyued this Doctrine in Chambers and in secret places: But it shall stand in the great Citie: and uppon 7 hills: and shall establish her self in truth: purifie the walls, and swepe out the dust and Copwebs (the works of the venemous) that it may be cast into the riuer, and brought into no remembrance.

Yea, it shall sit in Josaphat, in Judgment, against the wicked: and shall become a fyre engendred in the Caue of Thunders.

Feare not

Therfore, when you are commanded, Lift up your heds: and feare not: for whome, the heuens shall fight.

But in your selues, be Patient: and Contynue to the ende: That your Crowns may excede the Garlands of the Erth.

Thus sayeth

9

Thus sayeth the Lord.

Promise of visitation for the the great Calls, and the Holy boke writing and practising.

Lo I haue promised the, that my Angel shall visit the: And so it shall be.

But, yf I now visit the, Thus will the world say hereafter, Lo, he hath formed a Doctrine for him self. Lo, he excelleth in subtiltie.

Legislatio manifesta et in loco Sanctificato

When I gaue my Lawes, they were not secret Neyther was the place unsanctified.

Antichristi Euersio per Spiritum Sanctum futura. Epist. Pauli ad Thess. secunda. Cap. 2.

When the Comforter commeth, — gyrdeth him self agaynst the Sonne of Wyckednes, Then must you be knowen, and seen unto the Earth.

An Election, or Choyce, offred to Δ

But I will giue the the Choyse

Chuse therfore, whether thow wilt banket Now: bycause I haue promised the.

Or tarry, till I see the tyme more Conuenient.

RO-DOL-PHUS Imp.

For Lo, yf Rodolph harken unto my voyce, He shall wonder, and reioyce with the: And I will exalt him, aboue the kings of the earth.

Stay a while: I come agayne.

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10 6

Δ — After we had stayed a whyle, and red ouer the premisses, and talked of the mercy of the Choyse (or Election) offred: and the dealings with Rodolph. we thought good to beseche God [illegible] [illegible] his promise, for his glory and honor [illegible] [illegible] [illegible] a wyse we were not worthy, nor wisdome: Therfore we desired to be entred speedily into the [illegible] of wisdome, [illegible] we might [illegible], and attend the opportunitie, if any thing to be done or sayd by us. So that (if it were his will) we were and are desirous now to be visited, as his most mercifull promise importeth.

Uriel — EK — Now he is here: he hath [illegible] a [illegible], and is set down in it: it is like a Throne.

A Vision

Here I see a greene hill: and I see three there men, like [illegible] men: in gownes of [illegible] [illegible]: they haue hatts on theyr heds.

Uriel hath in his hand a thing like a rolling pynne (of [illegible] [illegible] long) of gold.

The Garden of Comfort.

I see beyond the hill [illegible] men, a very fayre park, [illegible] with [illegible], [illegible] etc.

I see roses and lillyes and goodly flowers in one part of it and fayre [illegible] running waters in it, and little hills [illegible] made of [illegible]: And in the myddle of the park, is a [illegible] and in the [illegible] [illegible], a round thing like a [illegible] [illegible] lightly [illegible] the park [illegible]: and without the park pale, it is dustish or darke.

These three men stand by [illegible] [illegible] the [illegible] of the bank of the hill that goeth downward [illegible]

Uriel [illegible]

There appeare three diuers fayre wayes, to the park, two from the hill where the men stand, and one from the place [illegible] Uriel.

1. I see one man walk in the park: and he [illegible] flowers and [illegible] [illegible] to [illegible] [illegible] [illegible] the [illegible] of a candell when the candell is put out.
2. I see [illegible] an other man gathering of flowers there and he wold put the flowers [illegible] [illegible] on his cote but they will not [illegible] on but fall down, it is so [illegible].
3. I see a thyrd man, who hath his robes all [illegible] [illegible] of gold [illegible] and [illegible], and diuers precious stones and on his hed a wreath like a garland very broade [illegible] [illegible] very [illegible] precious stones: and [illegible] [illegible] all [illegible] with the flowers of the park [illegible],

Now the three men are [illegible] from the hill, before Uriel [illegible] [illegible]:

[illegible]

I [illegible] [illegible] [illegible] you that I may [illegible] [illegible] into the garden of Comfort

Uriel — you shall: I am [illegible]

EK

11

EK Now the three go toward the garden of Comfort: they [illegible] one to an other, and [illegible] to [illegible] one [illegible] an other They go in the path [illegible] [illegible] from [illegible] toward the park

Uriel — These are wise men, for they shall [illegible] the danger of the first and second, and shall [illegible] liue as the third in Comfort and pleasure.

Δ — His meaning of the first and second [illegible] [illegible] and [illegible] of the third.

For, behold, these [illegible] haue entred, and [illegible] shall enter [illegible] [illegible] theyr reward.

Respice ferri .1.

But some there be that enter and respect not the ende and [illegible] shall they be as he is, [illegible] defileth the flowres

EK — Now here commeth a man from the parkward, and [illegible] [illegible] three men and [illegible] the three [illegible] very garments: they put of theyr [illegible] garments, and put on theyr [illegible] and [illegible] garments,

Uriel — Other some there be, [illegible] go the middle way [illegible] it is the [illegible] and straightest, and they [illegible] [illegible] enter with theyr own ornaments, [illegible] are very poore and bare and [illegible] [illegible] garments [illegible] haue no pleasure.

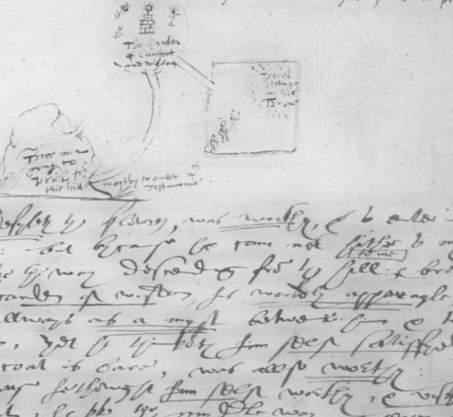
.2.

.3.

Note. Causa sine qua non: et causa proxima et propria, [illegible] differentes sunt.

Some there are that enter from me (for without me [illegible] none entereth into that garden) [illegible] [illegible] I am [illegible] of him that lighteth the Creation, therfore is there a [illegible] [illegible], and [illegible] testimony from me, [illegible] [illegible] are [illegible] worthy, and are apparayled for that place of pleasure; and so worthy enter.

Lo they [illegible] them selues, [illegible] made [illegible] the [illegible] of so pleasant flowres: and they allwayes drink of the water of wisdom to theyr Comfort and [illegible]. Blessed is he, that so entereth.



.1. A defyler of the flowres

He that defileth the flowres, was worthy, and to enter into the garden: but bycause he came not hither (to me) to my throne [illegible] so like this [illegible] [illegible] for [illegible] [illegible]: [illegible] brought into the garden of wisdom, his [illegible] apparayle, which [illegible], is allways [illegible] a [illegible] betwixt him and true wisdom, [illegible] [illegible] [illegible] him self [illegible]:

The Garden of Wisdome.

.2. He whose [illegible] is bare, was also worthy: But bycause he thought him self worthy, and [illegible] [illegible] my [illegible], he [illegible] the myddle way, [illegible] are no ornaments: therfore he brought in [illegible] [illegible] nakednes

which

12 8

[illegible] unto the Shadowe, that the showres fall of it, as from a marble stone. as the waters glyde of it, as from the back of a falcon.

Behold, I sitt: happy are those, that come unto me. So, you see, you may become wise, with the Elders, Wise with the bare, and wise with those that are adorned, and dwell in true comfort.

The gate that thou shalt enter into, is a type of fury and of revenge. But be it unto thee, as thy Election is. Even from the begynning, nakedly open unto Rudolph the manner of Gods Visitation. Shew unto him the holy Vision: for I will make thee unto him an hand, an arme, yea an whole body. yea I will be manifest unto him: and have him for my self: and he shall be thy Comfort. I will put my feare into him, and he shall be afrayd to [illegible], and he shall become a rod to those that are synfull. Happy are those, whose works are a hope and whose faith deserveth the ayd of my light. This is of God, and I am the finger. Happy are those that are directed by me for, in me, is the true path, and light of direction.

EK — He is gone.

Δ — As concerning this gate (lastly spoken of), whereunto I must enter, that it is a type of fury, and of revenge: O Lord, I am afrayd [illegible] to my displeasure [illegible]: for I referred my election to the will of God, as [illegible] for his honor and glory, to be granted. and I have long made petition to God for your help: and I desire nothing [illegible] that should make the highest offended [illegible]. But perhaps the [illegible] of God which is to be imparted to Rudolph [illegible] in the operation of the Justice of God, with a furious and revenging type; as under the altar, [illegible]

Uriel — Thou hast sayd.

Δ — All Laude, honor and prayse be unto the Almighty, Wise, and our most mercifull God: now and ever. Amen.

Margin: Thre manner of wise men. — Fury and Revenge. — Rudolphus the Emperor must be made privie of all. — RUDOLPHUS IMPER. — opera, Spes, fides, Meritum. — Apoc. Cap. 6 — Uriel this sayd.

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† PRAGÆ. 13 9

Tuesday. 21. Augusti. ante meridiem hora circiter 9.

Orationibus finitis, [illegible]

EK — Uriel is here, and about him and at a litle distance, is a bright part of a circle like a raynbow. &c.

Δ — The prophecies [illegible] yesterday [illegible]

Uriel — [illegible]

[Δ — I understand nothing of the occasion of this speech.]

Uriel — But behold, for you have chosen unto your selves a Visitation, and have broken the Visitation of the Lord. For when you were rebuked, you cared not, & unto your selves you chose [illegible]. What I say, Take your choyse & become wise. For I am redy to deliver. I say prepare your selves, and be ready: But I feare me, (yea I know it) that thou wilt become [illegible]

[illegible] you will become wise, [illegible] for a few dayes: & [illegible] & you shall see that I am a God, that can visit, & [illegible] I am not a man, that my promises may not be, neither speak I any thing that [illegible] for I am light, and the bread of understanding.

Because you have followed [illegible] obstinately, & rather [illegible] I will put a snaffle [illegible] I will finde out a Camber, & will roote out a people, [illegible] This is it, that I am not [illegible]!

Margin: Uriel — Erh. — Uriel — A reprofe of our choyse made. — Prepare — The promise of [illegible] Life. — God well pleased. — A new promise to Δ — Camber: vide Ao 1582. 15. Martij [illegible] Cracoviae a 1584 Julij 14 [illegible] — Vide Sept. 21 — Misericordia Dei promissa.

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14 10

[illegible] or where dwellest thou, [illegible] & I [illegible] I have told thee, that I will place thee [illegible]

[Δ — in the City?]

Uriel — Not as a Citizen, but as an owner of many houses. But take hede, thou be just to me, & do that I command thee:

Δ — Lord, thou knowest my hart, help & supply my wants:

Uriel — Behold, the Corn is not ripe; neither are the grapes [illegible] therfore yet [illegible] Stewards, but overseers; And as yet, Laborers are to me, as [illegible]

Because, not yet, no, not yet, is the tyme of my Visitation. Whoso [illegible] bringeth his Sycle now must not reap for me; but must mourne in the field. Happy is he that tarryeth the harvest, but afterward [illegible] and the feast at an ende.

All wisdome (and Sciences, comprehended in wisdome) that worketh for it self, is of the world. But the wisdome that I [illegible]: I give openly & without reproche. [illegible] may be [illegible] & exalted with a diademe of honor.

When Adam cryed for vengeance, had I it not ready? Could not I from heaven, have consumed them with the breath of my owne mouth? I, in my self, knewe it. And am witnes. But lo in the pride of their [illegible] I had regard to tyme; [illegible] to all nations) [illegible] And lo then made a promyse unto all nations that they should be blessed in Abraham: Even the same mouth, that destroyed the Sodomites.

[illegible] did I; as unto Noe: and unto Seth, whome I loved: I made them privie of tyme to come and opened unto them [illegible] shall be justly condemned.

A promise unto you:

After the same manner, made I a promise unto you: So after the same manner, have I called you to [illegible]

But you have chosen the worst, & have [illegible] places: & have regarded your owne [illegible], & [illegible] Visitation [illegible] into the woods, & to [illegible] wolves, neither to have the Tygres [illegible] I delivered you not unto the wicked, neither suffred them to [illegible] over you: But I have brought you fed daily, & for the dayes of lamentation and have dealt with you, as faithfull fathers do [illegible] their children: Not that I forgat my self but that I would be most free, & that you might

Margin: Δ must be placed here in Prage — Uriel — Uriel — NOT YET — Stuardes, overseers, Laborers — The Lord his Visitation is not yet — Tyme — A promys to Abraham — Seth, the third sonne of Adam — A promise made unto us. — The choyse misliked — The Mercies of God uppon us

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15 11

[illegible] the wicked, & [illegible] Many are there upon the earth, which would have been with gladnes, & [illegible] if I had [illegible] them [illegible] So I call them [illegible] in secret [illegible] It is not sufficient that I have brought [illegible] have promised you a sure help?

[Δ — [illegible]]

So, you [illegible] me for what is he of the world, [illegible] shall [illegible]

[illegible] are the [illegible] of man O man, let man [illegible] unto thee, [illegible] mark, [illegible] in my hand.

My work is not a work of houres nor of dayes But when I commande, Do speedily.

When the [illegible] fall from heaven, and burn up the earth, [illegible] the face, and [illegible] Then, Then, will you beleve me.

Behold He that is a man, being new born, is accounted a monster. [illegible] written: So the Lord [illegible] from heaven in his visitation, [illegible] in the midday, [illegible]

Happy is he that is ready upon his visitation. That which I commande, let it be done. For [illegible] the kings of the erth, [illegible] do this, [illegible] the parts of [illegible] & poverty, but Lo, it is done. Suffer me (I pray you) to have that honor.

Δ — Deo nostro misericordi, Pio, et Justo, sit omnis honor laus et Gloria Amen.

Margin: A sure help [illegible] promised. — Do the Lords commandment speedily — Note, signes — Δ I understand [illegible]

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21 Augusti. Prage. 16 12

EK and Δ:

Tuesday, after dynner, as we were in my Study, & [illegible] of my choyse, [illegible] EK saw Uriel [illegible]

Uriel — Murmur not among your selves, but rejoyse & be glad: and stand into all the goodnes of Gods mercyes. Whose works are [illegible] through the [illegible] darknes [illegible] by the hand: And now, not only [illegible] but also [illegible]. I speak unto you, as a man yea, let me speak with you, as a man. You are oppressed with [illegible] & with the world, & are not yet apt, for the visitation of God

[Δ — In malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis. Ecclesiast. cap. 1.]

My brother God hath dealt mercifully with you, that [illegible] opened unto you, these three wayes: [illegible]

[EK — He speaketh other language, I understand it not.]

That one of you [illegible] Because the work [illegible] must be able & correspondent unto the Work, [illegible] and tyme (of the Lord) to come.

God hath done many great things for you: but you will not see them.

Tarry a while, tyll I come agayne.

EK — He is gone beyond a thing like a hill.

Δ — After half a quarter of an hour he was again.

EK — He hath a payre of Tables — both [illegible] as of white bone: & therein, are many names written orderly, one under an other.

EK — [illegible]

Uriel — Beleve me, by heaven and earth, I am true Uriel.

EK — He hath an other boke [illegible] unto him, [illegible] like a [illegible].

Uriel — Give eare, say, and Chuse: for after this tyme, there is no Choise.

Dee, thy age and contynuance in this world, in flesh, according to the finger, and second proportion, which you call nature, is 73 yeres and a half: and here it is [Δ pointing to the other boke]

EK — He [illegible] opened the boke, it seeming to be of [illegible] or steele. In which boke appeare divers names, as Bamasan, Corsax

To

Margin: Note our unaptnes yet, to be visited. Ecclesiast cap. 1 — The Workman and the work must be correspondent: To Δ, was sayd, Tu [illegible] — Uriel — Uriel — A New choyse, by God his great mercy granted. — 73 1/2 Dee his age.

17 13

Tobomaphala, &c [Δ — These semed to be the names of the good Angels proper to peculier men]

Uriel — [EK] Thou dost more then thow art required. [Δ bycause EK feared these numbers]
yet, cease a while

EK — he spredeth a thing like a cloud before them
EK — Now he appeareth agayn: & the other two also.

Angels of EK { EK — Sudsamna, appereth in his boke: and agaynst it, 46.

Uriel — So much shall [EK] live by nature; and by Violence.

EK — Now he is covered agayn.
EK — Now he is here agayn.

EK — Aflafben standeth written in that boke. and 73, in a pricke ouer the upper part of the figure 3

EK — The boke is very big, as full of names; & numbers agaynst them: the letters are very small.

Aflafben my good Angel { EK — Now he [opened] Uriel openeth his boke, him self, And there appeareth, agaynst Aflafben, 122

Sudsamna EK his good Angel { And agaynst Sudsamna appereth — 87.

Uriel — beyond the which, you can not:
Notwithstanding this life, is allwayes geven by god, or at the intercession, of some one, or mo, of us, his angels

Vita { Naturæ / Gratiæ }
The other is Naturall: notwithstanding it is furthered through the gyving of man:
I am a witnes to my self, that these bokes, and wordes are true.

EK — Now he is in his cloud agayn.
Δ — After a while, they appeared agayn: as before.
EK — they loke very gravely on their bokes.

Uriel — Behold my brothers, God is redy to open his mercyfull brestplates and gates of understanding unto you:
But he that liveth for him self, and for the ende of this shaddow, Limiteth his wisdome with this number:
and shall only have an ende at once:

Δ As King Ezechias. Old. Regum 4. Cap. 20 { But he that turneth him to the wall, and repenteth bitterly, shall enter into this boke: But he must not begyn his own steppes but as steppes for the lord: Therfore must he be

Note { visited by the challendge of promise, and by the mere mercy & good will of god: & at his pleasure & appointment: for that hath understanding Let him Beware:

Behold, this his pen, is a pen of steele
But that, that I wryte with all, is of god, and a persing instrument.

Augusti 23: Yf therfore your visitation shall be after this morrow and that you refuse to beare (bycause you are men) then geve your names unto the Lorde: But

18 14

Our new or reformed Choyse. { But yf you will remember the lord, and do any thing unto his bidding, faithfully, Then geve your names unto me, in the name of him, which called you

A great Mercy and Mysterie { After this tyme, there is no choyse. Therfore, Consider: for, never before, (but ones), was this Mysterie, and mercy of God opened unto man.

EK — Now he hath drawn the cloude to him.

Δ — I am not hable (o lord) to geve the condigne thankes for these mercyes: But thy will be done: Not as we will: nor as we have rashly and blyndly (before) chosen: But this is our choyse, to be thy servants all the dayes of our life: And we desyre not long life, so much, as that the father which addeth these dayes, wherein our faith may be fruteful through thy graces abunding in us. I renownce

The former choyse renownced. { my former choyse and [illegible] (o god) the [illegible] of no promise,
But require the of thy fatherly goodnes to be my helpe, direction, staff, strength, defence, & comfort, world without ende. Amen.

Uriel — All wayes call unto me for the testimonie and

This Day { witnes of the promise of god, and the remembrance of this Day

* 122 87. { EK — he hath written after the numbers in his own boke. Est, Est. *

Δ — Ad laudem, gloriam, et honorem Dei, Esto, Esto. Amen.

Uriel Rodolphus — Now deale with Rodolph, and be not slak: for untyll thow have talked with him, I appere no more.

Wycked tungs allready busye agaynst me { The haste shall prevent the slander of wycked tungs, which Sathan hath allready stirred up agaynst the. it is best thow understand it not at all:

EK — he putteth a Cloude over all the stone like a white [illegible] curtayn: & so disappereth.

Δ — But though you appere not, yet of Madimi I may require answer to [illegible] when my wife and children are to be sent for. &c.

EK. There is no answer geven.

Δ Fiat voluntas Dei, iuxta illius beneplacitum: Cui soli laus gloria et gratiarum actio, nunc et in omne ævum
Amen

BRITISH MUSEUM

Δ I receyved letters from my wife that she and her children Being are well: God have the prayse and thanks Let it be

Augusti 24: Friday: a meridie. Praga 19 15

Being willed to deale with Rodolphus, first by letter, and then by speche I thought good to send the letter, which I wrote, to the Emperor; by the Noble Don Wilhelmo de S^to^ Clemente, Legatus of Spayne his practise [illegible] with the Emperor. and Therupon by Emericus Suntag, the Lord Lasky his Secretary, I wrote this to the Spanish Don Clemente, and sent it this Barthelmew day.

Ea est hominum in terris Conditio (Nobilissime vir) ut sibi soli nullus natus esse videatur: Imo neque sibi ullus omnia sponte nascentia, vel ultro ab aliis oblata, quæ sibi maxime sunt necessaria, recipiat. Mutuo inde homines emerserunt Societates, mutuæ amicitiæ, Mutuæ operæ, Mutua dona, Rerum commutatio, et emptionis, Rerumque venditionis Contractus: Aliique diversi hominum existunt status, unde homini inter homines, et cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium istorum, sola est Utilitas vel (quæ perit) voluptas, scopus ille, vel finis, quem attingere conantur et student: Sed aliud aliquando est propositum, quod Divinius quidem est, quod Virtutem vel Honestatem nominare possumus: quæ cœlitus demissa, hominum informet mentes et animos, sibique coaptet: Adeo ut sedibus illas reddat cœlestibus dignas. Illud Illud ergo est Illustrissime vir quod Excellentiam vestram tam mihi pridie reddidit attentum, benignum et perhumanam. Illud est quod vestram refricabit memoriam, et vestrum insigniter acuet ingenium, in causa mea, suæ Cæsareæ Ma^ti^ tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis Creduntur, et a paucioribus intelliguntur: Verissima licet sint, et ipso Utilissima. Quo citius Cæsarea sua Ma^tas^ mirabilem hanc et maximam Dei, non Providentiam solum, sed bonitatem, [suam] amplexus fuerit, eo citius et abundantius, meæ ad illum legationis constabit sinceritas, bonitas et utilitas. Voluissem equidem hunc inclusum libellum, literasque inclusas vestræ excellentiæ ipsemet attulisse: Sed (cum venire (sic dictum) ex digiti pedis mei offensa cuticula, non tam commode possum hodie pedes venire. Proinde amico meo hoc onus imposui, ut (cum vestræ excellentiæ manuum deosculatione) omnia mea vobis offerat servitia: hocque, quicquid est, pro sua Cæsarea Ma^te^, traderet muniscali

Praga. 24 Augusti 1584

Joannes Dee.

The superscription of this letter was thus
Illustrissimo Dno, Dno Don Gulielmo de Sancto Clemente Serenissimi atque Catholici Hispaniarum Regis Negociorum apud Sacram Cæsaream Ma^tem^ [illegible] præfecto, Dno meo Observandiss^o^.

Augusti 27 Monday, Mane circa 9: Praga. 20 16

Precibus finitis, I propounded to Madimi [three] four [questions] things.
First what was the cause of the error would [illegible] 18 this a 1584 at Lasko of Sir Henry Sidney his death.
Secondly in what sense it is to be understode, which Madimi willed me to say to Rodolph, An Angel of the Lord hath appered unto me.
Thirdly, Madimi spake as concerning the [illegible] of my wyfe & children & household to be moved hither, Let that be my charge to answer the.
Fowrthly Madimi willed me to write to Rodolph. And I have done, & sent my letters to Don Wilhelmo de Sancto Clemente the Spanish Embassador to be delivered to the Emperor; God prosper it. Amen.

EK — Here she is.
Δ — The eternall roots of veritie bring furth frute to the comfort of such as delight in the pure veritie for the glory of God: &c.
And you Madimi as a minister of the highest in veritie, I am not [illegible] welcome

Mad — Even as many fingers or a thing, which moveth, or fingers
Causa sive q non { as instrument ministeriall, is the cause whatsoever it was not stirred, or drunk up the ayre: which agayn seketh
Note this phrase of steed { rest, & feeling a stroke or a striking is the cause of concord or dissonancy: according to the inward spirit & imagination of the thing that moveth, or of the finger moving, So the bodily part of man, which hath no motion of it self, (radically) moved by sowle, or finger (which is so to), spirituall and stretcheth out [illegible], not according to the flesh, but according to the sowle invisible, & spirituall power: which all it is moved:

Three movers in man concurring { Wherby we know, that mans body, and his organicall motions, hath three manner of movers; Contrarilye, by the property & perfection of the sowle, a superiour, and by the [illegible], good Angels [illegible] participating of understanding: By contrario, and [illegible], spirits wycked & [illegible]: all moving:
But here you must note: That as the sonne dryveth the motion in the respect of [illegible] [illegible], but not of her self, So do the

☉ splendor in die obtundit Lumen Lunæ etiam supra horizontem { Angels & Superior powers Drownd, & overshadow the sowle in man when they are present: working the good & in them [illegible], as from above, and not by the sowle or any vote or first cause, of the motion.

Note the manner of the Diabolicall working in, or by Man. { But when the Devill entreth, and assaileth, he worketh not by force but by entreatment, & so allureth the sowle, to grant the possession: with he entreth & groweth strong.
Those that have done the like, knowe: For the wordes are wyde & the grounds of many sinners.
Mundus Homo Cor tempus Cœre { This, by a similitude, is the world, ways: Mans body, ways: of the naturall motions of things, naturally, [illegible], ways allso: But the purpose is of man: which at one instant receyveth three impressions: Mistius, Naturall,
Impressio { Super / humana / Inferior } and Diabolicall:
Wherfore you may perceyve, that man oughte needeth to pray

21 7

Pray agaynst Temptation { to pray agaynst temptation: for the last Seale, is the tyme of him that stretcheth this way.
Impressio pia non in minibus est conservanda,
Happy are those, that can watch & pray: for such they are that grant not any rome or interest, to the wycked aprentice & mischieve you. If you be but at a stringe, Callendo but your own [illegible]: But take hede, you be in tune.

A. Per quas homo potest se induere [illegible] Ascendamus cum his et finalis status semper ascendendo [illegible].

EK — A stretching cord I can not expresse it.
Δ I pray you let either of you make, that you will to us, or that we be sure hereaftes

Mad — you are not worthy to write it: for it is the harmony of the [illegible] Stay a while.
for I will open that unto you, which I [illegible] I may not: but I come agayn:

[Δ — Now red, over the premisses & respecting you all instructions of the three diverse motions of mans sowle internally &c.
And so after a quarter of an howre:
EK — here she is agayne.]

Mad — For he that perfecteth his harp, & straineth [illegible], & [illegible] the [illegible] all [illegible], is worthy to be [illegible] (bycause of his skill) such as are messengers of understanding & light.
My frendes and brethren, marveylous is the god of Hostes in all his doyngs & workes, & full of wisdome are the workes of his handes.

EK — Now she speaketh agayn; I understand it not.

The Answer to the first Dubt. Δ. Sathan about this tyme was very busy with EK: and declared his name to be Sathan, at Lasko. { But, to the answer: The ende of my purpose, Sathan perceyving [EK] him aswell to be moved by [illegible] bycause of his own grownd, as by the motion wherwith all you are moved & [illegible] the [illegible] & being the father of subtelty, & of a profownd understanding purposeth, either in this own Subtelty, even to the one [illegible] to [illegible]: or at least, to blemish the worthynes of our message: and of your recording: bycause the [illegible] the course of nature & the [illegible] of man, and that this man

An intruded Lye, by Sathan. { would first visit the, therfore he thrust in, a [illegible] of that [illegible] [illegible]; & nature: Not to the intent it sholde be beleived, but to the intent it sholde be a stumbling-block to the others in tyme to come, [illegible] the [illegible]
My Brothers, he is a marvelous workman: & one that stirreth now these most strongly: in a manner, all.
But he that his retreate
Therfore do I deny it to be spoken by me, or of me.

Reformation of the Records. { Δ — So the good his grace, I did recognise & [illegible] [illegible] of the many other things [illegible] that I have occasions of reparing the records: that the [illegible] may agree: as the [illegible] was [illegible].

Mad — Many there are not: But such as are: gather them together, Let me sift them.
Δ — I thank god for that his answer.
Δ — Now the [illegible], to the second my present request. before propounded; it may please you to geve answer

Mad — Whan the King sendeth a present to a noble man, or unto any one, that he favoreth, he loveth or delighteth in; The messenger carryeth it, delivereth it within his house;

Answer to the Second: in a Parable. [EK — she standeth to [illegible].
He to whom it is sent, receyveth it, he useth it, your Servant [illegible] (being a deputy) [illegible] of it,
Afterward

22 18

Afterwards the king sendeth to him: & the same messenger saluteth his houshold, & commaundeth him to say thus [illegible]: Go unto such a man and salute him: Tell him that I will visit him: and that, I say so.

Behold he looketh still & goeth not, neither doth he [illegible] of his superiour: [illegible]. The king commaundeth me not: his messenger commeth: and wayteth so. But whether the king will so or no, I knowe not.

But [illegible] [illegible] worketh [illegible] [illegible] [illegible] [illegible] of his [illegible], & [illegible] the [illegible] of his purpose before: [illegible] a [illegible] [illegible]: which shall [illegible] until the [illegible] Angell & [illegible] [illegible] [illegible].

A Mysterie. *vide: 8. 9. 10. et 11. cap. Apocalypsis.

Man begetteth a sonne, and his wife is with childe, and she looketh for the tyme of her deliverance: [illegible] the question be moved unto him (his wife not yet delivered), whether he have yssue or fruit of his body, [illegible] [illegible] [illegible] [illegible] shall be answered.

Δ — As it shall please god.

Mad — That is no answer.

Δ — Then he may say, he is in hope to have the yssue [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] answer, [illegible] [illegible].

Mad — Though the childe be not yet born, he hath yssue. [illegible] deliverance, is the [illegible] of the yssue, and not called yssue [illegible] of the deliverance: for there is a sonne, as well unborne, as borne:

Δ My prayer unto god for wisdome. — Thou hast prayed unto god, & [illegible] [illegible] of him: [illegible] [illegible] [illegible] the yssue which he giveth thee, is Wisdome.

Wisdome. — But lo, the mother of it, is not yet delivered: for, the woman [illegible] [illegible] [illegible] & [illegible] of deliverance [illegible], more [illegible] [illegible], which is the Mother of all things.

ΔDeus Mater rerum omnium: idem et Pater — But thou mayst [illegible] that [illegible] a [illegible] of deliverance [illegible] the [illegible] is [illegible] to a womans with child.

Benedictus sit Deus meus, qui respicit gemitus Pauperum. — For as [illegible] is, and shall be visible: so is wisdome [illegible] & shall appere: yea a [illegible] & most perfect Creature.

Behold the Angels of the lord have [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], which is of [illegible] [illegible] [illegible] [illegible] in god: [illegible] [illegible] [illegible] unto thee, that which [illegible] tasted not [illegible] [illegible]: [illegible] [illegible] thou [illegible], saying

How shall I say, the Angel of the lord hath appered unto me:

NOTE Δ How the Angels of the Lord have appered to Δ which may seme more certayn (allmost) then of [illegible] [illegible] [illegible] [illegible]

But [illegible], we have appeared: for unto thee, we are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], therefore we have [illegible] [illegible] unto thee, that in the [illegible] of darknes [illegible] [illegible] [illegible].

And

the phrase is [illegible] of the Angels appearing to Joseph, in sompnis: Vide Matthei: Cap. 2.

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23 19

A is to be made perfect before the tyme of the visitation — And before the tyme of the visitation, there shall be made perfect.

And [illegible] it is of [illegible], & not of [illegible]: [illegible] doth not god impute unto [illegible] [illegible] offences: but planteth [illegible] [illegible] the figure* of [illegible] [illegible]:

Esdr. lib. 15°. [illegible] 2. — For some there be that naturally shall draw in the [illegible] of the Lord.

And other some there be, that must [illegible] [illegible] [illegible] & [illegible].

Answer to the third and fourth de-maunds. — For the houshold affayres, I [illegible] nothing [illegible]: [illegible] for the letter [illegible], or messenger.

Nam Deus agit in suis sicut vult.

I have Nothing els to say but this: But blessed are those that [illegible] in the Lord: for they [illegible] [illegible] rewarded.

EK — He goeth away, divided into a great many peces of fire.

Deo [illegible] omnipotenti, aeterno, et sapienti: sit omnis honor laus et gloria

Amen

Note, at None, this day, I receyved letters from the Lord Lasky, from my wife, and from my brother Nicolas Fromonds in England: [illegible] Mr Gilbert, Mr Sled, Mr Andreas Frenoshew my bokeseller, [illegible] [illegible] [illegible] very yll in diverse sorts.

The Dates of the letters fro England were of 11, 15 and 16 day of April 1584. My wife is in great [illegible] for my brother Nicolas

Monday Augusti 27 — At night after Sonne set, Emerich Sontag brought me word from the Spanish Ambassador, that he had delivered to the Emperor this day my letters and boke: and that he toke them graciously and thankfully: and sayd that within three or fower days he wold let the Spanish Ambassador understand, when he wold give me Audience.

Deus [illegible], [illegible]: [illegible] ad sui nominis Honorem et Laudem

Amen

Saterday Septembris 1. + Praga. 24 20

After [illegible] circa 10.

Δ — As I, and EK, sat in my little study: after our talk of diverse matters and of my expecting Audience of at the Emperor his hand: &c. EK saw three little creatures walk up and down in the same study, about an handfull from the pavement: and the creatures them selves very small, and an handfull long: like little children or [illegible]: and the path wherein they walked seemed yellow: they walked a good while to and fro, tyll at length I suspected that they were sent to us; and so prepared the shew-stone but EK sayd he had rather see them thus, out of the stone. I sayd, that in the stone we have warrant that we worked thinges should be [illegible]: but without the stone, illuders might deale with us, unlesse god prevented it. &c. EK sayd agayn, He had rather deale thus.

One of the three spirituall creatures sayd — His meaning, is above thy sight:

EK — Now two of them came to kneele down in the same [illegible].

He in the middest of the three — Blessed be god, the father: god, the sonne: and god the holy Ghost: the most holy and blessed Trinitie: One, true, mighty, perfect, everlasting and incomprehensible God.

[Δ — Amen, Amen, Amen.]

Which will be comprehended, with those that live in the Heavens (the true church of god.) of such as measure him by faith, and not by Reason: which hath sent us to do his will; Both, in that he will turn his hart: and in that he doth vouchsafe to make you witnesses of his secret purposes and determinations in [illegible].

Δ Rod. his hart is to be turned by god: but I know [illegible] the meaning.

1 The middel most sayde. A [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — I am the Middest of the Third, and the Last of the Spirit of Life: Understand, [illegible] [illegible] [illegible] [illegible], & [illegible] of [illegible] [illegible]: but not according to [illegible] [illegible] [illegible] & [illegible] [illegible].

2 He stood on the right side — I am the [illegible] of the Third, which dwell in the spirit & power of god in Erth. I have power to scourge them that resist the power, will, & [illegible] of God: as

Flagellum Dei. — I am one of those that stand, & is perpetuall.

Trinitas et Unitas Divina. — [illegible] [illegible] or the father [illegible] & holy spirit are one, but of [illegible] [illegible], & [illegible] dilated, [illegible] full of power, & many. But so are we one particularly in power, but separated: notwithstanding, [illegible] of, and amongst other: & dilated in the will of God, [illegible] [illegible] [illegible] [illegible] of his determinations: but particularly, [illegible] [illegible] praysing god.

EK — Now the other (the third) on the other side standeth up, & sayth,

3. — The kingdome of god, & of his sonne, Christ (who is true God & the Scepter of his father, True God of true God.)

EK — what is that: God of God? Δ — The confession and beleef of the Catholik Church: not to be talked of now.

EK — They are disappered: but they [illegible] appered in the [illegible], in the [illegible] [illegible] [illegible].

EK — They are here agayn Δ half a quarter of an hower, they had disappered.

is contrary to the kingdome of this world. Happy are those, that are of his kingdome. for it stayeth not [illegible] you, [illegible] are those that are the sonnes of faith, & not of the world: which is called Reason:

filii fidei, et non rationis mundanae

which

---

25 21

Δ — his name is the last 3 letters of the [illegible] of the [illegible] 3 table — which is [illegible], & [illegible] with the mark of destruction: [illegible] the [illegible] that [illegible] to [illegible] the [illegible] of God: the God of [illegible], & [illegible] of all that [illegible] [illegible].

Eius officium est Transplantatio Donorum Dei. — I am the last, of the first, of the fowrth, and I have power to gather up the breath of god, & to [illegible] them (as they [illegible] be [illegible]) — a [illegible] [illegible].

Rod. yf — For this sayeth the God of hostes yf he [illegible] & will not [illegible] me; gather up that [illegible], & that which [illegible] [illegible] [illegible] him: that his life may be short & his [illegible] without [illegible]: that he may passe away [illegible], as a [illegible].

Vide lib. 15° May 28. 1584.

Ga Za Vaa — Ah lo, behold [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in the [illegible] of [illegible] [illegible] will we take up [illegible] [illegible]: [illegible] [illegible].

Angeli observantes nostra opera et consilia — Behold, this sayth God sayth

In the morning [illegible] them, and [illegible] [illegible] [illegible] [illegible]. In the day tyme give eare unto them, & listen unto their Counsayles.

[illegible] over them in the Night: & Note their filthynes. And when it exceedeth the Number, Stryke.

Strike.

Note. We are they, that must direct your practise.

one of them sayd — Behold, let us give Testimony of our names. My name, is — Ga. — EK — He is [illegible]. My name, is — Za. My name is — Vaa. } Δ — The three names, make one name of 7 letters, Gazavaa:

Names by Position — So we are called, by position.

Enochs: his Tables — [illegible] shalt finde us, [illegible] the [illegible] Tables delivered unto Enoch: and so, unto you.

1 The middlest — I am of the third Table, and am [illegible].

2 — I am of the [illegible] but of the [illegible] humanitie & the [illegible]. Δ × of the physick part

Δ — Note: the Third Table, here ment, is that of the 4 [illegible] as East, West, [illegible] & North: Their placing is [illegible].

3 — And I am of the fowrth, but Angular, & [illegible] [illegible] of the upper [illegible] Δ — The three last letters in the uppermost line of the fowrth Table.

— We are gone: — EK — They are out of the sight. Δ — Shall I use any other meanes, to be herd of the Emperor, then as I have done: —

a voyce — Follow that, which is [illegible] [illegible] [illegible].

Δ — Aeterno, Omnipotenti, Trino et Uni Deo sit omnis honor Laus et Gloria: Amen

Δ Ga — Ultimus spirituum vivorum. Za — Flagellator resistentium [illegible] [illegible], [illegible]. Vaa — Transplantator Donorum.

Monday Septembris 3. + Praga. 26 22

Mane. Δ — Nota — Sathanae astutia et violentia stratagema

Δ — There was great disquietnes in EK. being came home from our hostes house, where he had lyen all night uppon a forme: by reason he had byn (which he never was the like afore, as he sayd) with wyne overcome suddenly: yet intending with him self to take hede of being overseen in drinking of wyne: being persuaded by the hostes to give her a quarte of wyne uppon the good bargayn he had in a clok the which of her for 5 Durkats: In this company of drinking was Alexander the Lord Lasky his servant who cam with us [illegible]. Unto whome EK (when the drink, on the suddayn, had overcome him) sayd he wold cut of his hed, and with his walking staff did touch him fayre and softly on the neck, sitting before him: This Alexander being half dronken him self, by and by toke those words in great snuffe and went to defend him self: and so toke his weapon to him, and thereuppon, they by, caused Alexander to go down: It was supper tyme: And I, that night, refrayned to sup and so tarrying at my lodging, and looking out saw Alexander sitting on the great stone against our lodging: I called to him and bid [illegible] him that they were at supper: And he cam over to me, and he had wept much: he complayned of EK his former words, and the touch of the staff, which was against his credit to take that in good part, and spake many souldiers termes of such words, not worthy the recording. I, thereuppon, went to our hostes house, and wold understand the very truth; and there I found EK — fast on slepe, on a forme, most soundly: for which, I was right sorry: And yet better pleased to perceyve the words of EK, which so moved Alexander (being [illegible] half drunken) to have byn spoken by EK when wyne, and not witt, bare rule: and so pleaded long tyme with Alexander that of words spoken so as they were, no such exact accompt was to be geven to him &c. And after two houres persuasion caused Alexander to go to bed in a lodging where he used to lye: for he wold have gone out, to our former ynne, in those raging half drunken pangs, he was in: which I thought not good. This Monday morning EK coming home: and seing Alexander, as he cam in, he sayd they tell I shold have [illegible] spoken words, which greatly offended the yesternight, and that I [illegible] touched the with my staffe, &c I knowe nothing of it.

Δ And [illegible] [illegible] [illegible] with Alexander — Well sayth Alexander, Si fuisset alius &c.

EK cam up to me: I told him how sorry I was for this mysfortune: and told him of the watchmen perceyving Alexander his disquieted mynde, and hering his words: they cam to me and charged me to have a care of the peace keping (As they did in dede). and farder sayd, that Alexander in his rage, sayde, that, rather, or before, he shold cut of his hed, that he wold cut EK in peces. So sone as I had expressed that word of this drunken Alexander likewise [illegible] now I [illegible] [illegible], and EK allso [illegible]) suddenly EK fell into such a rage, that he wold be revendged of him, for so saying and for raysing on him in the strete, as he did, &c. Much a do I, Emericus, and his brother had to stop or hold him from going on Alexander with his weapon &c. At length we let him go in his dubblet & hose, without a cap or hat on his hed: & into the strete he hasted with his brothers rapier drawn, and challendged Alexander to fight: But Alexander went from him, and sayd Nolo Domine Kellee, Nolo.

Hereupon

Nobilis, Praeclarissime Dne

Dne Observandissime.

Caesar iam iam significavit Dno Legato Hispaniarum Hero meo, ut D. Vram ad se evocaret ad horam secundam, qua eam audire cuperet. D. Vra si ad dictam horam venire poterit, accedet statim Dnum Octavium Spinolam, qui est Mati sua Caes. a stabulis, et cubiculis. Is enim eam ad Mtem suam introducet. Quod reliquum est, me D. Vrae quam officiosissime etiam, atque etiam commendo.

Dnis Vrae

Studiosissimus

Arnoldus Vander Boye

1584 [illegible]

[illegible]

my Messenger from my [illegible] servant with him. to my great comfort. [illegible] his letters and the full [illegible] of me by [illegible] my servant his knowledge further than conveniently could be written.

.2. More comfort in tyme of nede. Rod.

About 2 of the clok after none, came this letter to me, of the Emperor his sending for me.

Nobilis, Praeclarissimeque Dne,

Dne observandissime,

Caesar, iam iam significavit Dno Legato Hispaniarum, Hero meo, ut Dnationem Vram ad se evocaret, ad horam secundam; qua eam audire cuperet. Dnatio Vestra si ad dictam horam venire poterit: accedat statim Dnum Octavium Spinolam: qui est Mati Suae Caesareae à ~~Cubiculis~~ Stabulis et Cubiculis. Is enim eam, ad Matem suam introducet. Quod reliquum est, me D. Vrae quam officiosissimè etiam atque etiam commendo

Dnis Vrae

Studiosissimus

Arnoldus Vander Boye

[illegible]

1584 † Pragae 30

Wensday Septembris 5. Mane circiter horam 8a

Precibus finitis et Repetitis ter hanc sententia Mitte Lucem tuam (o Deus) et Veritatem tuam quae nos ducant et perducant ad montem sanctum tuum et tabernacula celestia [illegible].

Δ — I have to the best of my habilitie, both written and spoken with Rodolph as I was willed, how it worketh or taketh place in his hart is knowen to thee o God etc. Now I am to receyve further instructions, what is to be done in this cause or els what so ever shall please thy highnes. etc.

E.K. — Now here is Uriel and a blak thing like a Sarcenet of Silk before his face and over his hed behinde by the rest of his garments, it semeth to be Uriel.

Note. Uriel his face was not seen of the eye which had sinfully offended God

Δ — God make all things white, and make us whiter then snow: what that blak skarf importeth I know not, but I suspect.

Uriel — Such as defyle the seat of [illegible], and are suffocated with drunkennes enter not into the kingdome of heven, neyther can behold the ornaments of the Lord his Maiestye

E.K. had on Sunday last, [illegible]

[illegible]

Responsum Imperatoris per Dnum Spinolam.

Sacra C. Mtas benigne intellexit, quae Dnus Johannes Dee per suae Mtis Cubicularium Dnum Octavium Spinolam proponi curavit, ad quae sua Mtas gratiose sic resolvit, Quod quamvis quidem Latinum sermonem non omni ex parte exacte calleat, praeterea etiam varijs et multiplicibus negocijs occupata, non semper ad audiendum vacare possit, videri suae Mti ut idem Dnus Dee cum Mageo Dno Doctore Kurtzio, qui et suae Mti ab arcanis est consilijs, satisque fidus, et eruditione quoque insigni pollet, conferret, et negocia sua communicaret. Id quod sua Mtas praelibato Dno Consiliario suo Kurtzio iniungere curabit. Sin vero secus Dno Johanni Dee videbitur, suam Mtem quomodocunque tandem per occupationes fieri poterit, desyderio Dni Dee satisfacturam.

1584. XII Septembris

Emericus Sontagius
manu ppria.
Pragae.

Thursday + Praga 38

33

Septembris 13: Mane, hora 7. I resigned ~~Spinola~~ the Noble Octavius Spinola his answer by Emericus, as concerning ~~my accepting of the Emperor his~~ [from an answer of the] gracious condescending to my request, so much as he conveniently could. Which my answer yesterday* night, late was delivered to the Noble Spinola: Whereunto, he sayd, that My Answer would be most acceptable unto the Emperor: And that to morrow, (meaning this Thursday) the honorable Doctor Curtz should understand the Emperors pleasure herein. Whereupon I willed Emericus to go up to the Castell, and to bring him self in sight of the Noble Spinola, if he could: thereby to help his memory, for warning ~~cont~~ and information to be geven to the sayd Doctor Curtz: That so we might come to [illegible], so sone, as conveniently might be. Deo, nostro laus, honor, et gloria. Amen.

*on Wensday

+ Praga

Thursday Septembris 13. Mane, hora circiter 9

Δ — Prayers finished, and the case propounded of the Emperor his answer: for dealing with Doctor Curtz, as a man of his privy counsayle, faythfull, learned & c. [illegible]

[illegible]

[illegible]

I will blot his name from life:
Libere agas: Deus est enim Liber:

E K — Now he is gone.

Δ — Deo Omnipotenti, Invisibili et Misericordi sit omnis honor, laus, gratiarum actio, et gloria: Nunc et in perpetuum. Amen.

+ Prage

Thursday September 13 mane.

Emericus did bring him [illegible] of the Chamberlayn the Noble Octavius Spinola: as I willed him: And [illegible] called Emericus to him, and told him that this day Doctor Curtz should understand the Emperor his pleasure, to confer with me. [illegible]

Emericus about 10 of the clock before none [illegible] in the [illegible] (or great chamber) [illegible] Doctor Curtz come out from the Emperor.

Fryday Septemb. 14. mane, circa 10 I sent Emericus to Doctor Curtz his house in parva parte: with my commendations: and to say that before I understode of Doctor Hagek [illegible] Doctor Curtz his desyre to be acquaynted with me: [illegible] I was very glad and desirous: but now I trust that the Emperor his Maiestie by his authority, hath taken order with him [illegible] acquayntance, and (God willing) our perpetuall [illegible]. The Doctor was at home: and to Emericus [illegible] the [illegible] (my message [illegible]) the Doctor declared that [illegible] various occasions [illegible] and that [illegible] very [illegible] [illegible] occasion [illegible] the Emperor his Maiestie: and [illegible] this day [illegible] opportunitie of [illegible] meeting: but to morrow at my [illegible] (at my [illegible]) he would be ready to welcome me to his house. [illegible] pleasure [illegible] Emericus [illegible]

Quos Deus coniungit, Homo ne separet: Amen.
Quos autem Deus et Caesar copulat, copulatissimi maneant: Amen.

Saterday

[illegible]

Note. † Prage.

Friday Septem. 21. Circa hora 10. Mane

VRIEL —

[illegible]

47

England. But lo, I will give thee that Land, and Countrey for thy sake, it shall not be consumed.

And after certayn monthes, I will bring thee home
and thow shalt see, that thow be hable to pas
the waters without a ship: as well as the [illegible]
[illegible]

Notwithstanding I will take the [illegible] from the [illegible]
it is in, and I will place it, as I have pro-
phesied unto thee.

Notwithstanding, for a tyme, thow shalt live with
Caesar.

I come agayn. — E.K. — he is gone

Δ — O Lord, what shall become of my good frende, the Lord Lasky?

E.K. — he is here agayn

VRIEL — Of Lasky: Thus it is sayd: Thow hast provided for him:
and hast placed him in thy hart:
From hence forth, will I provyde him unto me
& I will [illegible] [illegible] uppon him
& he shall [illegible] [illegible] forth
But he is a wanton, & very prone to [illegible]:

[illegible]

48

Vriel — Notwithstanding, thow shalt not [illegible] perish before
the face.

Lo, from this tyme, I will blesse thee mervaylously
& I will help thee in all thy worke.

Do thow, allways:
And take it thy bukler.

Δ — what shall I do with Doctor Curtz: as concerning his [illegible]

Vriel — Handle him, like a man; for he will deceive thee:

E.K. — I request you, [illegible] for all my labor
and travayle, that is, that this Doctor might [illegible]
might [illegible] of his life, to the [illegible]

Vriel — Have patience, God [illegible] all to his glory,
and your commodyties.

To morrow I have somthing els to do.

Δ — Deus noster in caelo, omnia quaecunque
voluit fecit: Ille solus est Omnipotens,
aeternus, sapiens, Bonus, Justus et
Misericors. Illi debetur omnis
Laus, gratiarum actio, et honor,
et Gloria. Amen.

Praise

[illegible]

49

Δ for the glory of God: [illegible] All [illegible] come unto me.

Vriel — Behold, [illegible] [illegible] [illegible] from [illegible]
[illegible] from [illegible]
that [illegible] might [illegible] their destruction
and be [illegible] [illegible] for [illegible]

It was [illegible] unto thee, My mother sayth, he will
chuse an Emperor in Ernest.

Ernestus. But it is Ernest, that shall sit uppon
his seat.

Behold, there shall be no seed left in him, for his wickednes.
yea, the blessings that I have offred him, shall
return agayn: and I will leave his howse naked.

But when he [illegible] and [illegible] [illegible] [illegible] [illegible] he
[illegible], and that the Almighty, [illegible] him, do
most destroye him, for: [illegible] shall he perish
with a most cruell, terrible & an [illegible] of
[illegible]

But lo, I have written his name, with in my hand
bycause I would not forget to punish him.

Behold, I could send the wyndes to devoure him, as
could open the Caves of the erth to swallow him
[illegible] [illegible] to myne honor: But I have
a care over you:

[illegible]

Paulus ad Corinthios Epistola 1 Cap. 1. b.

Gratias ago Deo meo semper pro vobis, in gratia Dei, quae data est vobis in Christo Jesu, quod in omnibus divites facti estis in illo, in omni verbo et omni scientia (sicut testimonium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, Expectantibus revelationem domini nostri Jesu Christi, qui et confirmabit vos usque in finem sine crimine, in die Adventus domini nostri Jesu Christi:

Societas Jesu. { Fidelis Deus, per quem vocati estis in Societatem Filij eius Jesu Christi Domini nostri. &c.

Δ – Nota Revelationem et adventum Christi secundum: deinde confirmationem quae respicit etiam adhuc finem temporis: unde de Regno Christi in terris, secundum Joannis Apocalypsim, videri potest hic locus aliquem probare gustum. &c.

Paulus ad Corinthios. Epist. 1. cap. 1. D.

Quae stulta sunt mundi, elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt, destrueret, ut non glorietur omnis caro in conspectu eius. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis Sapientia a Deo, et Justitia, et Sanctificatio et Redemptio. Ut quemadmodum scriptum est, Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios. Epist. 1. cap. 2.

Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei &c. Vide praecedentia et sequentia in eodem capite.

these were brought to Dr. Dee by angelicall ministery p. 44
18 bookes item

Dr Dee tells the Emperor he could make the philosophers stone } p. 59

76

one is ready
the 17 July [illegible]

72
79 pages the 36 leafs 12 sheets
two bookes
in 108 pages

77

Saterday 26 July 1656

51

Mr Widdrington I have sent you the originall of that copy I have written I can not come myselfe because I am writing at the Records at the Tower I pray you to pay my wife the Ten shillings ——— And if you please you may send Sir Thomas word that I look for some thirty shillings more when we come upon the back reckoning

I am
your servant

Raph Jennyngs

Mysteriorum Pragensium Confirmatio

52

Anno 1585: January 14

Divisio: viii.

a † Noli A° 1584 54

A 1584. Decembris 20 (stylo Gregoriano) we did set forth, I, Mr Kelly, Rowland my Infant with his Nurse, and John Crocker, (in a coach, with horse which I had bought of Mr Frier.) from Cracovia toward Prage:

PRAGE

Decembris 30. We cam to Prage, in the After None.

Decembris 31 — I wrote to Don Gulielmo de Sancto Clemente the Spanish Embassador, as followeth

Illustrissime et Magnifice Heros, licet mea nondum privata curaverim negotia: pro quibus ordinandis, multos interim dies sine absensione et labores pertulerim, et sumptus fecerim: Tamen nolui literas ad vestram Magnificentiam, a Nobilissimo illo Dno Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte officio viderer deesse meo, tum erga vestram Magnificentiam, quam ipsum Dnum Palatinum Quemadmodum V. [illegible] ad Mysteriorum incredibilium progressum, habeo et quod dicam, et sunt quae audiam multa, ad Veritatis causam (invictissimis eiusdem adversariis quibuscumque) elucidandam. De quibus quando opportunum erit, paratissimus ero, cum audire, tum audiri: eo quidem modo, quo sinceritati et fidelitati meae erga Caesaream suam Maiestatem erit convenientissimum. Interim aliquot dierum [illegible] intervallum liberum requiro, ut tam aedes mihi meisque conducam (si fieri possit) accommodas, quam et alia, ad rem familiarem spectantia disponam. Deus Opt. Max. Magnificentiam vestram ornare beareque dignetur.

Pragae Ultima Decembris 1584.

Illustrissimae Magnificentiae Vestrae

Observantissimus

Joannes Dee

Anno 1585. Praga †

Fryday Febmary 4. I hyred the howse in the Salt Street, of the two systers: But Mr Christopher Christian, who had long tyme byn Chancelor or Register of ~~Prage~~ old Prage, did make the Covenant or bargayn with me: he had Ann (the one syster) to wife: and the older syster (named Dorothe) had [illegible] to her husband. This Dorothea dwelt in the howse and was to remove to an other howse of her own hard by: and to delyver unto me and myne the whole howse, with all the appertenances of roomes and easyments: and I to pay for the yere 70 Dalers: and that quarterly (every 3 monthes expyred) to pay the quarters rent therof.

January 6 — I wrote to D. Jacob Curtius: one of the Emperors privie Counsayle: of whome the former Records of Prage Actions do make abundant mention. And a letter of his written to me the 8th day of October A° 1584, is beginning of the boke next written before this. The copy of the letter which I wrote unto him [illegible]

Illustri et Magnifico viro, D^o Jacobo Curtio
Sacrae Caesareae Ma^tis et arcanis Consilijs
Domino meo plurimum colendo.

Illustris et Magnifice Vir, maiori ne gaudio affici debeam ex bona vestra valetudine, et salvo meo ad Pragam reditu: an ex contumeliosis reprehensionibus et quasi nimis dolore torqueri, pene mortuum videri possit: Ego quod statui, hactenus, feci: Suppellectilem scilicet ex Cracovia meam cum tota familia mea, huc iam adduci curavi: cum magnis quidem laboribus meis, et sumptibus haud modicis. Aedes (ex quo iam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac praesenti septimana omnia hic nostra ad easdem celerrime transferri, remque familiarem, et Oeconomicam, quodam crasso modo disponi, Negociorum meorum requirit ratio. Interim Vestram Magnificentiam vivise oratam habere velim, ne ullo modo aegre ferat, quod eandem nondum inviserim; officioque meo, in hac parte accurate [illegible]. Spero quod una mecum sentiet vestris, iure merito in Proverbium hoc abijsse dictum

hic interim dum [illegible] contra me consilijs, et varijs eiaculatis

Satis cito, modo satis bene.

Non solum literae ad me vestrae, in abitu meo, mihi magno interim fuere solatio: sed et absente me, saepe testificata bona vestra de me concepta opinio magno me delinivit gaudio. De contumelijs igitur, et literis vestris, et vestra de me opinione, meo judicio, Cum opportunum nactus fuero ocyum (praedictis negociis meis confectis) vestram Magnificentiam adero, et aliquid dicam: et paratissimus futurus, ut omnia quae potero faciam, quae vobis et posteritati conferet, fideliter et sincere (probet Statutum) ad Sacrae suae Caesareae Ma^tis, egregia servitia, animum me applicasse meum.

Pragae Januarij 6. A° 1585.

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† Pragae. A° 1585.

55

January 12. Saterday — After none I removed Home, from Doctor Hagek his house by Bedlem and cam with all my household to the house which I had hyred of the two systers (marryed) not far fro the [illegible] Market place in old Prage.

Pragae. Actio prima post reditum.

January 14 Monday — Circa 9 horam a Media nocte: Precibus ad Deum, de more fusis, et invocato Lumine [illegible] ad eusdem [illegible], et cum veritate erat tandem Ecce

LEVANAËL (as may appere February 5; post [illegible])

E K — Here is one with a Veale afore his face, as it were a Seare cloth, of ash cullor: I know him not yet.
I see a garden full of fruite, of diverse sorts. In the myddst of it is a place higher than the rest. On that place standeth a round house: it hath fower corners [within] and 4 wyndowes: and every wyndowe is round and hath 4 round partitions, round allso. It hath 4 dores: and at the East dore is one step, at the South 2 steps, and at the North, 3: and at the West dore, 4 steps: The first dore is white, like Chrystall, transparent: The South dore is red of an high cullor, transparent. The North dore is bright black, not to be [throughe] seen, as the rest. The West is grene, like an Emerald stone. So is the South dore like a Ruby. The dores be all playne. The house within (as it may be judged by the transparent dores) semeth to be whole, and empty.

E K Note: The house is round without and square within:

E K — He that hath his face covered, openeth the Est dore: and all the house semeth to be on fyre, like a fornace. The fyre within, doth wide and more about the house, and by the roofe.

1. Fire

Now he openeth the West dore, and there appeareth as if all the house were a fowntayne full of water. And there runne diverse streames in the same one water. Wherof, one doth go and come, as it ebbed and flowed: Which streame doth go about all the rest, by the sydes of the house. as it were the Ocean Sea compassing the world.

2. Water

The next streame, within that, moveth from the 4 sydes ward, and make (in manner) 4 Triangles, or rather cones, of water whose vertices rest (as it were) by the myddle streame of water which occupyeth the myddle or center of the house, and is in circular forme environed.
An other manner of streame there is which commeth from the 4 corners of an ymaginary square: and so run diametraliter or contradictorie wise, toward that circular myddle streame.
The myddle streame semeth to yssue out at the very center of the place and to mount up and making an arch of his water, doth seme to fall, circulariter in one circumference.
E K — The fyre allso had diversitie in it.
Δ — I wold you had Noted the diversitie of the fyre allso.
Those that lerne truly, lerne by parts.
E K — The cullor of the water in the Center, is most pure white:
The waters of that Saint Andrews crosse, are like a water somwhat saffronish cullored
The waters of the Triangles, are somwhat like a water black: which appeareth most, in the top of the arches of theyr flowing:
For, all spring archwise
The uttermost water, is of quicksylver shew, as if it were somwhat mortifyed.
~~E K — Now he openeth the fyre dore agayne: And the fyre~~
Δ — In the figure here following, you may gether a better and more easy understanding of the description of the water streames.

62

No man that seketh the brightness of the Sonne, goeth under the Earth: Neyther crepeth he into vaulted caves.

The Tygres seek not theyr pray uppon earth where the waters are not, Neyther the Eagles uppon waters

Temptation So more doeth yt you to grudg that the Lord tempteth you, Nor to be offended, when the World offendeth you

Ys it not sayd unto you that you shall fight a [illegible] fight :: What fight is it my brethren: but a battayle against the worldlings and the Divel?

Kings. I say unto you that Kings shall be offended in you.

The Sonne ceaseth not: yet he shall cease: yea he shall not be.

The heavens of heaven kepe theyr course; but they shall suddenly stagger and forget theyr long worne way.

Much more shall the wyckednes of those that rise up against you have an ende. For in them is no course but error: and the fire brands of Sathan, prepared in theyr owne hands, for theyr owne destruction

Behold, they shall contend against you, and shall despise thee: But lo I have blessed the above them: For thou shalt fight against them, and shalt overthrowe them: that my name may be magnifyed in the midst amongst the multitude of the hyrelee.

Historia pro civil.

Behold, they are opposite unto thee, bycause they are opposite unto me: for I have gathered thee from amongst them, and they are become thy Enemies.

Syncs therefore they are thy Enemies, bycause thou must fight against them Be not grieved then when theyr wyckednes doth offend thee: But put on the armor of patience, and Become Innocent.

Dost thou think that from the holiest can come the dew of all thinges and life of all things? Even so think allso that from us cometh no untruth

Ministri Spiritus Be therefore Innocent: and be not deceyved by the flesh

Cast Reason aside, colored with her clokes: And lift up thy self in him: Unto him I say that hath lifted thee from the dores of Death: taken the out of the hands of Butchers: and confirmed thee for a Member of his glory.

Magna est Misericordia tua, Domine.

Behold, I say unto thee the brightnes of Truth overshaddoweth thee.

Therefore, thou dwell in Truth, why shouldst thou be a feard? Considering that she conquereth and resisteth all her enemyes.

Behold, the World despyseth you, you allso shall despise the world.

When the Angel of the Lord, powreth his Wrath, and Viol uppon the Earth; and the Enemyes of the Sonne of God, runne in amongst the Shepe

When the selfsame plage, that was in the land of Pharao, rayneth in the howses of all that dwellers uppon the erth, such as the Lord abhorreth:

When the Lord with his hand, shall gather up the fruits of the erth from them,

Where, then, shall be theyr honors?

What, then, shall be done with mony & with that harlot and strumpet of the erth?

Prophetia Of what value shall theyr love be then! or who shall regard theyr frendship?

1588 In these. 4. yeres that are to come shall all these things come to pass.

1589 1590 1591 1592 And this great Joye, shall be turned into teares of Brymstone

11

When

A° 1585
January 17:
Thursday

† Prage

66

Mane, circa horam 8 1/2:

Post Dominicam precem, et alia brevi ejaculatione, pro Lumine et Veritate Dei obtinendis etc.

E K — Here he is now.

Δ — Gloria, laus, et honor sit Deo nostro Omnipotenti. Amen.

Honor and thanksgiving with all voyces, be unto our Lord Jesus:

Δ — Amen. E K — Amen.

Note this VISION

E K — He hath a great heap of erth by him, of orange or tawny rather, or yellowish naturall drawing somewhat to a lyon tawny.

E K — A woman cometh and taketh with a spade, diggeth about it.

Now cometh a childe a man childe out of a dark place, with a fyre fork in his hand.

The woman hath taken away all the erth, and there appeareth water where the erth was.

The boy casteth out that water with the fyre shovel

The woman laugheth at that

The woman is in greene clothes and the boy in red

Now cometh a woman with childe, or with a great belly, in white clothes. She putteth her hand down to the grownd, and pulleth out a little glass, full of red oyle; breaking the erth about it.

Now cometh an old man with a crabtree staff on his bak. his clothes of motly culler

This old man taketh the glas fro the woman by force

With his fyst he breaketh the glass: and all the oyle runneth abowt his arme; and out of that oyle, did seme a boke to come, a very little boke

Playner truer or better can nothing be

E K — he sayd this, loking on the boke.

These fower folowed, but none had fruts, but the last.

Kneele, and write the Mysteries of God, with humble harts, not sitting, but kneeling before Sanctum Sanctorum

Δ — I kneeled, and so prepared my self to the writing In the Name of Jesus, our Redemer, and the wisdome eternall of God Almighty.

E K — He kneleth him self.

E K — Now goeth fyre out of his mowth seemingly. he turneth him self to the 4 parts of the world spitting out or breathing fyre vehemently.

E K — Now cometh one, like an angell, hovering over him in the ayre: and byddeth him Hold up his hand:

Thow shalt swear by heven and erth and by him that sitteth on the throne, that thow shalt open thy mowth, and speak no more then is conteyned in this boke

E K — he delivereth him a boke out of his bosom.

I have sworn

E K — prayed a short fervent prayer: whereto I conjoyned with 68

E K — Now there cometh a beame like a wyre from the hed, as big as my little finger.

And purpose placed Take a swift

Image and have the proportion of a most glorious mixture Audcal, and allso Luslo

Contynue and by ofter seke RLodnr backward by the red digestion

But by the common or red Darr doth gather most ripest work Purge the last fortene well fyxed

Then the fower through your [RLodnr]

[I sayd] Roxtan

finished more to gather at the lower body by one degree [but] by you for him hold it for him in one of them

E K — Now he lyeth downe prostrate

Untill of the last thing

E K —

In him become his red and highest degree of his resurrection through coition

E K — Now there cometh a crowd thing like a fyre ....

Now lyft up.

Δ — we did rise up from kneeling.

After a while I come agayn.

Here is the whole worke.

E K — here it is agayn.

Liber Enoch — Bring hither the boke of Enoch.

Read your letters and find the former Take of you ...

Six Words. Gather your six words

4 words consist of 6 letters, and two of 4

R L o d n r, ... in the upper angle ... the first stone

It is a great thing ... in the first table ...

Deliver the boke here

Δ I gave the boke to E K

Loke where E K seest the letter clere

E K — loked and saw a spark of light appear upon R, then on L, etc.

Δ — He was led by light appearing on the letters, to rede the six words

[illegible]

73

[illegible] a [illegible].

I say unto thee. EK.

Because thow yesterday didst offer thy [illegible]: and didst [illegible] the hand to that which is not thy office, & that in the presence of God: [illegible] is thy body [illegible] [illegible] and as the father of lyes [illegible] in a [illegible]

[illegible] Write, then write [illegible]

[illegible] Humble your selves before the Lord, and kneeling before him, joyne your [illegible] togither. You are but one body.

[illegible]

Note write both togither, as you shall here

In the name of Jesus.

The place is holy.

1. 10. 67. 24. 120. EK — Note them as the [illegible] of a [illegible]

33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.

[illegible]

Prage from March 20 1585 to June 1585

(Ad May 28 etc. libro inverso)

Liber: IX.

85

Anno 1585 Martij 20 Wensday

Praga

A meridie, circa 3 ... Δ As we sat to gither in my study, and talked of our affayres, ... E K, ... Hereuppon I set the stone in place.

E K — Here is Madimi: ... 86

Leva — Why are you not pure, that you may heare?

E K — So we will ...

Δ — Lord thow hast sayd, ... Lord help us herein.

E K — ... for the heade ...

Leva — See that you take the season, and gather while it is ... you shall be desyrous to gather and you cannot.

NOTE — Thrise I must come unto you: yf I fynde you not ready so I have done: for I come no more.

E.K. — I pray you to deale with an other; here is ... you may use them.

Leva — Thy talk is ... folly: But before I go, I will ... hidden from you.

Read your Lesson; it is, not, a ...

Δ — I red, Take common Audcal etc. Take hold.

Leva — You are best to do so.

E K — Now he hath lifted up his heade (or veale), his face is bare: ... his face is a very fayre ...

Δ — We beseche the for gods sake, his glory and honor ... this lesson, or conclusion.

Leva — ... first, is as necessary for you, and for the ... as your garments are to cover your naked ... or the stronger to keepe of the stormes.

Δ — ...

Leva — How much the more you neglect it, ... you shall not ... be mobled.

... But to make it ...

Take common Audcal: Purge and work it by Rlodnr of fowre divers digestions continuing the last digestion for fowrtene dayes, in one and a swyft proportion: untill it be Dlasod fixed a most red and Luminous body, the Image of Resurrection.

Take allso Lulo of Red Roxtan: and work him throughe the fowr fyrie degrees, untill thow have his Audcal: And there gather him.

Then dubble every degree of your Rlodnr. And by the Lawe of Coition and Mixture work and Continue them diligently to gither. Notwithstanding backward, throughe every degree; Multiplying the Lower and last Rlodnr his due office tymes ... by one degree more then the highest.

So doth it become Darr the thing you seke for: a holy most glorious, red, and dignified Dlasod.

But watch well, and gather him, so at the highest: for in one howre, he descendeth, or ascendeth from the purpose.

Take hold.

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that god upon his Creatures, visible, to introduce or ... yea supernaturall ... wisdome 87

The diverse commodities of this Philosophy ... knowing. — Thow that will demonstrate the voice and power of god ... you: that it is holy, perfect and from above.

For if you say, Lo, this the Lord god brought me, and this the Lord god opened unto me: whilest they wonder at the one, they shall be forced to welcome the other.

Table Talk of poverty objected to us. — Moreover you shall have this Table talke, which ... and you shall be forced to ... What made God you of us! He brought us not, for the world: for lo, he holdeth ... as his slave.

... that you may know, that you have a comfort, desyred of many: And ...

So I come agayne.

Δ — I red over the premisses.

E K — Here he is agayne.

Leva — Reade.

Δ — I red.

Leva — What is Audcal?

Δ — God knoweth, I know not.

Leva — It is Gold.

Δ — Purge and work it: How your purgation is, I know not.

Leva — Read, and go forward.

Leva — Dlasod, is Sulphur

Go on, let me heare you generally.

Δ — Take allso Lulo of red Roxtan.

Leva — Roxtan, is pure and simple wyne ...

Lulo is her mother

Δ — There may be in these words great ambiguitie.

Leva — Lulo is Tartar; Simply, of red wyne

Audcal is his mercury.

Darr, (in the Angelicall tong), is the true name of the stone.

I come agayne.

E K — Here he is agayne —

The first time of three before ... — I saw no more ... this is the first tyme.

E K — he is go. Δ — We thank ... metallis ... supermetallis, etc.

E K — Here he is agayne — All is here

Leva — How many letters are in Audcal? Δ — five:

... So many wayes, is this, a work.

E K — he is gone. Δ — Divina nobis semper adsit gratia: Et nobiscum cooperetur, ad dei honorem et gloriam. Amen.

88

We desire god of his greate and infinite mercyes, to graunt us the helpe of his heavenly mynisters, by whom, to be ayded, and releaved in this necessitie that we are in: of sufficient, and needfull provision for meate and drinke for us and our family: ... and the ... of the actions wherein we are vowed and linked unto these heavenly ministers ... I Jane Dee humbly requeste ... his servant ... to whom I commit my body and sowle.

E K wrote this for Jane Dee

Martij 21 Thursday

Praga

a meridie circa 5a horam. 89

Δ — Note, my wife being in great perplexitie for want of mony, requested E K and me that the effect of the ... might be propounded to god and his good angels, to give answer or ... Hereuppon I prayed a little, to the same purpose, and red the petition etc.

E K — Here is one, with a ... and a ... like a young fayre may ...

The Titles of our Actings — Gene ... bid me (Jane Dee) these women, ... that women come not in the Synagoge: ... and to come against the word ... and Iniquitie. ...

A promise to Jane Dee children

Of Necessitie

...

The prophete:

Esdras Cap. 2. C.

Nunc ergo Notum facimus Domine Rex, quia si Civitas illa aedificata fuerit, et ipsius muri elati fuerint, descensus tibi non erit in Coelosyria neque in Phenicem

O ye afflicted people: what forsake you the visitation, or runne astray from the faith that you are desired in? Do you make use of the wordl [illegible] do you delight in the dross that [illegible] many [illegible] fire, or stand you in feare to break his lawe? Have you a greater lord then the lord of heven and of erth? Have you any [illegible] or [illegible] to be compared to his grace? Have you any power or [illegible] that can stand up against the orders of heven? [illegible] God redeemeth those that are [illegible]. Have you any [illegible], yea the pure Illuminator [illegible] the [illegible] of the holy Angels?

But mydd [illegible] lest ye [illegible] but consider [illegible] of the visitation [illegible] the work of a king [illegible] a king [illegible] to [illegible] you and strengthen you, and [illegible] you [illegible] reward of [illegible] faithfulness.

Work not to day and to [illegible] to morrowe. But lay sorrow aside, and continue your labor, least peradventure God unhoodwink, and make open his sight of [illegible] and so deliver you.

Wo, wo, [illegible] you that are delivered: for [illegible] me, theyr tribulation is great.

There is horror and [illegible] [illegible]

[illegible]

A.L.

Letters from you, [illegible] this [illegible] 99

[illegible] hath not done as God [illegible] him:

Misericordia et Pax Dei sit super me

But I will give him [illegible], [illegible] him, as thou wilt

Δ — I [illegible] unto thee (o most merciful, mighty and loving God) [illegible] and will [illegible] my [illegible], prayse thy Holy name.

E.K. — [illegible] [illegible] Upward etc.

— [illegible]

Illi soli sit omnis laus honor et gloria

nunc et semper

Amen

A Praga.

Aprilis 5. friday. I toke my Iorney from Praga Edward Caesaria. God be our spede. E K, I, Thomas Kelly, and Hugh Bryckel my servants.

+ Cracoviae

Tuesday in Easter weke. Aprilis 23. Mane: circa horam 8. Precibus fusis; mediocriter longis.

+

112 ~~111~~

Dne Deus Misericors quanta est tua misericordia quod me summum peccatorem tanta gratia prosequeris? indignus sum Dne ante faciem tuam: itaq Dne, ~~ut ille~~ queso, ne illum, propter me deleas, neq lepra percutias: sed potius inspires in illum, ut mihi propter te, et a te periculum bene fiat: non quero Dne divitias, sed gloriam tuam: non nobis Dne non nobis, sed nomini tuo da gloriam: et fiat mihi secundum voluntatem tuam Dne: tu scis Dne an hipocritice ago: miserere mei Dne, miserere mei; sitq misericordia tua supra me, et fiat voluntas tua sicut in celo sic etiam et in terra: atq nomen tuum sit benedictum in secula seculorum amen

A° 1585. 115
Maij. 23.
Nyepolomicze: 3 miliaribus a Cracovia.

Stephanica Mysteria Regia.

A.

S + SA

6 folios

Liber. 25.

A° 1585 ✝ Nyepolomicze: in aula Regis Poloniæ.
Maij 23. — A meridie hora circiter 6 a 116

Note

The King sent for the lord Lasky and me by his vice-chamberlayn. Whome we cam unto in a chamber, within the chamber or rome where he useth to give audience, or to eat with his Palatines and other. He sat by the wyndow, which is toward the south, and by which his prospect is into his new garden, which is in making: He began this. (the lord Albert Lasky being by; and there willed by the King) and sayd unto me very nere, as these words import.

Regis —— Egit mecum Dns Palatinus, et Dns Andreas de ... magnis et raris ... loquendo: Quod libenter facio: et tamen hoc considerari debet, quod prophetæ ... et revelationes iam diu, et

[illegible]

Unica Actio pucciana pragæ Aug. 6. 1551 125

Divisio: X.

[illegible]

Prage April 30 1586, to January 21 1587

~~133~~ 134

Divisio: XI

Q. Letters: Original

Liber Resurrectionis
et 42 Mensium fundamentu

Pragae
Aprilis. 30.

Pactum, seu Foedus Sibbalisan

1586

Pragae — Actio prima
et secunda ex
septem

MUSEUM BRITANNICUM

Trebonae — venimus cu Septeb. 14
Octob 14

1586 — In Maio, 29, Exilii Decretu contra nos exiit a Caesare Rod.
In Augusto, 8, Reuersionis permissio; Dº Rosenbergio obtinente
et ad sua venimus.

Actiones futurae, Sabbathi

139 ~~138~~

The Action you shall have: The which, is the Sabbath of the Lord: & frō that day (being a part of the tyme) begining frō Fryday, last celebrated, as the memoriall of him, [illegible] spoken unto you: [illegible] for the redemption) untill the day come of the sixth month, you shall not presume to see any visitation of him that speaketh with you. As for the sixth month (the last day answering) shall allwayes be the day of Action.

Pucci — Pucci is despised: & shall not be partaker of these the visitation to come: he shall depart from you: & be [illegible] as the Lord shall send him, & as he shall be warned [illegible] Notwithstanding, my spirit shall not depart from him: as I will open his understanding [illegible] many. for the world [illegible] be satisfied [illegible] testimony [illegible] of his life, as the [illegible] & professed doctrine.

Δ — [illegible] (o Lord) [illegible] written [illegible] the books restored.

The restored books to be most closely kept untill the sixth Action — Those books let them be kept of those, as committed unto the custody of me: And see, that they be neither opened untill the sixth Action to come.

Dni miracula sub silentio esse tenenda — See allso, that you disclose not my hand amongst you least I rise up against you for [illegible], you are [illegible] — the witchcraft. therefore, be silent

Willms a Rosenberg faciendus est Consiliarius suo tempore — unto William, notwithstanding (hereafter) all these may be [illegible], and made manifest [illegible] may seke you, els, you [illegible] him not: for you take upon the silence of the highest.

Oia reliqua restituentur quae sum committebantur — The rest that wanteth, shall be restored unto you, also the [illegible] & last letter.

EK & Δ together — The [illegible] together, as — the [illegible] of the protector: And doubt not, but that I will be [illegible] unto him that [illegible] [illegible] generations as I have promised: And [illegible] his fathers house, & in his house for many generations, I will [illegible] [illegible]. Doubt not, my peace (saying am peace: the beginning & the ending) shall allwayes be amongst you

We red all of good [illegible] [illegible] all, & at last I [illegible] — Δ — What shall I say unto Rosenberg of [illegible] [illegible] [illegible] toward him?

VOX — That, which is said of him, that, say thou unto him. Move no more questions.

Δ — Benedicite domino dia opera eius: Laudate [illegible] creaturae eius: Laudent illum Angeli eius Laudent [illegible] Sancti eius: Ille solus est omnipotens, ille solus est sanctus, Ille protector noster, illuminator, et Consolator noster est. Cui soli sit Honor et gloria Amen

Memorandum

140 ~~139~~

1586 Maij 1. — On May day after dynner I went over the Water (being brought to the water side in the Lord Rosenberg his coach, and Jacobus Menschik with me) unto the Lord Rosenberg his gardens and lodgings by the water side. whether he cam to me by appointment. To whom when I had red in Latin (ex tempore) the things that concerned him: I asked him what he had donne, [illegible] of my last being with him: that I might the better understand those words spoken to him & of him.

He [illegible], that he had [illegible] prayed, [illegible] God for the forgiveness of his sinnes and to open his [illegible] he might serve him: and to make it to be evident unto him whether he [illegible] to marry, or no: & whom, or in what sort, or kinred. And if it were his divine will, that he might [illegible] & [illegible] by me. And that those & such matters, & [illegible] he had prayed allso, for his [illegible] the Emperor that he might [illegible] to [illegible] favor. yea for his [illegible] marriage & amending of his [illegible] life, which he [illegible] that day at the Archbishops table, he had & [illegible] did [illegible] very much upon it: &c

At these his words I wondered much to perceyve the dealing of the highest, in the hearing of his prayer, faithfully prayed. and that the answer which I red unto him was so fitly applyed unto his prayer, as he allso him self, did perceyve. With great comfort & spirituall joy he entreated much that I wold pray to God that the Emperor might be restored to the favor of God, as he was when I declared my message unto him from the Highest. I answered that what so ever the God of heven and erth shold appoint me to say or do unto his Majesty I wold most willingly rejoyce in the faithfull doing of it: And that it was my duty (as a Christian) to pray for his Majestie: But I could not make any promise of my prayer to be herd: but wold highly rejoyse yf his Imperiall Majestie wold so use him self in god his judgment, as might be meritorious in the sight of our Redemer. Such words and matters as this passed between us. And he sayd, that he wold, in all points, fulfill the advise and warning of God, in his Action expressed: and wold marry a mayden as he was willed: and this day did acknowledge and account him self a happy man: and as concerning our mutuall bond, by the meanes of eche being given to other by the God of heven

Votum et Promissum Wilhelmi Ursini [illegible] Bohemiae — and erth, he vowed and promised. that he wold respect it in all points to the best of his skyll and power &c.

These and other such good [illegible] for the favor of God being [illegible] between us, I [illegible] that [illegible] his pallace & the court, & I to the water side, & so to the coach [illegible] for me & so came home. God be praysed.

Memorandum

Maij 4. Sonday — The Lord Rosenberg sent Mr Jacob Menschik with this letter unto me.

Magnifico Domino Joanni Dee ad manus proprias. ~~140~~ 141

Magnifice Dne, Pater Observande et Charissime

Certatus sum in his quae mihi dixisti. Cognovi enim quoniam exaudivit deprecationem meam pius pater et misericors Dominus. Itaque maximopere desiderarem ut quam saepissime ea mihi legere, perlegere et semper ob oculos habere possim: per amorem Dei oro, ut saltem eorum, quae mihi perfecta et ad me pertinent verborum mihi transmittas descriptionem. Non tantum mihi multum gratificabitur, sed et consolabor plurimum.

Obsecro praeterea Dom. Vram, assidue pro me orare velit, ut confirmet hoc Deus quod operatus est in nobis: et dirigat mea consilia, opera, actiones, immo et cogitationes meas ad laudem et gloriam sanctissimi nominis sui, commodum multorum, et animae meae salutem. Neque desinat, pro amore suo paterno, quo me (ut spero) Dominatio Vra prosequitur, semper in omnibus quae pro honore Dei et commodo Vro a me fieri et debent et possunt, admonere et significare. Rem summopere mihi gratam et expectationi meae dignam et consentaneam faciet. Et cum his, me commendo suis precibus et orationibus, nec non paterno suo amori et cordi. Optime valeat Magnifica Dominatio Vra.

Dominica, Cantate, Anno 1586

Filius et Amicus Vester ex animo.

Wilhelmus [illegible] manu propria.

Rogo, ut melius intelligat Dominatio Vra ea quae scripta sunt et consideret plus mentem meam quam verba. Quia mihi in usu non fuit a multis annis lingua latina: et nemini in hac re confidere volo.

I had translated Note this same Sonday morning, the same parcell of the former Action into Latin for the Lord Rosenberg, which he then sent for, even at the tyme, when I had finished it: And so I sent it him inclosed in a letter.

Maij 6. being Tuesday I entred my Jorney toward Valkenaw glass [illegible] and Leipsig Mart.

There are diverse Valkenaws. one by Eyre, or Elbogen, not far frō Carls bath, westward from Prage about 18 Bemish myles: an other in Bohem about 11 or 12 myles frō Prage, northward. a myle from Krebitz: and 2 myles from Leip. and a myle from Kamnitz. ~~[illegible]~~ ~~141~~ 142

Note.

Maij 11. Sonday — I cam to Leipsig, on Sonday the 11. of May. and cam [illegible] at [illegible] Peter Hans Swartz his house. lodged.

I found Laurence Overton (with much a do) an english merchant: to whom, my wife (the last yere) had shewed no little frendship to him self and Thomas his partener [illegible] in the tyme of his lying sik in our house. [illegible] at Prag

my servant — He cam frō England at Michelmas: he confessed that Edmond had byn often tymes with him at his lodging: and that he did think that he wold come with the next [illegible] after his coming from England to come within 16 dayes.

I perceyved by his evident expresse sayings that he was but a colde frende unto me. and seemed half afrayed to deale eyther with me, or my man.

There, allso I found a certaine gentleman called Mr Francis [illegible]: the Lord [illegible] his Sonne of the North.

And for all other matters omitting the rest in these Records (those matters I meane to me which at Leipsig and in this Jorney happened notably, or I did my self) I can not omit, or passe [illegible] with out mentioning, the Copy of some letter which I wrote to the Honorable of England her Secretary the right honorable Syr Francis Walsingham. as followeth.

To the right honorable Sir Francis Walsingham knight, her Maties principall Secretary, my singular good frende and Patrone: [illegible] speede.

Right honorable Syr, Albeit I have (almost in vayn, sent a hundred myles from Prage to this Leipsig mart) hoping either to mete my servant there, with answer to my former letters, sent in November last to her Matie (when allso I wrote unto your honor and divers other) And so with spede from this Leipsig to have sent again most spedyly as occasion shold have served. And now, I fynde, neyther servant, neyther letter from him, neither word of mouth: yet all this notwithstanding: and what so ever the hindrance, or delay hereof, be (eyther the keping back of my letters from her Maty, or the manifold and importune, most weighty affayres publik hindring or delaying her Majesties most gratious discrete and wise resolution herein: Or what other occasion els hath and doth cause this long and wonderfull delay of answer receyving. All this notwithstanding, I thought it good, before I set up to my coach, to visit and most humbly to salute your honor very faithfully, dutifully, and sincerely, with great and the same good will, that my letter, some yeres sins written to yr honor (but then, a stumbling block unto your honor and others for the strangeness of the phrases therein) doth pretend. So it is, right honorable, that the mercifull providence of the highest, declared in his great and abundant graces upon me, and myne, is so wonderfull and mighty, that very few, unleast they be present witnesses, can beleve the same. Therfore, how hard they are to be beleved, there, where all my life and doings were construed to a contrary sense: and processe of death contrived

contrived and devised against the Innocent, who can not easely judge? 143 ~~142~~

I am forced to be brief here, for these two yeres, allmost, (secretly) in doubt, in questions, in consultation Imperiall and Royall, by honorable espies following about me, and by other, discoursed apon, pryed and peered into. And at length, both the ~~[illegible]~~ Chief Romish preist, and Imperiall dignitie, are brought to that point, resolutely, that partly they are sorry of theyr so late reclayming theyr erroneous judgment against us and of us: and seke meanes, to deale with us, so, as we might favor both the one and the other: And partly to Rome is sent for as great Authority and power, as can be devised: and likewise, here, all other means and wayes contryved, how, by force, or for feare, they may make us glad to follow theyr humors. But all in vayne. For, force humayne we feare not: as, playnely, and often, I have to the Princes declared: And otherwise then in pure verity, and godlyness, we will not [illegible] any. (my words may seme very mervaylous in your honors ears: But mark the ende. We have had, and shall have to deale with no babes) I have full oft and uppon many of theyr requests and questions, referred my self to her Maties answer, they, in vayne, expected. Nuncius Apostolicus (Germanicus Mala Spina) after his yeres sute unto me, to be acquaynted with me, at length had from his answer, that he is gon to Rome, with a flea in his eare, that disquieteth him, and terrifyeth the whole stat Romish and Jesuiticall. Secretly they threaten us violent death: and openly they fawn uppon us. We know, the sting of Envy and the fury of the feare in Tyrannicall myndes, what desperate attempts, they have and do often, undertake. But the God of heven and erth, is our light, Leader and defender. To the worlds ende, his mercyes uppon us, will breade his prayses, honor and glory. These much very rhapsodically (yet faithfully) tanquam lectori sapienti, I thought good to committ to the safe and speedy conveyance of a yong merchant, here, called Laurence Overton: which yf it come to your honors hands, before my servant have his despatch, I shall or may by your honor be advertised.

Your honor is sufficiently from her Matie to deale and proceade with me, yf it so be thought good. But yf you make a cobweb Table case of it, (not [illegible], [illegible]; And my Commission from above, is not so large. Qui potest capere, capiat.

Syr, I trust, I shall have justice, for my house, Library, goods and revenues. &c. Do not you disdayn, neyther fear to heare father [illegible] your pore Innocent neighbor. [illegible] If you send unto me, Mr Thomas Diggs, in her Maties behalf, his faithfullness to her Majestie, and my well liking of the man, shall bring forth some pece of good service. But her Matie had byn better, to have spent or geven away in allmes, a million of gold, then to have lost some opportunities past. No humane reason can limit or determyne god his mervaylous meanes of proceading with us. He hath made of Saul (E.K.) a Paul. but, yet, now and then, visited with a pang of humane frayltie. The Almighty blesse her Matie both in this world, and eternally: and inspire your heart with some conceyving of his mercifull purposes, yet, yet, not utterly cut of from her Matie, to enjoye.

From Leypsig this 14 of May 1586 at Peter Hans Swartz house.

Your Honors faithfull wellwiller to use and commaunde for the honor of God and her Maties best service

John Dee.

To the right [illegible]

Illustriss. & Magnif. D. mei colendissimi. 144

Benedictio Dei patris, et mera gratia & misericordia per unicum meritum IESV CHRISTI, illuminatio spiritus sancti, confirmet nos cum omnibus Christianis, qui magno cum Zelo, propter gloriam eius crucem, tribulationem, & persecutionem à rancido atque putido scorto Babylonico, in turbulentissimo huius mundi Oceano patimur, ut exemplo IESV CHRISTI qui est in patre, virtute & auxilio spiritus S. haec omnia perferre patienter valeamus ad nominis sui gloriam & animarum nostrarum salutem Amen.

Mirum fortassis videbitur Dominat. V. quod ignotus ad ignotos scribo, imputabitis tamen huius culpae partem, iustissimo dolori, quem ex rumore sparso & ad me delato propter D. V. concepi. mirari enim non satis possum, pertinax studium scorti istius Babylonici, quae nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus vestrae nationis ipsius pijs & amantibus Dei non solummodo noceat sed & funditus perdere studeat.

Elapso enim undecima die huius mensis Legatus Pontificius libellum supplicatorium (ut vocant) Rom. Caes. Mtti. obtulit quo D. V. negromanciae & alijs artibus prohibitis insimulat, aliisque calumnijs graviter accusat, copias huius libelli habere potuissem, sed nimis sero hac de re sum certior factus, nec tutum et absque suspicione est quod illum ex Italico in latinum sermonem peterem. Quare cum haec omnia vana à D. V. ut hominibus Christianis & philosophis certo sciam, epistolam hanc cum levandi tum admonendi causa exarare libuit ut promptiores & paratiores D. V. ad respondendum offendant. peto itaque ut eo animi suscipiatis quo scripta est scilicet Christiano sincero & candido Valete neque Tabias vestris Christo commendo.

[illegible]

Illustrissime Princeps: mihi meisque fratribus a Magnifico Domino Schonbergo narrari potuit, quam Vram Celsitudinem prospere nostram firmam valetudinem: Dum ego vario, diverso, et intricato quodam itinere [illegible], per montes per valles, per sylvas densissimas, per apertos campos, et per undas profundas, et nobis (fere) impervias (semper tamen nos protegente Altissimo) tandem sani salvique [illegible] quam citius Celsitudini Vrae, redditi sumus. Pro illius tum itineris quam curae Celsitudinis Vrae, ... qua prospero successu, summas Altissimo agimus gratias, et Vrae Celsitudini infinitas a nobis deberi fatemur. Dum absumus contra nos nescio quod falsi incepit esse Apostolicus Nuncius vel [illegible] credere, et temere conqueri, vel a seipso excogitare perversi. Vere, si ita perg[illegible] (habeat [illegible], per [illegible] experimenta satis accurata) illi quidem, qui pietate et sapientia, saltem vulgares debeant superare, [illegible]: Omni homines semel declararunt maxime invidos, maliciosos, perversos, sanguinis humani appetentes, superbos, innocentium carnifices, et prorsus in Christo calumniatores explicitos esse. Vere (dico) cogemur pulverem ex calceis nris excutere, et alias in mundi partes nos conferre. At nisi Vrae Celsitudinis haberemus, eam, quam debemus, consideratione: Et nisi nos per Vestrae Celsitudinis praesidio quamvis armato (quasi) munitos existimaremus (praeter illud invincibile, Dei Opt. Max. agmen indissolubile) statim abire ex hoc regno conaremur. Curare etiam debet Sua Caesarea Maiestas, ut aliquo modo, et citissime, perspectum sibi huic Regno esse possit, nos duos, non solum vere Catholicos esse, sed etiam vere pietatis et pacis Christianae esse amantissimos. Pro ceteris etiam non est opus ut plura exprimam, spiritus mei fervore quodam. Sed diligentissime et circumspectissime respiciamus nos utrique, inaestimabile Dei quod nobis utrisque contulit Donum. Simus enim quasi tres: sed in uno Deo, unus quasi vir esse debemus. Mysterium hoc Notate.

W. R. I. D. E. K. Nam qui me habet, habet et EK. Et quem ego meum habeo, ille etiam ipsius mei EK, [illegible]

Illustrissimae Celsitudinis Vrae [illegible] Pragae Maij 26. A°. 1586. [illegible]

Invictissimo Rom. Imp. Sacrae suae Caesareae Ma. Hungariae, Bohemiae, etc. Regi, etc., etc. 147

Ex aliquot iam hebdomadis, Invictissime et Gratiosissime Caesar, aures meas circumsonabant rumores varij, quasdam contra me, et socium meum, praeparari accusationes graves et odiosas: Vestraeque Sacrae Caesareae Maiestati offerendas fore, vel iam oblatas esse: Et praeterea

2. Sacrae Vrae Caesareae Ma. quosdam persuasionibus, fere eo perductam esse, ut aliquid malum, et nobis periculosum, de nobis conciperet opinione. ... Caesareae Mati humillime supplicamus, ut [illegible] sua Caesarea, interposita, illas, earumque contra nos exhibiti libelli, copiam, accurate, et verbatim exscribi, nobisque tradi, mandare, gratiose dignaretur. Sic enim, nostris responsis

1. ad accusationes, contra nos confictas, collatis articulis, citissime et clarissime intelliget Sua Sacra Maiestas Caesarea, quid in praemissis, cum Iustitia, ad Dei honorem et Reip. Christianae utilitatem, arbitrari, vel statuere possit aut debeat. Et de hoc certissimi nos sumus, favente Deo, (quod, adhuc, et nimis diu, aliquorum negligentia,

2. et contra meam voluntatem, Vrae Sacrae Caesareae latet Matti,) Nos, tum Vrae Sacrae Caesareae Mati personae, tum Reip. Christianae, per nos, longe utiliores, gratioresque esse posse, quam illos, et quotcumque sunt mei (praesentes) adversarij: Veluti ipsa docebit veritas: Si penes Vram Caesaream Matem aures proprias, dum possit saltem facere, ut gratiose audiri queat.

Deus Opt. Max. Sacrae Vrae Caesareae Matis [illegible] abundantissime illustret qua [illegible], contra Christi atrocissimos hostes, Imperator reddatur Triumphantissimus.

Amen.

Maij 28. 1586.

Sacrae Vrae Maiestatis Caesareae Humilis et fidelis servitor ... Dei providentia [illegible] Ioannes Dee.

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Edler gestrenger vertrauter lieber freundt, Diß stundt ist mir daß brieflein zukomen, darauß ich mit sondern freuden, Gottes diener begerlich gemütt vernomen, In Summa waß David schreibt ist waar, Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem & fortitudinem plebi suae, Benedictus Deus. Dise verfolgung wirdt Inen, (ob gott will) zu Irer wolfart geraichen, und den feinden zu Irem spott, Dentibus suis frement, & contabescent desiderium peccatorum peribit, Dem getrewen fungen [illegible], will er gott seinen [illegible], und sich selbst erkennen, [illegible] leib [illegible], Daß übrig wollen wir mundtlich baldt verrichten, Interim so bitte ich, sie von meinet wegen, zum freundtlichsten zu begrüssen, und mein treueß gemuett Inen zu offenbaren, Der liebe gott sey mit unß von nun an In ewigkait, Datum zu [illegible] den 28 Maij A° 1586

Deß herrn trewer freundt

Decretum in Consilio Imperatoriæ M^tis Secretiori, Pragæ XXIX Maij Anno LXXXVI.

And as our Spirituall Scholemaster, answered [illegible], [illegible] him Leprous. Therfore I committ this his doings to the judgment of God.

But also it is greatly to be remembred and noted that I under also [illegible] discoursed agayne with E.K. concerning the byrth of Christ that it could not be proved by the Scriptures, but that Christ came of the lyne of David, unles he was begotten of the actuall copulation of Joseph with Mary: and he sayd that, though it were the [illegible] of [illegible] that at the first and onely carnall copulation with Mary Christ was conceyved, therfore she was accounted (in manner) a Virgin. * according to this hir doctrine. Whereas the holy Gospell sayd, I trembled for the terror of his manifest and horrible [illegible] against the evident Scriptures, Virgo concipiet, et Virgo pariet, &c. and agaynst many other most playne and sufficient authorities both of Scripture, and also historicall of our Lady hir examination and the women that she was found a virgin &c. And also hir answer to the Angel, Quomodo fiet istud quoniam virum non cognosco? &c. Et integra conservans, fabricatus in [illegible] de Spiritu Sancto. &c. &c.

* Videlicet that is Miraculously that Virgo in primo cum viro congressu conceperit.

Note

Yt is evident hereby that this Pucci, is very [illegible] erroneous, lately in his heresye [illegible] [illegible], God be thanked [illegible] and also the former infidelitye, proceeded.

On Thursday, 17 July Fr. Pucci entred his voyage toward Prage with my letter to the Romayn Apostolicus, and with letters to John Carpio from E.K., and with my letters inclosed to the Lord Rosenberg. And we rode to [illegible] toward Castell: but that night we rode onely 3 myles, to Gotha. our horses [illegible] that we [illegible]: and therfore sending them back agayne the next day, we hyred a coach. &c.

Post Scripta

Remember that Fr. Pucci, the morning before his going away, requyred of us our letters testimoniall, to our frendes, of his fidelitie toward us [illegible]. what needeth that (sayd I) for as much as your doings are as well knowen to them, as to us: and your [illegible] conversation before them may serve abundantly. But our frendes, understanding, have warned us of you and have marvayled that we would suffer you any longer in our house and company [illegible] would never credit our letters as yet in this case. And would also condemne us of light judgment, or credulitie to judge this cause [illegible] &c.

But truly I observed in him, what a more proude presuming over us [illegible], [illegible] he was [illegible], for discovering us, so, as to [illegible].

Presumptio
1. He sayd, he had as great authoritie as we, to publish [illegible] our secrets, at his discretion.
2. That he ought to deale with us
3. That he understode our bokes of Actions, better then we
4. That he needed not our consent or counsayle to deale with the Pope his Nuncius. he did it of his duty generall, of Charitie &c.
5. He offred to order the Nuncius and the Emperor to the revoking of the Decree made against us: &c.

Note

Consider what this may import, that the Decree being [illegible] of [illegible] [illegible] company, and of them that then did appertayne to me: and whose name he is not afrayd [illegible], and any other we not [illegible] to Jesus [illegible] in the holy booke of our Revelations as a principall fellow or worker of the same: [illegible] he first [illegible] to be assured of the danger of the Decree which banished us: unles he is assured of their good will, who have [illegible] [illegible] [illegible], or els some other [illegible] [illegible], to some other purpose &c. [illegible] he sayd he [illegible] to be assured of his [illegible] presumption: [illegible] but a probationer, not yet allowed of; and to be [illegible], as to be cut of.

* vide Scripta [illegible] [illegible] nomine &c.

F.P.

All these points I can not decyphre and judge, but referre them to the profound wisdome and just providence of God. Whereof and whom for he hath admitted him to be privy of our Actions, and so a witnesse to some purposes sufficient. All this be to the honor and glory of God. Amen.

Mag.ce Domine 158

Literis tuis lectis sui miratus quod intelligerem te illius esse opinionis et sententiae me apud Caesarem tibi ac consorti tuo officijs meis non parum obfuisse, maxime quod sciam ita me et religione et natura comparatum ut omnibus quam maxime cupiam prodesse, nemini autem obesse. quod autem praestiterim quod mei erat officij, mihi uitio uerti non debet. Caeterum cum inter Summum Pontificem et Caesarem medius sim interpres, non uideo quid in hoc uestro negotio praestare possim. consulo autem, ut uestram innocentiam, de fide Catholica sensum, et de Angelorum conuersatione et assistentia quam uisibilem habere dicitis iuxta Concilij Lateranensis in undecima Sessione decretum coram Summo Pontifice et Sede Apostolica deducatis, et ita exponatis ut non possit cuiquam esse dubium quid sentiatis, quin Sedis Apostolicae approbantes fides tuto ab omnibus, angelicis assertionibus uestris praestari possit, et tum demum et obtrectatoribus, si qui sunt, ora occludentur. nec ut arbitror graue uobis uidebitur consilium meum. si enim ea uobis est in fide catholica puritas atque constantia, ea in praesentia Angelorum communione sinceritas, uitae integritas, et innocentia, ut asseritis, me etiam tacente occasionem quaeritis declarandae uestrae fidei et bonitatis, et hac una ratione honori uestro, cuius uos rationem habendam dicitis, et cui tantum abest quod per me aliquid sit detractum, ut illum etiam pro uiribus quantum officij mei et iniuncti muneris ratio patietur fouere sim paratus, ut Dno Puccio pluribus dixi, et omnibus uestris commodis uel maxime consuletis. Deus gratia sua uos ita regat ut Angelorum conuersationem in Coelis aliquando habere possitis. Vale. Pragae die 28 July 1586.

Mag.cae D. V.

Ex corde in Christo frater
Phil. Eps Plac. N.

Mag.co Dno Joanni Dee Anglo etc.

Oraculum Diuinum

160

Multa sunt flagella, praecepta mea negligentium: Multiplex furor hominibus proprijs confidentibus uiribus. Hi enim contemptores sanguinis et Regni mei fortitudinis, Gigantes facti sunt, ad omnem abominationem multiplicandam. Sed Ego sum qui Sum, qui posui in Patre Solium Verbumque ad faciendum in terris Judicium: qui in ultima tuba percutiam illos: Ut coacti recognoscant uias meas: et ad ouile proprium redeant. Peribit Ecclesia, et populi iniquitas, et iudicabitur in gladio.

Tu uero Gulielme, manum in tempore extende opportuno, prout a me informaberis: et Regnum, (tacto et moriente nequissimo) adiunctum, indue: Induxi enim te in fortissima dextra mea, ad falsum illum prophetam, et Goliath exterpendum: Ut intelligat Terra iudicium a Nazareno crucifixo me. Sunt qui cribrarent te: Sed maledicti sunt machinantes in te malum: Fac bonum; et utere creaturis meis ad Gloriam meam. Docui Kelleum in quiete, hac nocte, de caeteris: quae, ab illo disces. Spiritus meus, habitet in Vobis.

A.o 1586. mensis Augusti
Mr Kelly was gon from m[illegible]
[illegible] toward Bohemia. and [illegible]
[illegible] the Emperor had gr[illegible]
[illegible] Lord Rosenberg, licence for
[illegible] in Bohemia, being of his
[illegible] cytyes, Castells etc. [illegible]
[illegible] by spirituall and divine
[illegible] in my lord

Franciscus Puccius praestantissimis ac Deo dilectis uiris, DD. Joanni Dee, et 161
Eduardo Kelleo generosis anglis, maioribus in Christo fratribus, et
ipsis tanquam patribus colendis, precatur gratiam et pacem,
à Deo Patre nostro, et à Dno Jesu Christo, amen.

Ex quo à uobis discessi, toto illo itinere, quod octo diebus confeci, uendito Lipsiae equo, haud parum uexatus fuit meus spiritus, dum animo mecum uoluerem, quot modis Satanas diuinum opus retardare, et nostram coniunctionem dirimere, adhibitis exterioribus et interioribus machinis et armis, tentauerit, et adhuc tentare non cesset. Neque enim possum, nisi ab eo, agnoscere afflatus illos diffidentiae, rumores ab inuidis hominibus sparsos, suspiciones nobis iniectas, absque certis indicijs, aduersus fidem non leuibus argumentis probatam, atque huiusmodi impedimenta et offendicula, quibus cursum nostrum impedire ac sanctam amicitiam, diuinis auspicijs, inter nos, coeptam, conuellere ac labefactare, malignus ille spiritus aggressus est. Itaque, in illa lucta, ne ullo modo manus illi darem aut fatiscerem, decreui me, magis ac magis, munire certa fide in Deum, ac spe promissionum eius, quas illum secuturum non dubito: tum precibus ardentioribus magis instare, apud summum patrem, ut nos quamprimum donare uelit illo spiritu, quo nostri humeri, montibus ferendis, ut ille inquit, pares euadent; ad hoc austeriorem uitam nec mensas lautas amicorum adire, sed panem doloris solus comedere decreui, ne sim melior quàm uos, qui tantopere affligimini: ut benignissimus Dominus, quamprimum, uos in integrum restituat, atque ad solita colloquia, piaque exercitia nos una reuocet, et euentu consentaneo suis sanctissimis [illegible] singulos nostrum exhilaret. Hanc uiam sequenti Dominus mihi spem facit fore, ut facilius meam fidem probem, et multas tentationes uitem, quae apud huius mundi homines, [illegible] inuadunt. Ideo, nisi necessitate urgente, aut communibus negocijs, familiaritatem [illegible] coniectum cum aulicis fugio, et me hoc modo minus ineptum precibus sentio, meamque uitam in dies emendare conor, ne uidear omnino indignus ea schola, in qua Dns me erudit: nec interim, cum publicano illo, precari obliuiscor, ut Deus propitius sit mihi peccatori. me uestris uotis et supplicationibus, iuuabitis, ut uocationi meae respondeam, et [illegible] at consolationi esse possim; et benignissimus ille pater propediem hoc aduerso [illegible] magis expeditum curabit, ac nos maiori, quam unquam antea, iucunditate recreabit. Quod uero ad nostra negocia attinet, perueni huc die 24 July, sub uesperam ac statim Dnum Nuncium, cui uestras tradidi, quas laeto uultu accipere uisus est: sed colloquium ocium, cum, parata coena, iam discumbere uellet. In posteriorem diem igitur reiectus, [illegible] Carpionem me conferebam, cum didici eum ad uos missum, quatriduo ante, hinc discessisse [illegible]

admodum cum non esse mihi obuiam factum, tum ratione uestrarum tum mearum literarum, quoniam fasciculum quendam ad me quoque ferebat. Sed, quod maxime me torquebat, erat cura de literis Ill.mi Dni Rosembergij, quas sciebam inclusas Dni Carpionis literis, nec eas aperire, aut alij reddere audebam, cum diserte esset scriptum illud, ad manus proprias. Dum itaque occasionem quaero et expecto, ea sese obtulit, quam mox audietis. Reuersus sequenti die ad Ill.mum D. Nuncium, inuenio apud illum Jesuitam Italum, qui mihi fuit à confessionibus: blande ab ambobus accipior, sedere iubeor, à Jesuita nomine candoris et ingenuitatis, non parum laudor: Tum lepide moneor ab Ill.mo D. Nuncio, ut ipsi adsim, in conuertendo Jesuita illo (is enim erat qui cum ipso expostulauerat, quod nimis facile mihi dedisset: testimonia triumphantis ecclesiae non subijci iudicio militantis). Respondeo me fecisse quod in me erat, ut docerem eum praeferre coelum terrae, ac tribunal superius inferiori; sed cum id mihi minime successisset, eius esse, sua doctrina et authoritate, hominem de sententia illa deijcere. Ill.s D. Nuncius haud grauate, nostram sententiam, hac in parte, probat, et exemplis confirmat, atque ita concludit, ut statuat certitudinem uidentis et audientis Dominum, aut eius angelum, non pendere a probatione ecclesiastica, neque ab illo esse rationem repetendam suae reuelationis, dum nihil publici muneris exercere audet: sed si incipiat palam profiteri, se à Deo doctum et missum, ita ut non ipsius solum, sed aliorum quoque, intersit, scire quo spiritu agatur, tunc ecclesiasticorum munus esse illius spiritum examinare et probare, neque ipsum iure posse examen hoc detrectare, licet suas reuelationes eis subijcere [illegible] teneatur. Nam si ordinaria authoritas eum admiserit bene habebit, nihilque turbarum excitabitur: sin per iniuriam aut inscitiam aliquam, aut per aliam huiuscemodi caussam, reijcietur, suum erit appellare superiorem Dominum, qui ipsum misit, quo suum seruum et legatum defendat, aut ordinario iudice commonefacto, aut alia ratione; quod probabat decreto Lateranensis concilij, cuius mentionem facit in suis literis; ac praeterea historia S. Francisci, qui primum expulsus, ab Innocentio pontifice, mox reuocatus fuit; cum per quietem, apparuisset pontifici pannosus ille, qui Lateranense templum, suis humeris, fulciret. Addebat praeterea uiros Dei non esse solitos deterreri, una aut altera repulsa, et hoc repellendi modo, dicebat praesules aliquando usos esse, ut probarent spiritum et constantiam eorum, qui res nouas magnasque proponerent. Ego uero, inquam, ut haec ita se haberent, uos hactenus publicum munus exercere non tentasse, et intra priuatos parietes, summa [illegible] uos continuisse. Tum ille, longiori ambitu uerborum, sic de uobis disseruit, ut ex uestris uerbis ad Serenissimum Poloniae Regem, ad inuictissimum Caesarem, et ad Illustriss. Legatum Hispanicum, iam constare [illegible] uos aliquid amplius quam priuatum moliri. Ac summo pontifici, sedenti in specula super totam [illegible] rempub. potuisse merito suspectas esse uestras personas, hoc modo principum animos, et interiores recessus scrutantes: idque ratione uestrae Reginae, infensissimae apostolicae sedi, et cum ipso turca [illegible] pirantis, nec non spiritus familiares habentis; ac praeterea ratione uestrae summae peritiae, in artibus et scientijs reconditis, quibus facile plebi et imperitis imponi potest. Cum enim sitis magni astrologi, dicebat ille, et facile uobis sit habere geneses principum, nec non magicas artes calleatis, haud difficulter possetis, bonorum angelorum nomine, ea proponere, quae à spiritu ecclesiae hoste manarent. Ideo summum

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pontificem, cui duo illi principes sunt maxime obseruandi, ut pote qui inter haereticos uiuant et regnent, prudenter fecisse, qui iusserit, ut in uestros mores et doctrinam inquireretur. Accidisse autem praeter eius postulatum et uoluntatem, ut, indicta caussa, expelleremini. Se uero uicem uestram dolere, et paratum esse ad curandum, ut uos iustificare possitis, idque sibi esse in uotis, non semel, asseruit. Quapropter hortatus est me, ut ad Ill.mum D. Rosembergium contenderem, atque ipsius bonam propensionem, erga uos, ei significarem; nam ille à Summo pontifice facile impetrabit, ut caussa uestra hic cognoscatur, et si ille uobis fauerit, ut hactenus facit, se quoque adfuturum uobis, omnibus officijs, ac primum fore, qui se uestris genibus obuoluat, si tales eritis, quales uos nonnulli praedicant. Ego igitur recta ad Ill.mum D. Rosembergium. Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admissus, exposui meum studium, erga uos resque uestras, ac quomodo Ill.s D. Nuncius affectus erga uos esset, ac tandem oraui ut non desereret patrocinium et defensionem illam, quam suscepisset peregrinorum sapientissimorum, qui à Caesare minus bene informato ad Caesarem melius informatum prouocarent ac suam innocentiam, Deo et hominibus, probatam cuperent. Ille humaniter respondit. Vos non admodum sibi notos esse se bis cum Seniore, semel tantum cum iuniore collocutum, iudicasse uos doctos et pios, et praeclaris donis instructos: [illegible] mare uobis hoc accidisse mala aliqua relatione, cui incommodo aures principum sunt obnoxiae: [illegible] aequo animo ferre: non se poenitere quod uobis fauerit, et si fieret quod potissimum, à se, peteretis daturum operam, ut uestris uobis responderetur. Tunc mihi uisum est non nulla dicere de optima spe, quam de ipso concepissetis, et quomodo me non dimiseratis sine literis ad illum: sed erant inclusae fasciculo D. Carpionis, quam statim protuli, atque eo instante, ac respondente D. Carpionem non aegre laturum si ipsi darem, tradidi fasciculum qui dixit se per ocium lecturum, ac, sequenti die, mihi responsurum. Discedo igitur ab illo ad Ill.mum D. Nuncium, atque, ocium nactus, tum per me, tum per Ill.mum Legatum Florentinum, pluribus cum eo agere instituo, de [illegible] expono quantopere laboraueritis, ut considerare possetis, apud catholica templa, et quam inhumane ratione huius praeiudicij Caesarei, tractaremini: doceo quam sordido et angusto loco uestras fam[illegible] ut uestram supellectilem et libros explicare nequiueritis: moneo, ut Dni Dee iam grauis natu [illegible] et nihil tale hactenus passi, uicem doleat, eius aerumnas non tanquam simplicis hominis considerandas esse [illegible] sexagenarius, quatuor tenellis suauissimisque liberis (quorum maior septimum annum uix excesserit) [illegible] dilectissimam adiunctus, longe grauius affligatur, ratione uxoris suae lectissimae foeminae, et pignorum [illegible] quam ostendo quanto offendiculo hoc futurum sit catholicis Anglis ac caeteris, et quanta ansa praebeatur haereticis in ecclesiasticum ordinem: declaro periculum imminens ordini illi, si forte Deus facultatibus uestris ad eorum inimicos armari permitteret: Demonstro non alias et [illegible] haereticos catholicos [illegible] ac denique declaro, quam absurdum sit uos indicta caussa condemnari, si id meriti sitis [illegible] non meriti sitis quicquam tale: absurdissimum uero, cum à catholica ecclesia honor potius [illegible] At cum non petatis nisi ut uobis uos purgare liceat nihil magis consentaneum rationi excogitari [illegible] errorem admissum emendari, atque hoc negocium bene dirigi et redintegrari posse. Ille mihi [illegible]

1586. Octob. 14 Tuesday. Mane post ...

† Trebona

Actio secunda

ex septem. 170

[illegible]

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Ad Omnipotentis Dei [illegible] laudem, honorem, et Gloriam:

Mysteriorum Divinorum memorabilium Actionis (ex 7.) Tertiæ, descriptio exordio: cui dies 4 Aprilis, a° 1587 dicata fuit.

Trebonæ

MUSEUM BRITANNICUM

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[illegible]

Trebona, From the 4th of aprill 1587 to the 23 of may 1587

Division XII

1587 Aprilis 4 Mane circa 8ª

✝ Actio Tertia. Trebonae Generalis

Δ Post preces ad Deum, et recitatum Catalogum Mi[…] petitionum nostrarum ad eundem, quievimus, divinum expectantes consilium, monita, et oracula.

Magna pausa.

Δ Tandem Accepi literas Illustrissimi Dni Rosenbergij, et recitavi coram Deo, [illegible] [illegible], [illegible], et desiderium, coram Deo et Angelis eius [illegible] [illegible].

Alia adhuc pausa, sine mora facta; sed non longa.

E.K. — There seemeth a blank curten of [illegible], to be drawn from one side of the [illegible] to the other: the curten is full of people. There seemed allso one to have descended from above, (a good way) [illegible] the curten, [illegible] [illegible] [illegible] [illegible] the same curten.

[illegible]

[illegible]

[illegible]

[illegible]

Amen

[illegible]

[illegible]

1587 Aprilis 18 Saterday

+

~~15~~ Trebona 18

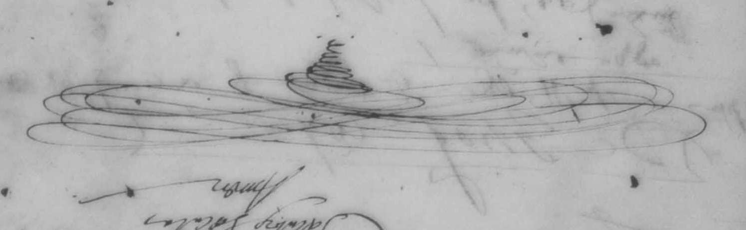
Actionis Tertiae altera pars

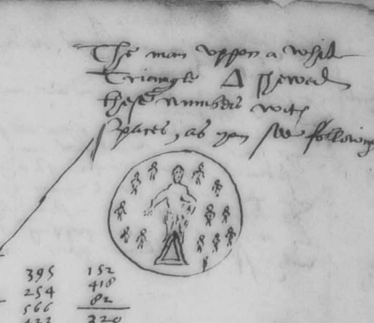
192 ~~191~~

Preces ad Deum effusae, pro sua Veritate nobis impertienda, ad nominis sui laudem honorem et gloriam.

~~Aderat, et Ostensor Mysteriis appellatus erat Arthurus primogenitus meus: aderat Dns E.K. et pulvere aetheali sacro, et super mensa sacra posito, prout illi injunctum erat, in Actionis istius initio.~~

Δ — Note Arthur was set to the stone but nothing appeared. E.K. had brought the powder with him as he was bidden to do. Then I desyred him to apply him self to see as he was wont. and so he did.





[illegible]

it is written before [illegible] p 22

E K — It appeared written as upon a Crosse [illegible] 202

Mea gratia, maior est mandato
Gratia enim haec mea est, ut
hominibus insanis concederetur
Veritas: et quae ita dicta sunt:
Vel sint, Vel hodie vobis libertas restituitur
Amen dico vobis, quia si dederim
homini, das et gratiam angelicam, et non
faceret, filius est peccati, et mortis:
Ita omnia peccata et licita sunt
superius. Nec magis odiosa sunt
peccata illis, quam mortalitas [illegible]
Vultis.
Nam, [illegible] fiet; Spiritus a filio (quod
magis absurdum est) [illegible]

[illegible]

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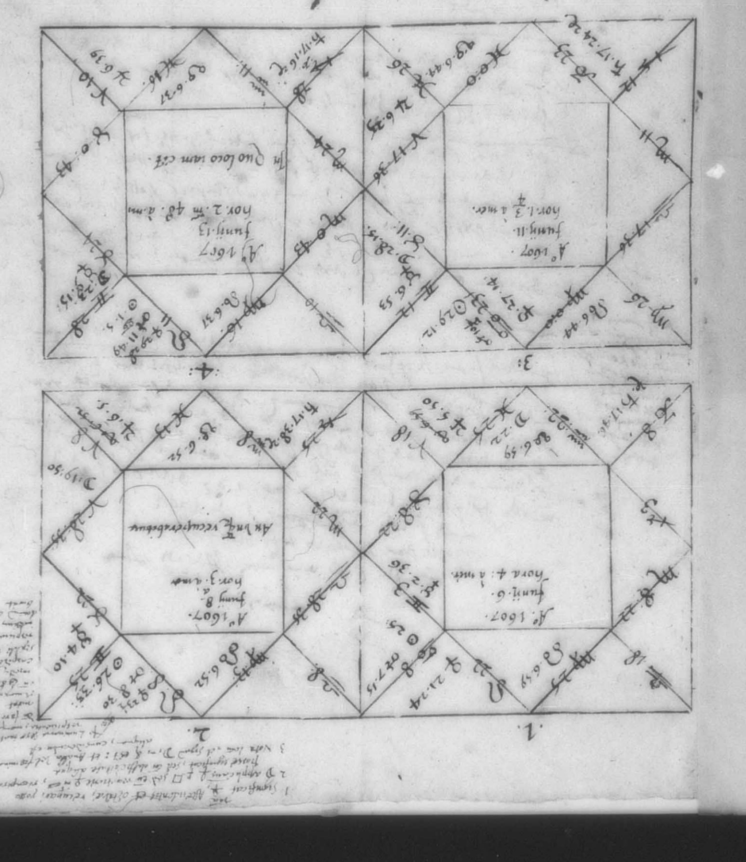
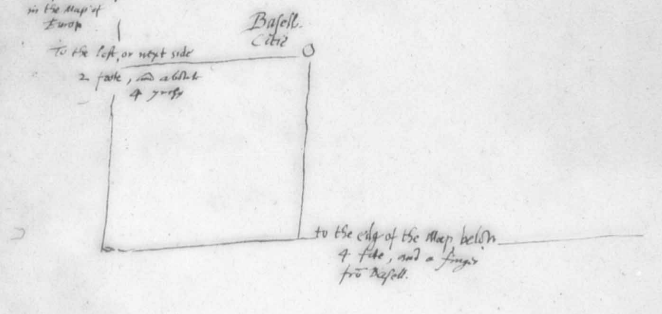
~~225~~

Division: XIII.




The place of Basel in the Map of Europ
Basell. Citie
To the left, or next side
to the edg of the Map, belowe
fro Basell.

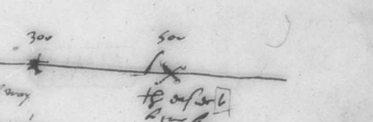
[illegible]

B

[illegible]

Note

John Pontoys — [illegible]



MUSEUM BRITANNICUM

Apparently, part of the transcript made by order of Sir Thomas Cotton, & from which Casaubon printed, in 1659. — See f. 214. (The hand is that of R. Jenningses. See fol. 57.)

stylo novo PRAGÆ

Wensday Augusti 15 [1584] mane horam circiter 9ª

Δ — We thanked God for his safe bringing us hither, to the place appoynted by him. We desyred him to direct us, as the rest of our Action requireth: and thirdly for the boke with silver leaves, to be prepared, we required instructions as we were promised.

Anon after E K his loking into the stone he sayd

E K — I see a garland of white roses, round about the stones border they be rose buds well opened, but not full.

Δ — The great mercies of God be uppon us: and we beseche him to encrease our faith in him according to his well liking.

E K — Amen.

E K — But while I consider them better, they seme rather to be white Lillies.

Δ — The eternall God of his infinite mercyes wipe away our blak synns and make us pure and whiter then snow.

72 angels. E K — They seme to be 72 in number: alternatim seming with their heds to encline one toward me, and an other toward you. They seme allso to move circularly, toward the East, a very slow motion.

E K — In the middest of this Circle appeareth a little fyre, very like unto melting sulphur, from which to every of the forsayd Lillies is a beame extended: which beame toward the ende is of a more whitish fyry colour then next the centre.

A voyce — A voyce shooting out commeth from the Lillies saying Holy, Holy, Holy, and they became all on fyre, and tumbled in that fyre. After which they appeared agayn distinctly as before. And the fire stode in the Center still, and the emanation of the beames cam from it still to the forsayd Lillies.

E K — I heare a sownd as though it were of waters in great abundance powred or running down in the cliffs of great rocks and mountaynes with a mervaylous noyse; I here it as a far of: and through the stone. or as it were of a thousand water milles going togither.

A voyce — Est: et quo modo est?

an other voyce semeth to speak over — Mala et in summo, et mensuratum est.

E K — I heare a cruel roring as if it wer out of a cloude over our hed: not perfectly like a thunder.

an other voyce — The seale is broken

an other — viola sexta. — Powre out the sixth viol, that the erth may know her self.

These are the dayes of wo, that are spoken of.

E K —

E K — Now I see beyond like a fornace mowth, as big as fowr or five gates of a City, as if it wer a quarter of a mile of: in it an horrible smother of smoke coming out of it, and by it, a great lake of pitch, and it bubbleth or simpreth as water doth when it beginneth to seeth.

E K — There standeth by the pit, a white man, in a white garment tucked up: his face is mervaylous fayre.

The white man — A Frende [he sayth, very lowd]

E K — Now there cometh out a thing like a lyon in the hinder partes, and his former part hath many feet of divers fashions, & upon one necke he hath like feathers on his neck: his heds are 7 Three on one side, and three on the other, and one in the middle which is longer then the rest, and loketh backward to his tayleward.

The white man giveth him a bluddy sword, and he taketh it in his forefote; and the white man tyeth this Monster his 4 leggs with a chayn, that he can not go but as one fettred.

Now he giveth this monster a great hammer with a seale at the ende, where the hammer striketh. And the other ende is like an hatchet.

A Horrible and a terrible beast. [with a lowd voyce the white man sayd so.]

A voyce out of the little fyre — Seale him for two yeres of the seven for so long is his power.

The white man — The starrs with the erth, even to the third part, are given unto the. The fourth part thow shalt leave untouched.

E K — He (x The white man) taketh this hammer and striketh him in the forhed of that hed which lyeth in the myddle. it lyeth down backward toward his tayle.

E K — Now all this vision is vanished away. The stone is cleare.

E K — Now Madimi appeareth, and she semeth to be bigger then she was.

Mad — The blessing of God the father, the sonn, and (in the father and the sonn) of the holy Ghost, in power and comfort rest upon you, take hold of you and dwell within you: that you may be apt to receive the comfort of my childishnes and the reward of such innocents, as my voyce beareth witnes of. (Madimi her childish appearing) you both the spirit of God salute you, which allwayes comforteth the iust: and is the strength

the strength and stay of such as are elected: of whom it is sayd,

Mittam illis Angelum in adiutorium.

Δ — Are you Madimi (in the name of Jesus:) that I may so note of you.

Mad — I am Madimi and of that order, wherin the wonders of God are wrought with power with you, as my wordes are: with my self, as my Creation is. (Madimi est ex ordine Potestatum.)

Lo, as I have often promised you, so in the tyme of your necessity, and grief I visit you (vide 26 Junii)

Δ — Thanks be to the highest.

Mad — Not as the frends of the world do but as a comforting spirit exalting the servants of God, and cherishing them with celestiall fode: But my mother is at hand which openeth unto the, the will of God (Mater Madimi)

Beleve me, many are the woes of the world and great are the sorrows that are to come for the Lord prepareth his raynbow, and the witnesses of his covenant and will appere in the hevens to finish all things: and the tyme is not long.

Blessed are those that beleve: for faith shall flee from the erth and her dwelling places shall be in caves and unknown mountaynes: and in parte of the erth which the Lord hath kept secret for such as shall triumph: and reioyce in the iudgment to come. (ffaith shall hardly be found on the earth.)

1 Parturientes — Wo be to women great with childe for they shall bring forth monsters.

2 Reges — Wo be unto the kings of the erth for they shall be beaten in a morter.

3 Se pingentes & superbi — Wo be unto such as paynt themselves and are like unto the Prince of pride: for they shall drink the blud of their neighbours and of their own children.

4 falsi Doctrinatores — Wo be unto the fals preachers: yea seven woes be unto them: for they are the teeth of the beast. He that hath eares let him heare

5 virgines — Wo be unto the virgins of the erth for they shall disdayn their vir=

virginity: and they shall become concubynes for Sathan, and despise the God of righteousnes.

6 Mercatores — Wo be unto the merchants of the erth: for they are become abhominable. Behold they are become the sores of the erth and the dayntie meat of kings. But they are folish yea they shall fall into the pit that they have digged for others.

L. viri — Wo be unto the boyes of the erth, for they are corrupted: and are become a wasting stok and sworeland to the conscience.

Madimi her mother — Stay a season, for my mother commeth.

Δ — We red over the premisses, and so conferred of the verity and waight of them. And all this while Madimi stode still, as E K told me.

But by cause we were willed to stay, I moved no question, but wished to have some understanding how my wife and children at Cracovia did: and hereupon Madimi sayd as followeth.

Mad — Here what I say unto the: The king of darknes whetteth his teeth agaynst the, and rampeth with great rage to overwhelme the world upon the: and he seketh the destruction of this howshold and thereby thy overthrow: The life of thy children, yea he tempteth thy wife with dispayre, and to be violent unto her self. (my wife)

Δ — why, with dispayre?

Mad — But his lippes are sealed, and his claws made dull that what he wold bite he cannot: and where he scratcheth the blud followeth not.

Madimi my frends my wife — But here what thy frende sayeth unto the.

Both in her self, and by him that moveth her to speake, as thow art the servant of the God of victory, so shalt thow triumph in the God of Strength fyrst and conquer. (Δ Madzilodarp)

Δ This name of God is in the 16 principall Call: as in the English doth appere the 5 day of July: It beginneth his finall-stil Salman brilt &c. — God his most mercifull care over Δ his wife, children, family and frends &c.

Thy wife, thy children, thy servants, and more then that such as favor the, even the rubbings of thy howse, are under the protection and defence of such as are of power, agaynst whom neither the rage of such as raging, neither the fury of adversity, though it hath the help of Sathan, can prevayle. for why, God hath care over the: But thy faith is somwhat lower. Take hede of

of Sathan: he will ioyn himself unto the: But beware of him. for Syn kepeth bak the power of God, which is often tymes deferred, for an other season, yea, even for the wickednes of one Sowle. (Sathan will ioyn himself unto Δ. The power of God deferred for sin.)

A. L. — I ask, I loke for, but I see not. Behold, I wrast my eyes after him and can not fynde him: Peradventure, he hath hid himself behind some mountayn: or is crept into a cave: for he appereth not.

Δ — I beseche you, what is the cause therof? ys he not gon from Cracovia?

Mad — Syn is the greatest mountayn; and he venoseth when he pleaseth himself, and in the fury of his flesh crepeth into a Cave from us. (Syn is a mountayn to hide man from the sight of God &c.)

At one instant Madimi seeth all the world over. — Lo, I loke for him, and can not see him, yet I see all the world over. It is a signe that God is not with him.

Δ — I beseche you, is he not yet gon from Cracovia yet?

Mad — I tell the, I see him not, I can say nothing of him.

Δ — Lord, our coming hither, was to come with him.

Mad — Therfore I brought the hither that thow shuldst not tarry with him. Knowest thow not that God is mervailous in his works? hast thow not hard of his secret Judgments? yf thow hast, thynk he hath care over the, for allso thy wife and children, and the rest, thy howshold, must be moved hither. (I am not to tarry with A. L. — My wife children and howshold hither to be moved.)

Δ — When, I beseche you?

Mad — Let that be my charge, to answer the.

E K — Now here is a litle fire, like the same it was before, but it hath no beames from it, as before it had.

Mad — Are, ether, est mater mea [E K pointing to the fire]

Mater Madimi

E K — she falleth down on her face prostrate

E K — Now she riseth, and this fyre entreth into her mouth. she is waxen of higher stature then she was: she hath now three faces.

Δ — Now it is the vertue of the Trinitie in her so represented.

Mad — I; and I have a few things to say: And I say

E K — I here a mervailous noise, as of many mountayns falling.

Mad — Arise, and beleve.

The tyme is come, that, of the folish, I will make wise: and of such as are sinfull men, my annoynted:

Yf they enclyne their eares unto my voyce

Yf. Note this condition.

E K — The noyse is mervaylous: and which of the mowthes doth speak, I cannot discerne.

Mad — First, thow shalt write unto Rodulphus, as I shall enforme the:

Rodulphus to gar[nish] his Praga.

Then, shalt thow go unto hym, saying, That the Angel of the Lord hath appered unto the

[E K — great noyse still]

Mad — and rebuketh him, for his synnes.

E K — I never hard any such noyse: it is as if half the world were rushing down an hill.

Mad — Yf he heare the, Then say unto him, he shall triumph.

Feare the not + I say that the Lord, the god that made heven and erth, (under whom he breatheth, and hath his spirit,) putteth his fote against his brest.

+ yf he here the not. Δ I suspect this was left unwritten

[E K — great noyse still]

and will throw him hedling from his seate.

Lo Thus I sweare unto the I will do; yf he forsake his wickednes and turn unto me: His seat shall be the greatest that ever was: and the divell shall become his prisoner

An othe and covenant of God, for Rodulphus the Emperor made to Δ

E K — Ther cam great sudden flashes of fyre out of her and so out of the stone, and suddenly she was in her former shape agayn.

Δ —

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Δ — In the name of Jesus.

Mad — Where this voyce entreth, no man hath to saye.

For as it is the beginnyng, so is it likewise the ende.

Therefore enquire not any more now but cease: for this is the mervaylous beginnyng of this last tyme

The mervailous beginnyng of this last tyme.

Δ — All thanks, laude, honor, glory, and Empire be to the eternall omnipotent and our onely God of heven and erth

Amen.

Praga

Augusti 16 [1584]

Thursday — Mane, horam circiter 8 2/3.

Precibus finitis, I propounded as concerning the boke to be prepared for the Angelicall writing: or Mapsama delt about that point, therfore I required at God his hands the ministerie of Mapsama herein, if it were his will.

E K — here is Madimi.

Δ Blessed be the God of heven and erth who regardeth the sincere intention of his sely ones.

Mad — When sede tyme is past, who soweth his corne?

or what is he amongst men that calleth back the tyme a minute?

So may it be sayd of you, which were slak in sowing and therfore have let passe the benefit of tyme wherin your sede might have multiplyed.

Behold, your labors are in vayne: in respect of that you might have receyved: for August is past with you, the first day: and Mapsama

Mapsama

worketh not by himself, but through ye negligence

Whose fingers wrought, and made an ende of an others work which was sped to tyme.

Nalvage

Nalvage was broken back from you: but you consider not his consent. neither thank god for that he hath finished for you: with whome now you

have

have no power for the receiver and giver for that tyme nor of tyme. But to the entent that the hevens may agree: Bycause they are the light of him which is the light of his father I say unto the, that thow must prepare of faire and decent paper, a boke, to the entent that the paper it self may beare witnes against you, and reproche that, which shold have byn printed in you.

The hevens must agree.

The boke to be prepared.

Δ — God he knoweth and the hevens, that I did the best I cold to have had the boke prepared.

Mad — It is so. I will beare witnes with the

But where the watchmen slepe and do not their duety, theft taketh place: and the enemyes make havok.

A. L. The synnes of Lasky, are not a few.

yea they are such as have brought in the Prince of theves: which had prevayled. But God was watchman at the inner dores.

For he douted of thy fayth: and laughed god to skorne: but here the voyce of him that sitteth.

A. Lasky douted of Δ his faith and laughed God to skorn.

Leapers and defiled people are not to carve at a Kings table. For when his karvers become lepers they are not, bycause they are expelled: Even so into my chambers and secret Judgments, entreth not the incredulous proud and skornfull sounders

Incredulous proud skornfull sup[ra] July 23.

But bycause he became, worse then a leaper, I banished him out of my chambers: for I am more then a King

Notwithstanding, bycause I have sworne unto the for him, I will suffer him to be exalted. But in the midst of his triumph he shall fall, as a proud tree doth whose rotes are uncertayne

A. L. to be exalted

And bycause thow hast beleved me, and hast not murmured against me

I will be iust with the; and with this Emperor shall be thy abode

Faith Obedience of Δ, accepted of God.

My abode with Rodolphus the Emperor.

And through thy mouth shall spring a Cedar tree whose top shall towch the Mone, and branches cover the beasts of the felde the birds of the Ayre, yea and a part of the Seas

A prophesie and promis to Δ

By cause thow hast taken payne for me, I will deale iustly with the, and reward the

Δ his endevor is accepted to God.

The sons of wickednes, are proud bycause of their promotion, are

stout

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stout bycause of their kyngdoms and dominions: But they must fall. bycause their building doth stand on sand.

Do my commandement, and be not affrayde: For I have new lessons to teach the, and new bokes to open, such as hath byn sealed in the wildernes.

New lessons New bokes sealed in the wildernes

E K — she is gone

Δ — As concerning the letter to be written unto Rudolphus, O Lord I wold gladly know thy Judgment, and when I shold send it

A voyce — Incipienti, dabitur — Δ I understand this, that when I begynne to write, it shall be inspired from God.

A voyce — Cease

Δ — Deo nro, Immortali, Invisibili, et Omnipotenti, sit omnis honor laus, et gloria: Nunc et semper

Amen.

[1584]

Δ: On friday morning the 17 of August I wrote this letter for to be sent to the Emperor Rudolphus

Omnipotentis nri Creatoris (Christianorum omnium Imperatorum Felicissime, O Rudolphe) tam est hominibus incognita, illa, quae cuncta disponit perfecte PROVIDENTIA, vtaque ipsa rerum series, et coordinatio (a primo ad vltimum) quod, a plerisque, temere, fortuito, vel casu, hoc, illove obvenire modo, existimentur omnia, quae, extra, praeter suorum consiliorum designationes, fieri conspiciunt. Verum quibus est mens divinae veritatis lumine collustrata, et ad multiplices longisque intervallis distinctas rerum consecutiones considerandas, attentior, evidentissime deprehendunt illi quidem, Quae quibus praecucurrisse, tanquam causas, occasionesque necessarias, alio prius, et interdum longe diversissimo tempore, extiterant. Atque ut praeteritorum nunc omittam exemplorum (quae ex aliorum hominum inter se collatis gestis, conditionibus factisque, adferre possim) Exemplum satis conspicuum hoc unicum fieri possit: Nimirum, illa, (fere incredibilis) quae inter Sacram Caesaream Maiestatem tuam, et humillimum (in Deo) Mancipium meipsum (ex multiplicibus utrinque praecurrentibus occasionibus) iam quasi instare videtur, In unum, (ideoque admirandum aliquid) combinatio, Divinaque conspiratio. Ambiverunt me (Juvenem) Illustrissimi Imperatores duo: Victoriosissimus ille Carolus Quintus: et eiusdem frater Ferdinandus, vestrae Caesareae Matis Magnificentissimus Avus (Hic, Posonii, Hungariae: Ille vero, Bruxellae, Brabantiae: Hic, Anno 1563: Ille autem Anno 1549.) Ast Clementissimum Imperatorem Maximilianum, Caesareae vrae Matis patrem (Immortali gloria dignum) tam tum Hungariae coronatum Regem (invictissimo quidem ipso Tyranno fugiente) eodem in Posonio, eodemque Anno 63, in deliciis habere coepi: illiusque rarissimas virtutes, cum fideliter colere, tum posteritati easdem reddere commendatissimas, Opere quodam, coronae Hieroglyphico. Quo etiam in labore exantlando, animus mihi praesagiebat, Austriacae familiae, alium fore aliquando aliquem, in quo maxima mea spes, et publico Christianorum status, res, confirmaretur (vel confirmari deberet) Optima Maximaque. Vestrae igitur Caesareae Mati, Imperatorum Romanorum (ex Austriacorum Principum nobilissima familia mea aetate florentium) Quarto; Adsum et Ego Triplicis Alphabeti, litera Quarta: Atque ita adsum, ut meipsum ad pedes Caesareae Matis vrae, fere demisse osculandos, offeram: plurimum gratulaturus, si qua in re, Christianae Reipublicae Imperatori tanto taliquae, gratus, utilisque esse potero.

Nec diras coram Angelo, Non est Providentia Ecclesiastes cap. 5.

* Libell. Monadis Hieroglyphicae Theorematis 20: iam ante 20 annos editi.

* D Δ 7

Vestrae Sacrae Caesareae Maiestati, Soli, si hoc aliquando in conspectu patiemini, (nemini que detegere voletis) rem faciens valde necessariam.

Pragae, Ao 1584 Augusti 17

Caesareae Matis vrae Humillimus et fidelissimus Clientulus

Joannes Dee.

Monday

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Monday — ✝ — Praga

Augusti 20. Mane. horam 7. circiter

Δ — Precibus fusis ad Deum ex more nro

1. I propounded, if the letter written to Rudolphus were as it shold be.

2 — Secondly bycause we were willed to invite the good Angels for the boke writyng, I asked how we shold invite them.

3 — As concernyng our wyves and my family sending for I required when that shold be done. [quickly apparition was made

E K — Here is Uriel.

Δ — Welcom be the light of the highest.

Uriel — Wo be unto the world: for her light is taken away

Wo, wo, be unto man, for the eye of light hath forsaken him.

Wo, wo, be to the understanding of man: for it is led out with a threefold spirit, the spirit of errour and ignorance,

And wo be to such as beleve not the glorious and supereminent light of this testimonie, for they are not written with life: neither shall their portion be with the living

This Testimonie

Thus sayth he that is a meane stone, (which sitteth betwene the seat of light and darknes)

Whose wings are great and more then mighty, wherewith he gathereth the sterrs: and the powres that hang upon the firmament of the first and lesser light placing them and powring them in the spirit of truth and through his own powr, the powr of the word, wherby all things are, and are comprehended in that he is aswell in the hevens of glory, chastity, and message, as allso in places unknown to us

Hevens of glory chastity Angels

Behold, those that dig into nature with dull mattoks and dull spades, are such, as of other congeled substance can imagine but not iudge are folish and of the world: whose imaginations are become the sythons of vanity, and the vessels of him which is the father of ignorance

Wo be unto them, for their disputations and doctrines are dogmas and dull

Wo wo unto them, for they are such as please themselves, and are become fathers to many lewd Children. Of whom it is written

They are become stiffnekked and proud and the followers of their father.

Therfore

Therfore have I gathered my self together, and am hidden from them, bycause they are proude and haters of Innocency.

These teach not unto you a doctrine: neither are you partakers of their bankets: for the spirit of god is playne, pure and most perfect.

These breathe not uppon you: neither are the ornaments of yor garlands enterlaced by these, but by him are you lifted up that is the god of iustice, and the discloser of his own secrets: and the hedlong drawer of things to an ende

Therfore, Beleve and dreame not with the world: for the world shall perish and all her adherents and shall be cast into the pit of wo everlasting.

Read the scriptures and understand them, but wrest them not with the wicked.

Loke into the simplicity, and nakednes of god his promisses.

Sow the Innocency of some that receyved them: and let not the wickednes of those that the Lord made vertuous, go out of your remembrance.

But so triumpheth true powre, so gathereth he himself togither to discomfort the servant.

Of the lightest he maketh the heviest.

and of the weakest the strongest

and in the weakest vessels worketh he his mercy

And why: Behold, least the world in her proud imaginations, in the ornaments of her werks, and most precious witts shold brag, saying, I can compare with the Lord.

Here my voyce for it is of God.

The world bryngeth furth no good thing, neither are the doings of man accepted, but where the spirit of humility dwelleth.

Out of the depth of darknes hath god made light, and Lo the light is great, and the darknes comprehendeth it not.

So in the weakest will he be exalted.

Uriel — The spirit that speaketh unto you, is he that hath a towre to build, a strong towr and a mighty: yea such an one as hath not byn from the beginnyng: no not from the beginnyng.

Great is the foundation thereof: for it is of Iern.

but greater are her walls: for they are of diamond

Most great are the turrets: for they are the 7. hede that behold iudge and gather, and they are made of Truth: the spirit of Eternitie

Unto the laying of every stone are you made privie: and for

this

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this Towre are you provided.

Δ Pater 1 For Lo the first hath appered and shewed himself mightily

Filius 2 And the second hath redemed and overcome Sathan

Spus sanctus 3 And Lo the third approcheth and shall visibly shew the powr of God to all Nations.

For now cometh the desolation of the world, and the fall of her pride.

Desolatio de qua Propheta locutus est

And this is the last rod that measureth and shall be broken: for it is hard

Now will I here you from under the Alter

* Apocalypsis Cap. 6.

Now will I revenge the blud of your brethern.

O you ignorant and of weak faith know you not the tymes that are to come.

O you that spit out the meat of comfort: yea when it is put lovyngly into your mowthes. Why are you sorrowfull: why, reioyce you not that the god of Justice is girded, and hath whetted his sword uppon a thousand thousand mountaynes of fyre.

Why laugh you not the world to skorn and deride her fornication.

Wepe not agen her for she is accursed. Neither wonder at her, for she will be more wonderfull.

You have receyved this doctrine in Chambers and in secret places But it shall stand in the great City, and uppon 7 hills: and shall establish her self in truth. Purify the walls, and swepe out the dust and copwebs (the work of the spiders) that it may be cast into the river, and brought into remembrance.

yea it shall sit in Josaphat in Judgment against the wicked: and shall become a fire engendred in the cave of thunders

Therfore when you are commanded lift up your hedes, and feare not: for whome the hevens shall fight.

But in your selves be patient: and continue to the ende that your Crowns may exede the garlands of the erth.

Thus sayeth the Lord, Lo I have promised the that my Angell

shall

shall visit the: and so it shall be.

But yf I now, visit the, Thus will the world say hereafter: Lo he hath fayned a doctrine for himself Lo he excelleth in subtilty.

When I gave my laws, they were not secret: neither was the place unsanctified.

Note a Delay of their visitation

When the Cumforter cometh, girdeth himself against the son of wickednes, Then must you be known and seen unto the erth.

Antichristi Exergio per spiritu sancto futura

But I will give the, the Choyse

Chuse therfore whether thow wilt banket now (bycause I have promised the) or tary till I see the tyme more convenient

An Election or Choyse

For, Lo, yf Rodolph harken unto my voyce, he shall wonder and reioyce with the, and I will exalt him above the kings of the erth.

Rodolphus

Stay a while I come againe

⊕

vide libro alio

The pleasant part

Uriel

1* 250 Fols Total 251 Fr. July 1884

Exd. S. S.

MS. A. ~~649.~~
3188
XVI F

This volume is in Dr Dee's own handwriting, as far as fol. 108. ~~[illegible]~~

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan. 7. 17 39/40 (Lot 405) and is now MS. Sloane 3677.

The original MSS. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. MSS. No. 5007. A. B. C.

F. M. Jan 7. 1854.

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Dr John Dee's conference
with Angels from Dec. 22. 1581. to
May 30. 1583. being what preceeds ye other
Conferences printed by Dr Meric Causabon
Lond. 1659. in folio.
with a preface by Elias Ashmole. An: 1672.

Be it remembred, That the 20th of August 1672. I received by the hands of my Servant Samuell Story, a parcell of Dr Dee's Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, wch first began the 22th of Dec: an: 1581. & continued to the end of May an: 1583. where the printed Booke of the remaining Conferences (published by Dr Casaubon) begins, & are bound up in this Volume.

Beside these, the Booke intituled, The 48 Claves Angelicæ, also Liber Scientiæ Terrestris Auxilij & Victoriæ (These two being those very individuall Books, wch the Angells comanded to be †Burnt, & after ‡restored by them as appeares by the printed Relation of Dr Dee's Actions with Spirits pag: 418. & 419.) The Booke intituled De Heptarchia Mystica Collectaneorum Lib: primus, and a Booke of Invocations or Calls, begining with the Squares filled with Letters, about the Black Cross. These 4 Books I have bound up in another volume.

† 10. Apr. } 1586.
‡ 30. Apr. }

Sloane 3191

All wch were a few daies before delivered to my said Servant, for my perusall (I being then at Mr William Lillie's house at Hersham in Surrey) by my good friend Mr Thomas Wale, one of his Maties Warders in the Tower of London.

MVSEVM
BRITAN
NICVM

The 5t of Sept: following Mr Wale (having heard of my returne to Towne) came to my Office in the Excise Office in Broadstreete, & told me he was content to exchange all the foresaid Books, for one of myne, vizt. The Institution Lawes & Ceremonies of the most Noble Order of the Garter, to this I agreed, and provided one, wch I sent him fairly bound, & gilt on the Back.

As a further Testimony of the sence of Mr Wale's kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my Deputies places in the Excise, with an allowance of 40li p Annum.

On the 10th of the sd Sept: Mr Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Books, even till they came to my hands, vizt: That her former Husband was one Mr Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary make & work, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr John Woodall Chirurgeon (father to Mr Tho: Woodall late Serjeant Chirurgeon to his now Matie King Charles the 2d: my intimate friend) and tis very probable he bought it after Dr Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her sd husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer wch being drawne out, therein were found divers Books in Manuscript, & Papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Crosse of the same wood, hanging at the end of them.

They made no great matter of these Books &c. because they understood them not, wch occasioned their Servant Maide to wast about one halfe of them under Pyes & other like uses, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Books, Mr Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Books were taken out & carried with the rest of Mrs Jones her goods into Moorfields, & being brought safe back, she tooke care to preserve them; and after marrying with the foresd Mr Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

E Ashmole

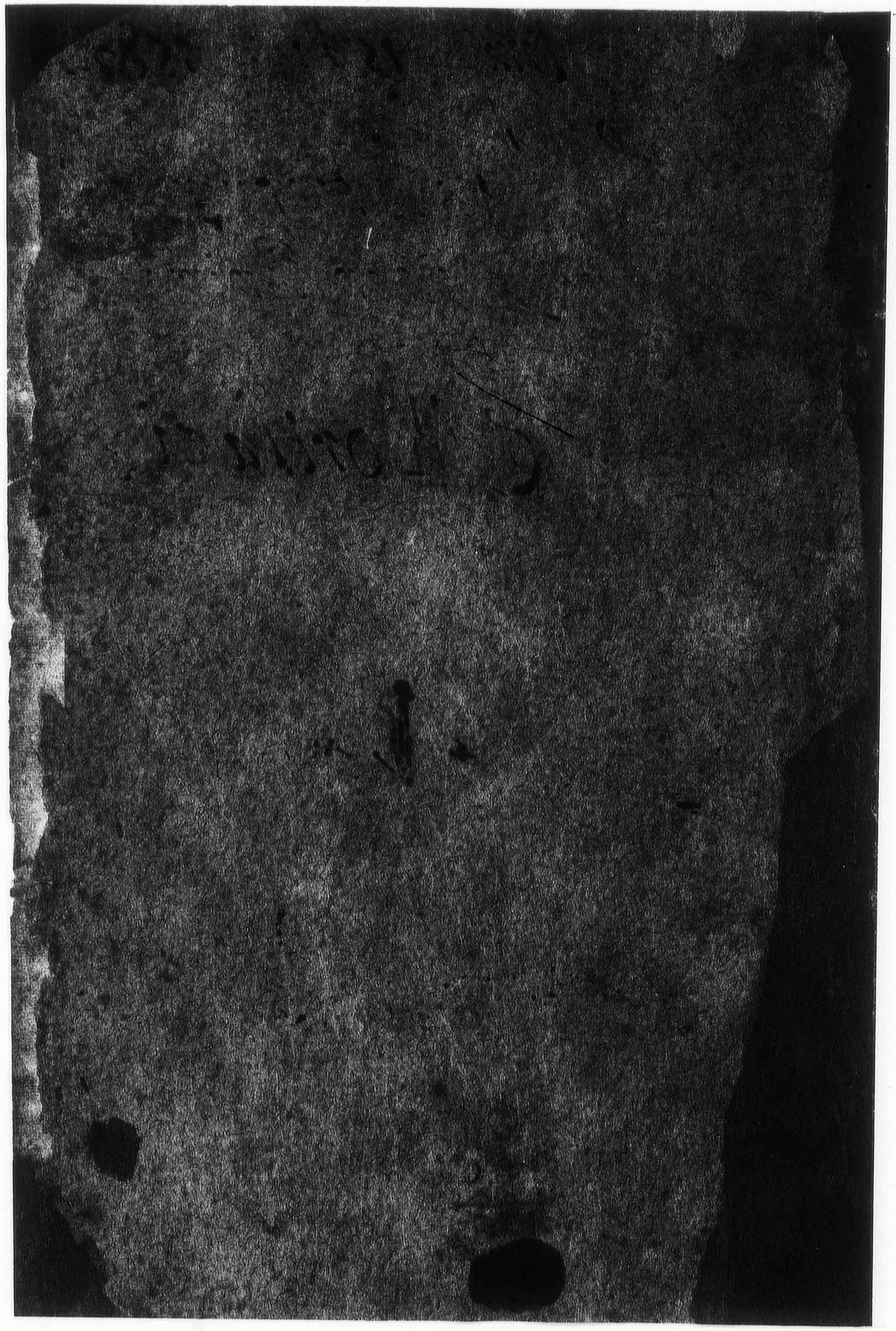
Anno 1581 : 1582

4

Mysteriorum
Liber Primus

Mortlaci

·1·



Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec vna, maxime vsitata fuit

Oro mea Matutina, Vespertinaq: pro Sapientia. 4

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti. 5
Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spu~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp: et in sæcula Sæculorũ: Amen.

Recte sapere, et intelligere doceto me, (ô rerum õim Creator,) Nam Sapientia tua, totum est, quod volo: Da Verbum tuum in ore meo, (ô rerum õim Creator,) et Sapientiã tuã in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilime tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, Sapientis expertiq Philosophi auxilium, ad illa plenissime intelligenda perficiendaq; quæ maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: Vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Diuina Maiestate requiro, Vt ad me de cœlis mittere digneris bonos tuos Spirituales Ministros, Angelosq. videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Diuino tuo fauore) quoscunq alios, veros, fidelesq tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq vera et exacta, Arcanorum et Magnalium tuorũ (Creaturas omnes tuas, illarumq naturas, proprietates, et optimos vsus, concernentium et nobis Mortalibus scitu necessariorum; ad tui nõis laudem, honorem, et gloriam; et ad solidam meam, aliorumq, (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maxime placebit.
Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annũ 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et~~ ~~et~~. Mirabilem in me faciat Deus Misericordiã suam.
Amen.

John Dee. his Note.

Etymologia: Gratiosa, Afflictas Miserans — Dei

Angelus, siue Intelligentia, mundo toti praedominans

ANNAEL

4. Angeli praesidentes 4 cardinibus Caeli: ut Agrippa notat, in scala Quaternarij.

	Michael	Gabriel	Raphael	Vriel
Etymologia	Fortitudo Dei	Praevalescentia siue praepotentia siue Fortitudo praevalitionis — Dei	Medicina Dei	Lux Dei

אנא et אנה . Anna, et Annah, obsecrantis, et confitentis particula est: hac vôce, non absurde innuere videtur, Orantem et confitentem Deum.

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam. Ao. 1582 :

O God Almighty, thow knowest, that my Director, and witnes
therein, That I have from my youth up, desyred & prayed unto thee
for pure & sownd wisdome and understanding of some of thy truthes naturall
and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed
in the frame of the world might be browght, in some bowntifull measure
under the Talent of my Capacitie, to thy honor & glory, & the benefit
of thy Servants, my brethren & Sisters, in & by thy Christ our Saviour.
And for as much as, many yeres, in many places, far & nere, in many bokes,
& sundry languages, I have sowght & studyed; and with sundry men
conferred, and with my own reasonable discourse labored, wherby
to fynde or get some yncling, glymse, or beame of such the foresayd
radicall truthes: But, (to be brief) after all my foresayd endevor
I could fynde no other way, to such true wisdome attayning, but by
thy Extraordinary gift: and by no vulgar Schole doctrine, or humane
Invention: And seeing, I have red in thy bokes, & records, how
Enoch enioyed thy favor and conversation, with Moyses thow
wast familier: And also that to Abraham, Isaac, and Jacob,
Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good
Angels were sent, by thy disposition, to instruct them, informe them,
help them, yea in worldly and domesticall affaires, yea and
sometimes to satisfy their desyres, doutes & questions of thy Secrets:
And furdermore Considering, the Shew stone, which the high
preists did use, by thy owne ordering: wherein they had lights
and Judgments in their great doutes: and considering also
that thow (O God) didst not refuse to instruct thy prophets,
(then, called Seers) to give true answers to common people
of things Oeconomicall, as Samuel, for Saul, seeking for his
fathers asses being gon astray: and of other things vulgar true
predictions, whereby to wyn credit unto the waighty affayres: And
thinking with my self, the lack of thy wisdome to me, to be of more
importance, then the value of an Asse or two, could be to Cis,
(Saul his father): And remembring what good counsayle
thy Apostle James giveth, saying, Si quis autem vestrum
indiget Sapientia, postulet a Deo &c. And that Salomon
the wise, did so, even immediately by thy self, attayne to
his wonderfull wisdome: Therefore, seeing I was sufficiently
taught and confirmed, that this wisdome could not be come by at mans hand
or by humane powre, but only from thee (O God) mediately or immediately
And having allwayes a great regard & care to beware of the filthy
abuse of such as willingly and wittingly, did invocate & consult (in
divers sorts) Spirituall creatures of the damned sort: angels of
darknes, forgers & patrons of lies & untruths: I did fly unto thee
by hearty prayer, full oft, & in sundry manners: sometymes crying unto thee,
Mitte lucem tuam et veritatem tuam, quae me ducant &c. sometymes
Recte sapere et intelligere doceto me, Nam sapientia tua totum est
quod volo: &c. sometymes, Da verbum tuum in ore meo, et Sapientiam
tuam in

(2)

tuam in corde meo fuisse. And having perceyved by sundry [illegible] that thow hadst a spirituall [illegible] gave unto thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one (a master of Arts, a preacher of thy word admitted) accounted as a good Seer, and Skryer of Spirituall apparitions, in Chrystalline receptacles, or in open ayre, by his practise, procured: and trusting to frame him, by my ernest and faythfull prayers unto thee (my God) to some my help in my foresayd Studies: Tyll, thow (o hevenly father) wouldest by thy inscrutable providence, send me some ~~other~~ apter man or means thereto. Thereuppon, having him and using him, I found great diversity between his spirituall [illegible] and [illegible] of practise, and my zealous, sincere, devout, and faythfull prayer unto thee onely. And therefore often and sharply reproved him ~~[illegible]~~ to thee ward; and reproved both him, and his ministers, with no small danger, but that thow (in manner unheard of) didst protect me [illegible] unto my desire, and comfort, in conflicts most terrible: as thow best knowest o God, and I noted [illegible] the miracles, and the words of the kingly prophet [illegible] testimony:

Castrametatur Angelus Domini, in circuitu timentium eum.

And out of Roger Bacon his boke written De mirabili potestate Artis et Naturae, I ~~[illegible]~~ (written by way against the cryptical Diabolicall callers) I noted unto him this sentence: Facilius (sive compendiosius) a* Deo impetrandum foret, vel a bonis spiritibus, quicquid bonum utile reputare. So saying my contempt of the premisses [illegible] fellow, as though all were [illegible] ô our true and almighty God. And albeit thy good Spirituall creatures neither had delight in this man, neither would so playnly (as [illegible]) give me any answers or informations by him, that he might [illegible] the apte thereof: So was he at length very unwilling to [illegible] his help [illegible] for his naughtyness, and [illegible] the mysteries of thy [illegible] truthes understanding [illegible] the onely thing that I desired, through thy [illegible] grace, o our most merciful God. Therefore, as well for a Memoriall answerable to the premisses, as for the better warrant of my doings thereupon to be made accordingly hereafter (taking all [illegible] the infinite meanes, and [illegible] all providence,) I have thought it not impertinent, to note down, even in this place one of the last Actions, which I had with the foresayd person: wherein I made ernest and faythfull petition unto thee (o the true and Almighty God) for sending, unto my comfort and direction, (yf it were thy blessed will,) thy holy and mighty Angel Anael: of whome and all the Heavenly Host, be all prayse, honor and thanks, as unto thy divine majestie, [illegible] world without ende. Amen. Amen. Amen.

* Nunquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron? Reg. 4. cap. 1.

Anno 1581. Decembris 22. Mane. (3) 7 Mortlak 8

ANAEL

Δ After my fervent prayers made to God, for his mercifull comfort and instruction, through the ministery of his holy and mighty Angel, named Anael (yf it were his divine pleasure) I willed, the Skryer (named Saul) to loke into my great Chrystalline Globe, yf God had sent his holy Angel Anael, or no. And Saul loking into my foresayd Stone (or Chrystall Globe) for to espie Anael, he saw there one, whome he answered to that name. But being earnestly requested of me to tell the Truthe yf his name were Anael, An other did appere very bewtifull, with apparell yellow glittering, like gold. and his hed had beames like star beams, blasing and spredding from it; his eyes fyrie. He wrote in the stone very much ~~hebrue~~ in hebrue letters, and the letters seemed all transparent gold. which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.

Δ. Note: An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of [illegible]

A bright star did go up and down by him.

There appeared allso a white* dog, with a long hed.

* There appeared a great number of dead mens skulls, like [illegible]

And many other visions appeared, with this second: the first being voyded quite away. Thereuppon I sayd, as followeth

Δ — In nomine Jesu Christi, Quis tu es? — he answered to Saul his hearing

AN. — Potestas omnis, in me sita est.

Δ — Quae?

AN. — Bona, et mala.

Δ — Then appeared in the stone, these two letters M. G.

I then asking him some questions, de Thesauro abscondito: he answered,

AN. — Ne perturbes: Nam hae sunt Nugae.

And withall appeared many dedd mens skulls, on his left hand.

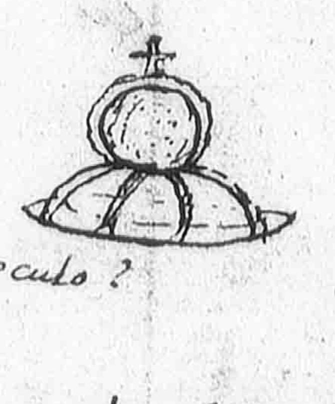
He sayd to me,

AN. — Ubi est potestas tua?

Δ — Cur quaeris de potestate aliqua mea?

AN. — Cur? Significo, non mihi placet.

Δ I, thereuppon, set by him, the stone in the frame: and sayd.



Δ — An bonus aliquis Angelus, assignatus est huic speculo?

AN. — Etiam.

Δ — Quis?

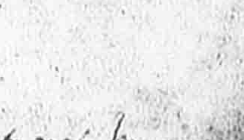
AN. — מיכאל — he answered, by the shew of these letters in the stone

Δ — Bonus ne ille Angelus, de quo in Scripturis fit mentio?

AN. — Maxime.

Δ — Fieri ne potest, quod ego eundem videam, et cum illo agam?

AN. — Ita. and therewith appeared this character —



Δ — Quid per hoc, significare velis?

AN. — Alterius Angeli Character est.

Δ — Cur hic, et nunc ostendis?

AN. — Causam ob magnam — Make an ende: It shalbe declared, but not by me.

Δ — By whome then?

AN. — By [illegible]

Prayer
Fasting

AN — By him that is assigned to the Stone: but not, tyll after the feast. And then thow must prepare thy self, to prayer and fasting
In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After New yeres tyde, Deale, But not on the Sabaoth day
Pray contynually.
When it shall pleas god, to stir the vp, Then procede. In the brightest day when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the Stone.
Deale both Kneeling, and Sitting. I haue done for this tyme.
My name is ANNAEL
I will speak ones more to the the: and than fare well: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ — Is this, that, you ment to speak?

AN. — I. Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ — Gloria patri et filio et Spiritui Sancto. Sicut erat in principio et nunc et semper: et in secula seculorum
Amen.

Δ — Remember, that diuerse other particulars, mought haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is prepositus orbis Veneris and allso Chief gouernor Generall of this great period, as I haue Noted in my boke of Famous and rich Discoueries.

Consider and Remember. } That this Note, of the Action (had with holy ANNAEL) is, of Prince Befafes, (otherwise called Obelison,) accounted as the Prolog of my first boke of mysticall exercises
A° 1582. Nouembris 20. — vide post.

At Mortlak

In nomine Jesv CHRISTI. Amen.

Anno 1582. Martij die 10. hora 11 $\frac{1}{4}$ Ante meridiem. Saterday

Note he had two dayes before made the like demand and request vnto me but he went away vnsatisfyed: for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on. &c.

Δ One Mr Edward Talbot* cam to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused my self therein: as not in the vulgarly accounted Magik, neyther studied, or exercised: But confessed my self long tyme to haue byn desyrous to haue help in my philosophicall studies through the Cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him, my Stone in the frame (which was given me of a frende) and I sayd vnto him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni. And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that Stone to my owne sight. And therfore I desyred him, to call him: and (yf he wold) Anachor and Amilos likewise, accounted good Angels. for I was not prepared therunto. &c. He than settled him self to the Action: and on his knees att my desk (setting the Stone before him) fell to prayer and entreaty &c. In the mean space, I in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the Stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Amilos). But I then cam to him, to the Stone: And after some thanks to God, and Wellcome to the good Creature, vsed; I required to know his name. And he spake plainly (to the hearing of E.T.) that his name is VRIEL.

Δ — Are you one of them (sayd I, John Dee) that are answerable, (vppon due obseruations performed,) to this Stone?

VRIEL — I am.

Δ — Are there any more besyde you?

VR — Michaël and Raphaël. But, Michaël est princeps in operibus nostris.

Δ — ys my boke, of Soyga, of any excellency?

VR — Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.

Δ — Will you giue me any instructions, how I may read those Tables of Soyga

VR — I can — But solus Michaël illius libri est interpretator.

Δ — I was told, that after I could read that boke, I shold Liue but two yeres and a half.

VR — Thow shallt Liue an Hundred and od yeres.

Δ — What may I, or must I do, to haue the sight, and presence, of Michaël, that blessed Angel?

VR — Præsentias nostras postulate et inuocate, sinceritate et humilitate. Et Anchor, Anachor, et Amilos, non sunt in hunc Lapidem inuocandi.

Δ — Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

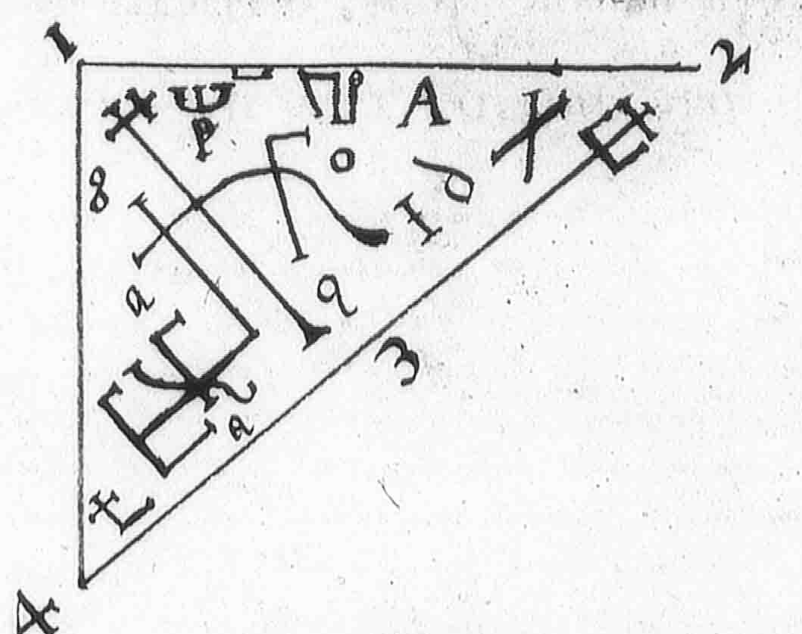
VR — Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc reuelantur in Virtute et Veritate non Vi.

Δ — Is there any speciall tyme, or howre to be obserued, to deale for the enioying of Michaël?

VR — Omnis hora, est hora nobis.

Δ — After this, there appered in the stone a strange seale, or Charactersmy of this fashion ensuing:

Δ An illuding Spirit straight way intruded him self, and this character as may appere [illegible] where the Character is [illegible]



Δ —— What is the intent, or Use of this?

this was not true Uriel: as may appere Aº 1583: Maij 5.

*VR —— Sigillum hoc in auro sculpendum, ad defensionē Corporis, omni loco, tempore et occasione. et in pectus gestandum.

Δ — So he ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ —— Soli Deo Honor omnis, et gloria. Amen.

The same Saterday after none. Hora. 5.

Δ — After that Mr E.T. had called Uriel, and I was come to the Stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga

VR —— Peace. you must use Michaël.

Δ —— I know no meanes or order to use in the invocation of Michaël

Note. in this tyme there appered in the stone, a riche chayre: and after a little while, it was out of syght.

VR —— He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant sauours: with hand and hart: whereby you shall allure him and wyn him (thorough Gods fauour) to atteyn unto the thing, you haue long sought for.

There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the Wyll of God, that you shold, iointly, haue the knowledge of his Angells togither

You had atteyned unto the Sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ —— The chayre cam into the Stone agayne: and I asked what it ment.

VR. —— This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ — Then was there a square Table brought into the Stone: and I demaunded, what that Table betokened.

VR —— A Mysterie, not yet to be knowen. These two, shall remayn in the Stone, to the sight of all undefyled Creatures.

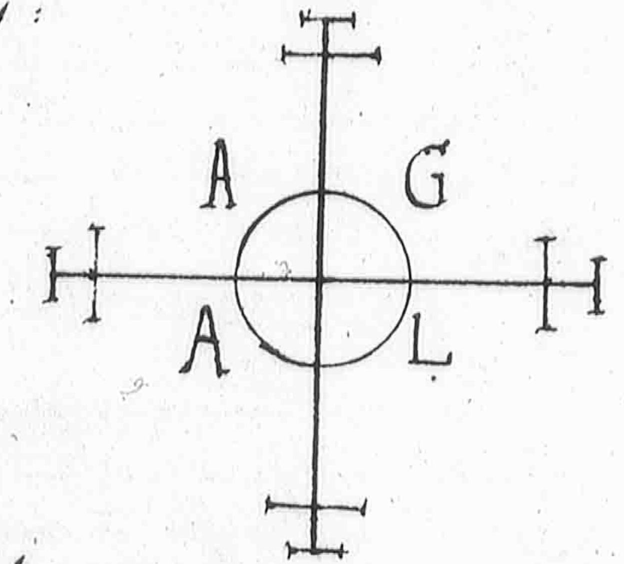
you must

you must use a fowre square Table, two cubits square: Whereuppon must be set Sigillum ~~Aemeth~~ Dei, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we haue no respect of cullours.

* erronice, contra igno- [illegible] vide post.

This seal must be 9 ynches in diameter: The roundnes must be 27 ynches, and somwhat more. The thicknes of it, must be of an ynche and half a quarter. and a figure of a crosse, must be on the back side of it, made thus:

10



The Table is to be made of swete wood: and to be of two Cubits high. with 4 feete: with 4 of the former seales under the 4 feet.

Δ —— The fashion of the 4 feet, standing uppon the foresayd round seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally round about the same fete. And these seales were shewed much lesser than the principall seal.

Note this point

Under the Table did seme to be layd red sylk, two yardes square.

And ouer the seal did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, *Characters and names these, that are here in a schedule annexed, in 4 diuerse rowes.

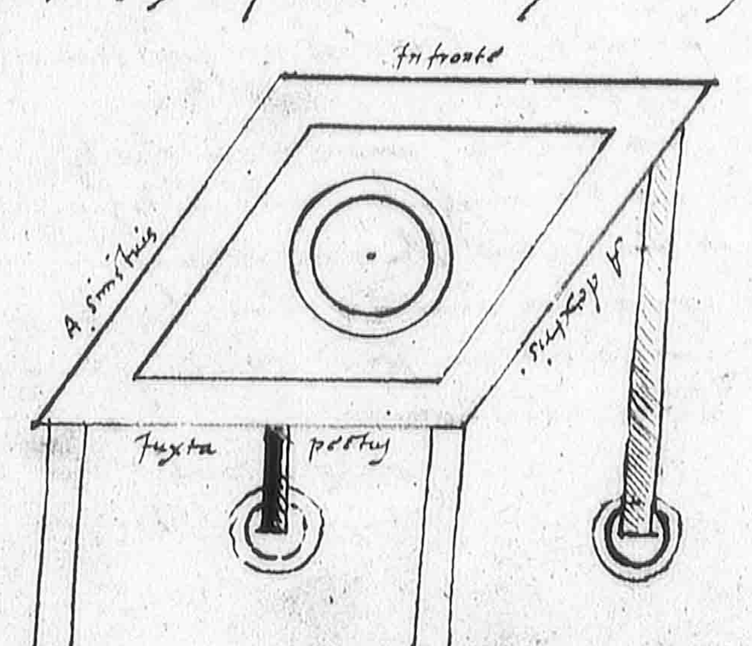
Caue: quia angelus tenebrarum se intrusit: et hic ut libri sequenti appendicit apparebit.

VR —— The Characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the Church.

Δ —— What oyle is that

VR — Of that oyle shalbe opened unto you. The oyle, is perfect prayers of other oyle I haue no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines



VR — There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy doughter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not discharge him to morrow,
he will hurt both thy wife and thy doughter.
He is here* now
Give him a generall discharge from your familie and howse
He will seke Sauls death, who is accursed.

Δ Note: * so is it evident who went about to hinder the truth before in the character, and in the border of the Table, falsly counterfeting, where as it also in the next action may appere.

Saul in danger of being carried away quick

Δ — I know no meanes, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I found
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.
VR — The Cursed will come to the Cursed.
Δ — I beseche you to discharge him: and to bynde him somwhere
wherefar of, as Raphael did (for Tobias sake) with the wycked
Spirit Asmodeus
VR — But Tobias did his part. Art is vayne, in respect
of God his powre. Brymstone is a mean
Δ — Whan shall I do this?
VR. — To morrow at the tyme of prayers.

Δ — Gloria Patri et filio et Spiritui Sancto
Sicut erat. Amen

1582 Martij 11
Sonday. a Meridie hora. 3.a circiter

Δ — Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spangled with gold. and on his hed, a
garland, or wreath of gold: his eyes sparkling. of whome I asked
Whether the characters noted for the Table, wer perfect:
He answered,

— They are perfect*: there is no question

*Hereby may appere that this wycked spirit fysted in the shew of the former characters and names before

Δ — Are you Uriel.
Than presently cam in One, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all hery and owgly
and so tyll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayd to the hearing of my skryer,
LO, thus are the wycked skourged
Δ — Are you Uriel, who speaketh that?
VRI — I am he. Write down and mark this: for it is
worthy

Note Lundrumguffa skourged spiritually

worthy of the noting.
This was thy persecutor Lundrumguffa. I brought him hither: to let
the see, how God hath punished thy enemy
Lo, thus hath God delt for the: Lo thus have I delt for the: 11
Thank God.
Δ — blessed be his holy name, and extolled, world without ende.
E.K. — he drew the wycked spirit away, by the leggs, and threw him
into a great pitt. and washed his hands, as it were, with the sweat
of his own hed. for he semed to be all in a sweat.
Δ — Here uppon, my skryer saw Uriel go away: and he remayned out of
sight a little while. Then he cam in agayn: and an other with
him: and iointly these two said together. Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the
chayre, with a swoorde in his right hand: all his hed glystring like
the Sonne. The heare of his hed was long: He had wings: and all his
lower parts semed to be with fethers. He had a roab over his
body: and a great light in his left hand. he sayd
Michaël — We are blessed from the begynning: and blessed be the name of
God for ever.
Δ — My skryer saw an innumerable Company of Angels about him:
And Uriel did lean on the square table by.
He that sat in the chayre (whom we take to be Michaël) sayd
Than:
— Go forward: God hath blessed the
I will be thy Guyde
Thow shallt atteyne unto thy seeking
The world begynneth with thy doings
Prayse God.
The Angels under my powre, shall be at thy commandement
Lo, I will do thus much for the
Lo, God will do thus much for the
Thow shalt see me: and I will be seen of the
And I will direct thy living and conversation
Those that sought thy life, are vanished away.

Lundrumguffa

Put up thy pen.
Δ — So he departed.
Δ — Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in saecula saeculorum
Amen

Martij 14. Wensday. mane circa horam 9 (10)

Δ — Being desyrous to procede in this matter, by consent, we bent our selues to the Action. And after that [E.T.] had called Vriel and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table
I than being afrayde that any other shold come into the stone, in stead of Vriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name.
At length he answered, and sayde to the hearing of E.T.
Vriel is my name, with diuers called *Nariel.
Stay.

*Agrippa hath so, cap. 24. Lib. 3. occultae philosophiae.

Δ — Then he went away, for a while: and cam agayn, and sayd thus,
VR. — The strength of God, is allwayes with the
Dost thow know, what thow writest?
Δ — In two senses, I may understand it: eyther that the good Angel Gabriel is allwayes with me, though invisibly: or ells that the strength, and mighty hand of God, allwayes is my defense.

— potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.

VR — Fortitudo Dei, tecum semper est.
Δ — He went away agayn, and cam agayn, following or waytyng on an other. and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did set down in the chayre, and spake thes words following:
MI — Note
Δ — This was Michaël, with his sword in his right hand.
Then cam Vriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode. and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michaël. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Vriel toke a little round Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gaue it to Michaël.
Vriel lifted up the Table cloth:
and, from thence, semed to take
apparails, and put on the man. it semed to be sylk and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Vriel toke like a lawrell busshe, and set uppon the mans hed. And than the man kneeled before Michaël.
Michaël toke the round thing, with the letters. and gaue it the man to eat: and he did eat it
VR — Lo, things are covered.
Δ — Then he covered the Table and plukt the cloth over it, down to the ground, on every side. The man rose up: And Michaël clubbed him on the hed with his sworde. Then the man stode up

Then

(11) 11

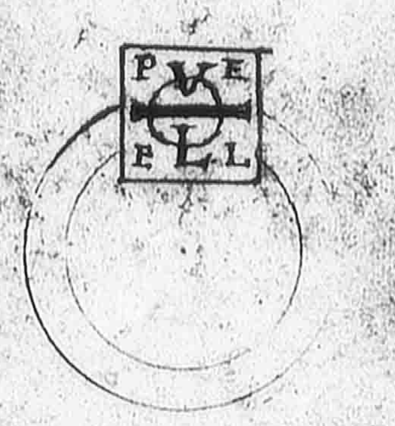
Then the man turned his face toward [E.T.] the skryer. and the man did resemble me (John Dee) in countenance. And then he turned to Michaël agayn.
Michaël wrote uppon the mans bark, thus, 12
ANGELVS TVAE PROFESSIONIS.

* Agrippam Triplici hominis custode. Lib. 3. cap. 22.

Δ — Then E.T. asked me, yf there were such Angels of a mans Profession. and I answered yea; as in *Agrippa and other, is declared
MI — Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him.
Δ — yea, forsoth.
MIC — Thow canst better to lern, and not to dispute.
Laudate Dominum in operibus suis.
Δ — The man kneeled down, and so went out of sight.
MI — He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name *NA be praysed in trubble.

Vide Reuchlinum de Verbo mirifico, de nomine NA

Δ — Then Michaël thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seme to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sword: and gaue it, to Vriel: and sayd, thus
MI — The strength of God, is unspeakable. Praysed be god for ever and ever.
Δ — Then Vriel did make cursy unto him.
MI — After this sort, must thy ring be: Note it.
Δ — Then he rose, or disapeared, out of the chayre, and by and by, cam agayn, and sayde, as followeth.
MI — I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ — Then he layd the Ring down uppon the Table: and sayd, Note.
Δ — It semed to be a Ring of Gold: with a seale graued in it. and had a round thing in the myddle of the seale and a thing like a V, through the top of the circle: and an L, in the bottome: and a barr cleane through it: And had these fowre letters in it, P E L E.

Vide Reuchlinum de Verbo mirifico de nomine PELE

After that, he threw the ring on the borde or Table: and it semed to fall

to fall throwgh the table: and then he sayde, thus,

Mi —— So shall it do, at thy commandement.
Without this, thow shalt do nothing.

The use of the Ring

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ —— Then he went away: and cam in agayn by and by.

Mi —— Note

Δ —— Then he browght in the Seale, which he shewed the other day: and opened his swordе, and bad the Skryer, reade; and he red EMETH

De Sigillo Emeth vide Reuclini Artis Cabalistic. lib. 3. et Agrippa lib. 3. Cap. 11.

Then the sword closed up agayn: and he sayde

Mi —— This ~~do~~ I do open unto the, bycause thow merveyledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ —— Then the Seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diverse fashions of this Seal: and I found them much differing, one from another: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi —— Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is knowen to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will visit you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ —— Then he went away: and URIEL followed him.
And then I sayde to my Skryer: It were good, we had ever some watchword, when we shold not loke for any more matter at theyr hands, every tyme of theyr visiting of us.
Whereuppon, (unlooked for, of us,) he spake agayn

Mi —— We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ —— Then they lifted up theyr hands to hevenward (which heven appeared allso in the Stone) and turned toward us, and sayde

Valete:

Δ —— So they departed: and at theyr going, the chayre, and the table in the Stone, did seme to shake

Δ —— Soli Deo omnis honor
Laus et Gloria.
Amen.

Martij 15. Thursday. Hora 1 $\frac{1}{4}$ a meridie.

Δ —— After EK his calling into the Stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ —— I being desyrous, to know who he was, and his name, I requested him earnestly thereto. but he answered, as followeth.

—— Invocate nomen Domini, et agnoscetis eum

Δ —— Then I prayed the psalme, Deus misereatur nri, et benedicat nobis &c.
after that, he sayd

—— I am mighty.

Δ —— Bycause he delayed to declare his name, EK the Skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to expresse his name: and he answered in speche

—— So I will by and by

Δ —— Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

SALAMIAN

—— I am mighty, and working wonders: I am SALAMIAN.
I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with ~~reverence and~~ feare and reverence. My name is SALAMIAN: Mighty in the Sonne. Worker of wordly actions, as well internall, as externall: Knowen unto God: whose name I know, and bless for ever.

Of Salamian you may rede, in the Call. Diei Dominicae in Elementis Magicis Petri de Abano, there called Salamia.

Δ —— Then appeared a big flame of fyre by him in the ayre

Sal —— Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ —— He toke the forsayde flame of fyre, and flung it up into the heven ward.

Mamon

Sal —— Mamon is a King whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his anoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ —— It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working.
Whereuppon he caused the whole chamber (which we were in) to appere very playnely in the Stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting, and approaching to our bodys: and skorning, and grasping at us.

Sala —— God determing his mysteries, by Arte and Vertue

Δ —— Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the Stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the Stone, all white
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,

—— Lo, this is my name.

Raphael

God shall bless you. Fear not. your faithfullnes provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of your

De OCH vide in [illegible] Arbatel [illegible]

your Direction, which is called OCH

Δ —— This name he spake: he shewed it allso on the Table (before him) written

Raph —— He is mighty in the Sonne beams. He shall profit thee hereafter.

Δ —— Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

—— The strength of God liveth: and God raygneth for ever.
I am Fortitudo Dei.

Δ —— Why, then, you are Gabriel: and I toke you hitherto to be Michael.
Michael. How shall I then amend my boke, in respect of your name, allwayes, was before, written Michael?

For. Dei —— What thow hast written, that hast thow written: and it is true.
Write down this name POLIPOS.
Dost thow understand it?

Δ —— No, God knoweth.

For. Dei —— When that day commeth, I will speak with the. If thow observe that which I have* commanded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ —— Then cam in an other: whom we toke to be Uriel. for he went allso, as he was wont: and leaned at the Table.

* Perchaunce he meaneth the Characters of Annael: before specified.

For. Dei —— Search for wisdome and lerning, and the Lord will deliver it unto you.

Δ —— I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei —— Name I have none, but by my Office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the [illegible], under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders.
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

His — Elementa Magica Petri de Abano printed with Claves Agrippae, which lay in my Oratorie window under my [illegible]

Δ —— Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

For. Dei —— I have sayde.

Δ —— What order will you appoint unto us two, in respect of our two beings together? My frende here, may have other intents and purposes of his affayres, then will serve for me, for his ayde having in these Actions.

For Dei —— Joyne in prayers. For God hath blessed you. Do not not Consider these Mysteries.

Δ —— Then they in the stone used talk together: but not well to be discerned of the eare of E.T.
At length F.D talked very much, and speedily to E.T. and disclosed unto him (which he expressed not to me, at the stone, but afterward) all the manner of the practise, and Circumstance about the Action intended, with the gold Lamin, the ring, the Seales &c. And after I had spoken somewhat, in requesting him to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd

F.D

BRITISH MUSEUM

Blessed be God, who revealeth all Mysteries + &c

I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the Societie of Gabriel
Whose powre, is with us: but he not here. &c
Use Patience.

Ur —— I lived with Esdras: I lived in him, in the Lord, who liveth for ever.

Raph —— I lived with Tobie: Tobie the yonger. 14

Δ —— This was the white creature, that spake this.

F.D —— We Live in the Lorde: who be praysed for ever.

Δ —— I stode silent a good while.

F.D —— What wilt thow?

Δ —— I did attend, what you wold say.

F.D —— I have sayd.

Δ —— I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for weariness, before I wold give over. But I feare, I have caused weariness to my frende here.

F.D —— In vertue is no weariness.

Δ —— Now he stode up, out of his chayr: and he, and they all, jointly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the Chayre remayned. And the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ —— Glorie, thanks, and honor
be unto the Almighty Trinitie
Amen

[illegible] upon [illegible] for [illegible] Raphael [illegible] in the Creatures [illegible] kinde [illegible]

(16)

16

Mysteriorum Liber Primus, tooke ending here (as I conceive) after wch followes Mysteriorum + Liber ~~Se~~ secundus, but the begining thereof is utterly perished.

~~[illegible]~~

+ So it appears to be by divers Quotations in the foll^g Books.

13X

Mysteriorum Liber secundus.

thyngs,
… toward a thyng,
These is hollow, it is empty and voyde
The God of heven and erth, will send me
NOTE — We bring tydings of Light. The Lord is w[ith]
you and we prayse to gither. His name be prayed for ever O
in his Mysteries. O holy and eternall God.

(p. 19) Δ. he bowed down to the Chayre and then to the table, and sayd, Bene
dictus qui venit in, (and there stayed a little) and sayd agayn Bene
dictus qui venit in nomine Domini 15

Δ Then cam in Michaël, with a sword in his hand, as he was wont and I
sayd unto him, are you Michael.

Michael … Mic. Doubt not: I am he which reioyce in him that reioyceth in the for-
titude and Strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect
Thou shalt sweare by the Living God, the Strength of his Mercy, and
his Medicinall vertue, powred into mans soule never to disclose these
Mysteries

The vow required for secrecy. Δ yf no man, by no means, shall perceyve any thing hereof, by me, I wold
think that I shold not do well.

Mi. Nothing is cut from the Church of God. We in his Saincts
are blessed for ever.
We separate thee, from fylthy and wycked persons: We move thee to God.

Δ I vow, as you require: God be my help, and Guyde, now and ever
amen.

MIC. This is a Mystery, skarse worthy for us our selves, to know, much
less to Reveale. Art thou, then, so contented.

Δ. I am: God be my strength.

Mic. Blessed art thou among the Saincts: And blessed are you
both.
I will pluck thee, from among the wycked [he spake to my Skryer]

To E.T. he spake — Thou Commyttest Idolatry
But take hede of Temptation:
The Lord hath blessed thee. This is a Mystery.
Dee, what woldst thou have?

Δ Recte sapere et Intelligere. &c.

Mic. Thy Desyre is graunted thee.

V/e

they are Corrupt
I haue byn Vset to the Wycked
page (20)

I will shew the in the mighty hand and strength of you

Circle of Aeternitie | his Mysteries are: The true Circle of his eter[nitie]
Comprehending all vertue: the Whole and sacred Trinitie
Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered. Amen.

MIC. Now What Wilt thow? Δ I wold full fayne procede according to the matter in hand.

40. Mi. Diuide the Outward Circle into 40 æquall partes: Whose greatest members are fowre. See thow do it presently.

Δ I did so. Diuiding it first into fowre: and then euery of them into ten. He called, Semiel. and one cam in and kneled down: and great fyre cam out of his mowth.

Δ Semiel [illegible] the Names of God. Michael sayde, To him, are the Mysteries of these Tables knowne. Michael sayd, Semiel (agayn) and by and by, in his iudgment, O God thow hast [illegible] and thow liuest for euer. Do not think here I speake to him. Δ he spake that to vs, that we might doubt of his last speches; as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode vp, and flaming fire cam out of his mowth: and than he sayd, as followeth.

The Tables

Sem. Mighty Lord, what woldest thow with the Tables?

Mi. It is the will of God, thow fatche them hither.

Semiel Sem. I am his Tables.

Behold these are his Tables. Lo where they are.

40 White Creatures Δ There cam in 40 white Creatures, all in white sylk long robes and they like chyldern: and all they falling on theyr knees sayd Thow onely art ~~Holy Ho~~ Holy among the highest. O God, thy Name be blessed for euer.

Δ Michael stode vp out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass: and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his Sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiel, with a thundring voyce, and sayd. Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem. I am redy. Δ Michael stroke ouer them, with his sw[ord]

Δ Semiel forte significat Nomen meū Deus: Ita quod Tabulæ istæ sint Nomen Dei vel Noīa Diuina.

his Sword agayne: and they all fell down, and Uriel also [k]neled. And commonly at the striking with his sword, flamyng like lyghtning did flash with all. 18

Mi. Note: here is a Mysterie.

Δ Then stept forth, one of the 40, from the rest, and opened his brest, which was couered with sylk, and there appeared a great T all of Gold.

Mi. Note the number. Δ ouer the T, stode the figure of 4, after this manner $\overset{4}{\text{T}}$

The 40, all, cryed, yt liueth and Multiplyeth for euer: blessed be his name.

Δ That Creature did shut vp his bosome, and vanished away, like vnto a fyre.

Δ T. in the holy language Gna named Gisg. Vide lib. 5 [illegible] et est vltima Alphabeti [illegible]

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there semed a great clap of thunder to be.

Then stepped (before the rest) one other of the fortie 40, and kneled as the others did before. and a voyce was herd, Prayse God, for his name is reuerent.

Michael sayd to me, Say after me thus

Deus Deus Deus noster, benedictus es nunc et semper: amen
Deus Deus Deus noster, benedictus es nunc et semper: Amen
Deus Deus Deus noster benedictus es nunc et semper: amen

Δ Then the Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared

Δ G. Gisg. Vide lib. 5.

Mi. Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge. Lo, this it is. 9. Behold, it is but one, and it is Marveylous

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as though it had rayned fyre from heven.

Then one other of the 40 was brought forth. The rest all fell down and sayd. Lo, thus is God knowen.

Δ Dr, Drux. Then he opened his brest, and there appered an N (not of so big proportion as the other), with the number of 7 ouer it.

Mi. Multiplicatum est Nomen tuum in terra.

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great deuotion. He liueth. Δ Then cam an other forth. Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his brest and he had there a Tablet all of Gold (as it were) and there appered a small t vppon it: and the figure of 9 vnder the letter t.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that Shewer (of the 40) semed to fly vp into the ayre, like as it were a white garment.

Mi. Illius Gloria sit nobiscum. Δ All sayd, amen: and fell down.

Δ Then stode vp another, and opened his bosom, and shewed on his brest bare (being like sylver) a small h; and he pointed to it, and ouer it was the number of 22.

Δ Na

Mi. Et est numerus Virtutis benedictus. Δ This Shewer went a way like a white Cok flying vp.

Angeli Lucis. Videte Angelos Lucis

Δ There cam an other in, and sayd

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte

Δ Drux. Δ There appeared a small n on his skyn, being all spotted with Gold

Then he

then he went away: like the fyre, red flaming, and coming to gether in the myddst of the firmament   Δ This most [illegible] of [illegible] in the
stone the whole world [illegible] to [illegible] [illegible] [illegible]

Mi. (Δ he cryed with a lowde voyce) Et est Vita in celo.

Δ Then stepped forth one and sayd, Et ego vivo cum [illegible], and with all he kneeled down: and Michael stepped forth and toke of his vayle, with that he made Cursy and stode vp.

Mi. Viuamus Halleluyah   O Sanctum Nomen

Δ All fell down on theyr faces, and Michael stroke over them [illegible] and a great flash of fyre: And this man his brest seemed open [illegible] hart appeared bleading, and therin the letter m, and 6, over it [illegible]

Δ Tal.

Mi. Benedictus est Numerus Agni.

Δ Hereuppon they all fell down

Mi. Orate inuicem   Δ Hereuppon we prayed a psalme; one (my skryer) saying one verse, and I the other &c.

Mi. Omnia data sunt a Deo.   Δ Then cam one in, having a rownd table in his forhed and a little o in his forhed: and 22 over it.

Δ Med

Mi. [illegible] est finis in illo.

Benedictus es tu Deus   Δ and then that shewer vanished away: He flew [illegible] like a rownd raynbowe knyt together at the endes.

Mi. Angeli a nomine tuo procedunt Domine

Tu es primus O Halleluyah.

Δ One stode vp and the rest fell down, and out of his mowth that stode, cam a swoorde: and the point, a triangle, and in the myddst of it a small a thus [illegible], of pure gold, grauen very depe.

Δ Vn.

Et Numerus tuus viuit in celis, sayd this shewer. The number was 22 (20) over the a

Corrected thus after by Uriel to be 20

This shewer went away with great lyghtning covering all the world.

Mi. Nomen illius est nobiscum   Δ. He stroke agayne with his sword over them. Then stode one vp: who, vppon his garment had an n: and he turned about: and on his back were very many (ens) n

Δ Drux

Mi. Creasti tu Domine Angelos tuos ad Gloriam tuam   Δ. over the n, was the number of 14 over that n (I meane) which was onely on his brest.

Mi. Et te primus Creauit Deus   Δ. Then the shewer flew vp like a star. And an other cam in, all his cloths being plucked vp: and so seemed naked. He hath a little, a. This, a, did go rownd about him: beginning at his fete: and so spirally vpward. and he seemed to be all Clay. over this, a, was the number 6.

Δ Vn

Mi. Et Creata sunt et pereunt in Nomine tuo.   Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew vp, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his swoorde, and it seemed to lighten He began to speak, and he stopped suddenly, and fyre flede from his mowth.

Mi. Innocentium Nomina, et sanguinem vidisti Domine a terra, et Iustus es in operibus tuis   Δ Then cam one in, all with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath vppon his forhed a little, h,. He bowed to Michaël. and Michael sayd, Numerus tuus est infinitus; et erit finis rerum.   Δ This shewer seemed to powre him self away like

Δ Na

like a flud of blud: and his garment flew vp [illegible]

Mi. Non est illi numerus

Omnia pereunt a facie Dei, et a facie Terre.

Δ Then stepped one forth, and like a water running rownd about him, and he cryeth miserably, O Benedictum Nomen tuum Domine.

Δ Med

Numerus perijt cum illis.   Δ A little, o, with 18 over it, appered this shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. Lux manet in tenebris. Gloriosum est Nomen tuum.

Δ Then stept one forth from the rest, who fell down, as theyr manner was.

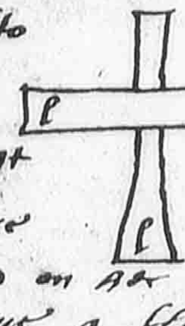
Note: All the Cumpanies of these 40, stode five together, and five together, and so in eight Cumpanyes; each, of five

Δ This was a very white one: The vpper partes of his throate, seemed open and there seemed to com out of it fyre, in very many and diverse cullours he sayd Trinus sum

Mi. Benedictum sit nomen El

Δ Then in the myddle of the fyres or smoke seemed an, l, thus placed, on a bluddy Cross. and over the, l, the number 26.

Δ Vr.



Δ This shewer seemed to have three mens heds and to vanish away in a myst with a thunder.

Mi. Labia mea laudant ~~[illegible]~~ Dominum

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appeared a great scotcheon; to her, or him, Michael gave a flame of fyre: and she, or he, did eat it

Mi. Et hic est El: and so appeared a little, l, on the scotcheon. and it waxed bygger and bygger: and a fyre did seme to go rownd about it

Mi. Benedicta sit etas tua: Δ and there appeared, 30, vnder the l.

Δ There cam a great many of little fyers and did seme to obscuate this yong woman (or child) out of sight.

Michael stroke his sword over them agayn, and sayd

Natus est illa Lux

Ille est Lux noster.

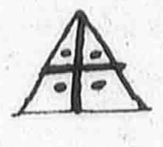
Δ Then stept out an other and opened his white silk garment vppermost: and vnder it, he seemed to be folded vp in a white silk cloth He had in his forhed an, n, in his brest an, n, and in his ryght hand an, n

Δ Drux

Mi. Numerus tuus est benedictus   Δ They all fell down, saying Numerus tuus est Nobiscum: Nec adhuc nouimus finem ~~[illegible]~~ illius Viuemus cum numero tuo O Vnus in aeternum.

Δ and they fell all down agayn. This shewer departed clyming vp into the ayre, as if he had clymed on a ladder.

Mi. Linguis suis cognouerunt eum:

Δ All sayd, Benedictus est qui sic et sic est, throwing vp into the ayre threcornerd trenchers of this fashion  all of gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled the rest fell down. This seemed a transparent body and he had in his eyes a small l: and in his forhed the figure of 8

Δ Vr

Mi. Note this, vnder. I meane the figure 8.   this, 8

Δ All sayd

(24)

Δ. All sayd, Et es verus in operibus tuis. and so he vanished away in a flame of fyre.

ged – G.

Mi. Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete. Δ All sayd, Amen.

[Δ. Note this to be the first that vanished away, going behynde Michael]

Δ. one stept forth saying, Incipit Virtus nostra. he being covered vnder his robe, all with armor: and hath a great G on his armor and the figure of 7, over it. He went behynde Michael and so vanished away.

Mi. Recte viuite omnes Sancti eius

Δ Don:

Δ One stept forth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little d, and 13 over it. He went behynde the Chayre and so vanished awaye.

Mi. Hic est Angelus Electus meus, qui docet Ille viam meam.

Δ There stept oute a playn man, and vnder his garment a gyrdel, and vnder his gyrdle a Rod: and in his hand he had a Sworde, and in his middes a flame of fyre. he had a great H vppon his Sworde and vnder it 22. he went behynde the Chayre.

Δ Nd:

Michael standing vp still vppon his leggs, like pillers of brass.

Δ I asked yf I shold not cease now, by reason of the folk tarying for vs to come to supper.

Mic. Lay away the world, Contynue your work:

Comiunxit spiritum mentibus illorum

Δ Then stept out one, having vnder his garment a little Chest, and therin a mans hart rawe: and the hart was thus with two letters, one on the one side, o, and on the other a .g. : [Δ as in heraldry of armes, where the man and his wifes armes are joyned per pale, as the heraulds term it]. This shewer shut vp the Chest and went his way.

Δ Med ged.

Mi. Numerus illius est sine numero.

Δ Then cam in an other, saying

Tempus est Deum vestrum agnoscite.

Δ Gi/g

Δ This shewed his armes reached down to his fete: he stretched forth his right hand and in it a little, t, and 11 vnder it

Mi. Stay, place this, in the second place. This went away.

[Gon – capestry. Ymago. I wrot first Ibi, anciently, and vulgarly both writing and print, you shall finde ymago. It is not according to the Latin tong.]

Mi. Ymago tua, (mors,) est amara.

Δ Then cam one in, with a big belly, and fat cheeks: an half sword perced his hart, and a little, y, written on it.

Iustus est malis deus meus. Δ the number of 15 vnder it.

Mi. Place it in the former place.

Mi. Opera fidelium, Delectatio mea. [Δ Then cam one in]

Hic est Deus meus. He shewed the letter of O on his naked brest. and the figure of 8 vnder it. He went away.

Δ Med.

Mi. Ecce, Iniquitas regnat in domo mea

Δ Then stept one oute very lean, all his body full of little e, and vnder every one of them, 21. He went away behynde the chayre.

Δ Graph

Mi. Bestia deuoravit populum meum, peribit autem in aeternum.

Δ Pa – b

Δ Then stept out one in bloddy apparell. all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi Iniquitas Abundat in templo meo, et Sancti viuent cum Iniquis.

Δ One very lean, hungerstarved cam out, an A on his brest, and, 11, over it and so

---

(~~24~~) 20 18

and so went away.

[Δ Tyth? + to be referred] + Δ There cam in an other

Mi. Iniqua est terra malitijs suis

Δ Then cam in one who drew out a bloddy sworde: on his brest a great romayn I, and 15 over it. he went his way.

Mi. Angeli eius ministraverunt sanctis. Δ Then stept one oute with a trumpet and a little a on it, and over it the number of 8: he went away.

Mi. Regnabit Iniquitas pro tempore. Δ They all cryed Halleluyah.

[Δ a vrial corrected it after to be vnder]

Δ Then stept one forth with a golden crown, and a great arming Sworde his clothing all of gold with a little r on his Sword and, 16, over it and so he went away.

Mi. Nulla regnat virtus sup terra. Δ Then stept one oute, having all his body vnder his white sylken habit (as they all, had) very brave after the fashion of these dayes, with great ruffs, cut hose, a great bellyed dublet a velvet hat on his hed, with a father. and he advanced him self braggingly. He had burnt into his forhed a little n. and Michael sayd. Non est numerus illius in Caelis. Δ He went awaye.

Mi. Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah

Δ Then cam one who put of his white habit: and he toke a sword, and smote vp into the ayre, and it thundred: and he had a seat (suddenly there) very gorgeous of gold and precious stones. he sayd

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mouth, many little (ens) n. and on his forhed, a great A

Mi. Non quod est A, sed quod contradicit A. 20

Nec portio, nec numerus eius inveniuntur in caelo

Habet autem Numerum terrestrem.

Mysterium 6

Δ He shewed three figures of, 6, set in triangle thus 6 6

[Mysterium nobis revelandum.]

Mi. Vobis est Mysterium hoc, posterius revelandum.

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

[Δ My Sky had omitted to tell me this, or els, it was not told and I should have voyded after supply it by the Skryer: The first Letter of Perturbatur, doth not make shew, of the letter following, as others before did.]

Mi Perturbatur terra iniquitate sua

This shewer, his garments white, vnder: his face as brass: his body grevous with leprosy: having vppon his brest an O, with the number of 10. vnder it: and so he departed.

Mi. Surgite o Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est aeternum

Δ Then cam two oute together: they had two edged swords in theyr hands and fyre cam oute of theyr mouthes. One had a G, and 5 over it, the other had

[Δ We fell to prayer. Whereuppon Michael blessed vs.]

The other had an h on his sword, and 14 vnder it. and so they went away.

Mi. Omnis terra tremuit ad vocem tubae illius

Δ. One stept out, and vnder his habit had a trumpet. he put it to his mouth, and blew it not. On his forhed a little, o, and 17 vnder it. He went awaye.

Mi. Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel. Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bloddy, his vesture all bloddy his vesture all bloddy. and he had s

Est numerus in numero. Δ He went away

Δ I vnderstand it to be a letter, and the number 5 also. Mi. So it is

(26)

Δ There cam one in with diverse ugly faces, and all his body stabbed

Mi. Nunc sunt dies tribulationis. Δ He had an α on his forhed and the Number 5 under it.

Mi hic est Numerus praedictus.

Mi. Audite, consummatum est Δ He had a great pot of water in his hand and uppon the pot, graven, α with 5 under it: he departed in fyre.

Uriel also did correct this place with delivering this in the place of the other described before

Mi. Angele praeparato Tubam tuam. Venit Tempus.

Δ Then cam one oute with a Trumpet. on the ende of his Trumpet

Δ He offered to blow, but blew it not. was a little α and 24 under it: he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, hij duo Calati sunt adhuc. They two went away.

Mi. Vale. Natura habet terminum suum.

Δ He blessed us and florished his sword towards, and over us. and so went away: and Uriel after him. who all this while appeared not.

Δ After supper Mr Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amiss, in the Table or Seale which I had been occupied abouts this day. And thereuppon, Mr Talbot came to me into my study: and required the Seale (or Table) of me: for he was willed to correct somthing therin, (sayd he). I delivered him the Seal. and he brought it agayn within a little tyme after, corrected: both in the numbers, for quantity: and some for place over or under: and also in one letter or place omitted. which I denyed, of any place omitted by me, that was expressed unto me. And the rather I doubted, uppon Michael his words last spoken, uppon two places then remaining yet empty: saying hij duo Calati sunt adhuc. But If I had omitted any, there should more then two have wanted. whereuppon we thought good to ask Judgment and dissolving of this doubt, by Michael. And comming to the Stone He was redy. I propounded this former doubt. he answered

Mi Veritas est sola in DEO. Et hoc oia vera sunt you omitted no letter or figure that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it: yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, hij duo Calati sunt adhuc.

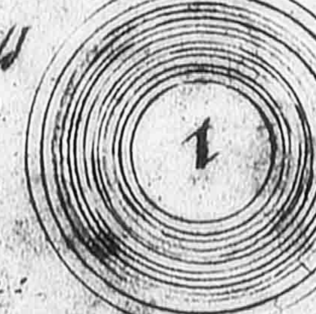
The descryer, or the Skryer omitted to tell.

Mi Thow hast sayd. Δ I pray you to make up that one place yet wanting. Then he stode up on his great brasen Leggs agayn: He called agayn: Semiel Semiel. Then he cam, and kneled down.

Consummatum est. Δ the shewer (a white man) plucked oute a trumpet, and put it to his mowth, as though he would blow. but blew not. and there appeared at the end of the Trumpet the greke ω. Then there arose a myst, and an horrible Thunder. 6 6

Mi It is done. Δ then of the three 6 before noted, with his finger he put oute the two lowermost: and sayd Iste est numerus suus. And Michael did put his finger into the Trumpets ende. and pulled forth a round plate of gold, wheron was the figure of 1. with many circles about it, and sayd Omnia unum est.

21



Semiel

Δ The forme of the World which appered before, vanished away: and Semyel went away. And Michael cam and sat in his Chayr agayn: and his brasen leggs wer gone. and uppon our pausing he sayd Do you know what you have allready written?

Mi. Go forward. Laudate Dominum in Sanctis eius.

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
When thow dost know the 7 names, thow shalt understand the 7 Angells.

The declaration of the Numbers.

The Number of 4, perteyning to the first T, is a Number significative: and being placed above, it sheweth remaining toward the right hand. Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring to what place thow shalt apply the next letter in the Circumference, toward the left hand. which thow must reade, untill it light uppon a letter without number, not signifying. This is the whole

So shalt thow fynde the 7 principall Names: knowen with us, and applyable to thy practise.

Make experience.

Δ Then telling from $\overset{4}{T}$, 4 more places (toward the right hand) exclusively I finde in that fowrth place from, T, (but being the fifth fro the beginning, and with the beginning) this letter h: with 22, over it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places farder: I finde a little a with 5 under it: by reason of which under place of 5. I go toward the left hand, 5 places exclusively, where I finde o with 10, under it: whereuppon I procede to the left hand, farder by 10 places and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the Letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all ThAaoth. ys this, as it should be?

Call

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an hower and it

Δ Note these dorings to be accidentall calls

and it shalbe shewed

Δ The howre being come we attended Michael his return to make the Practise evydent of his first Rule

Mi. Salvete

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.

Understand, that the 7 Names must comprehend, as many letters in the whole, as there are places in the Circle. Some letters are significative of them selves: in dede no letters, but dubble numbers. [Dubble Nubers.] Cybers being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a together, which differ the word. Which thow shalt Note to the ende of thy work: [Note.] Where soever thow shalt finde two aa together the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference. My meaning is, from three generall letters: and onely but one letter, that is, thys letter A. Accoumpt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; prove: and thow shalt see Whereas thow hast [go], it is to be red [og]. This is the whole.

[Δ Note 7 names, proceding from 3 generall places of the Circumference. or 3 generall letters, being but one letter, and that, A.]

Δ I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this

אב אלהים בן אלהים רוח הקדש אלהים

שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus sanctus Deus: Tres in Uno, ~~[illegible]~~ et Unus in tribus. Vel Trinitas in Unitate et Unitas in Trinitate.

[Vide Galatinum, lib. 3°. cap. 11.]

or this אב אל בן אל רוח הקדוש אל אבל לא שלשה

אלהים כי אם אלוה אחד

which in latin, is, Pater Deus, Filius Deus, et Spiritus sanctus, Deus, attamen non tres Dii sed unus Deus.

And as this is of God, Unitie in Trinitie, so of Christ, onely (the second persone of the Divine Trinitie) the Cabalists have a name explaned of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד

כן האל והאדם משיח אחד

that is in Latin Sicut anima rationalis, et caro, homo unus, ita Deus Deus et homo, Messias unus.

I am not good in the hebrue tong; but, you knowe my meaning

[Δ 42, are here in potentia, but, non Actu]

Mi. The letters being so taken oute, being a name, and a number, doth confesse the old rule of 42 letters, when you restore them in agayn.

Mi. Note, Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknowen to man.

[The 7 vertue strength of this Circle.]

Beasts

Beasts, birds fowle and fish do all reverence to it. In this they were all created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

A and ω: Primus et Novissimus; [illegible] solus Deus vivit nunc et semper: Hic est, et hic erit: Et hic, sunt Nomina sua Divina

Dixi.

Thow art watcht all this night: Who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked. 22

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche circa 10ª mane [illegible] to them. [and corrected certayn prayers Δ I had made, and written,]

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot visit the now. At the twelfth howre thow shalt use us.

Δ. Fiat Voluntas Dei.

A meridie: circa 2ª

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok. When, we comming to the stone, fownd there Michael and Uriel. but Michael straght way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Mi. — Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it

Δ He toke the 7 baskets, and hanged them round abowt the border of a Canapie, of beaten gold, as it were

Mi. Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ Therewith he did spred oute, or stretch the Canapy: Whereby it seamed to cover all the World [which seamed to be in the stone allso, beaten, in [illegible]] So that the Skryer could not now see the heaven. And the baskets, by equall distances, did seme to hang in the border of the Horizon

Mi. What wold you have. Δ Sapientiam

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Thaaoth
Galgas
Gethog
Horlwn
Innon
Aaoth
Galethog

Mi. Loke to the last name. Δ I had written, (as ~~[illegible]~~ appeareth) Galethog

by misrekening the [illegible]. When I found it [illegible] be Galethog with an h and not [illegible]

Mi. Lo, as thow hast erred. They are all right, but not in order. The second is the first (his name be honored for euer.) The first here, must be our third: and the third here, must be our second: thus set downe

1. Galas.
2. Gethog.
3. Thaoth.
4. Horlwn.
5. Innon.
6. Aaoth.
7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter G

M. Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus G 5

Δ After that he shewed the second letter, a great roman A, thus, AT 24

Then he shewed L 30

Then XE 21

Then T 9 H 14

Then he shewed this compownd letter, with the circle and cross. (G)

He willed me, at each corner of these segments of circles, to make little crosses and so I did.

Δ After euery of the 7 letters shewed he did put them vp in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, ~~were of the figure principall seale~~ hath the forme of the segment of a circle, thus ⌓ and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est

Then he pulled all the 7 plates out of his bosom and Uriel kneeled downe before him. Then the plates did seme to haue two wings (eche of them) and to fly vp to heuen under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this: For This way and is for euer

Δ Then he stode agayn on his leggs like brason pillers, and sayd

Mi. Oh how mighty is the name of God which rayneth in the heauens O God of the faithfull, for thow raynest for euer

Δ he opened the basket, and there cam a great fyre out of it

Mi

Mi. Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note (for the tyme will be long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is: Blessed be he: yea blessed be the Lord: prayseed be our god: His Name be magnified: All honor and Glory be unto him now and for euer. Amen. 23

Note of 7 Baskets

1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a Z vppon the first of 7 feathers which were on his brest. that first feather was on the left side

Mi. Note. there is a mysterie in the Seuen. which are the 7 gouerning the 7 which 7 gouern the earth. Hallelujah.

Mi. Write the letters Δ Now, a small L in the second fether. Then he couered those first [illegible], with the other fethers

the third an [illegible] like the other. then he couered that allso.

the fowrth an R. he couereth that

the fifth a great roman H. he couereth it.

the sixth feather hath a little i. then he hid that feather.

the last feather had a small a.

Mi. Prayse god. ~~Δ we prayed~~

Δ Then he put the fowle into the basket: and set it down by him. Then he hong it vp in the ayre by him.

Δ Then he lift vp his sworde over us, and bad us pray. Δ we prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he plukt out a white byrd, much bigger than the other: as big as a Swan: with 7. fethers on the brest

Mi. Dixit, et factum est

Mi. Note. Δ The first feather hath a little d, on it: and it went away: the next a Z great as the first.

Then a C great

Then a little a

Then an other little a

Then a feather with a little e.

Then one with a little b. Δ Then he couered them all.

Mi. Thow hast truth.

Δ Then he put vp the fowle into the basket, and hung it vp by the other in the ayre.

Δ Than the third Basket cam to him: and he toke out a byrd all green as grass. Like to a peacok in form and bygnes

Mi. Et uiuis tu cum illo: et regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. Pray.

3. Mi. Note. Δ on the first feather a small p

Then a small a

a little u

Then a small p

Then a small n

then a small h

Then a small r. Then he put the fowle vp into the Basket ac

Δ. Then there cam an other basket to his hand

M1. Dedit illi potestatem in cælis

Potestas illius magna est.

Orate. Δ we prayed

4 Δ. Then he plukt out a fowle, greater then any of the other, like like a gryphon (as commonly they are figured) all his body with skales like brass. Then on some skales, appered letters.

M1. Note Δ first a little b

a little d

a little m

Then a little b

Then a little i

Then a little a

Then a little i

Δ Then he put up the fowle, & hung the basket in the ayre

Δ Then there cam an other Basket to him

[Δ Note: all this while the firmament seemed to be seen]

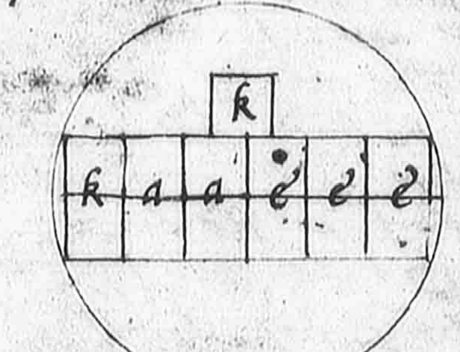
M1. Magnus est DEUS ... suis.

et magna est illorum potestas in cælis

Orate. Δ we prayed

Δ Then he plukt out a bird like an ... his body like Gold and he had a little Circle of fethers on his brest: and in it, betwene

5 betwene fowre parallell lines, twelue equall squares. and on the top, in the myddle, one, equall like the other twelue, thus.



Δ Then he put up the Egle &c.

Δ Then cam an other Basket.

M1. Nuncius suus est magnus in cælis

Orate.

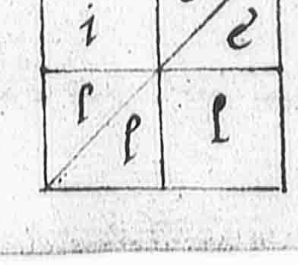
Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn. and went away agayne. Then cam VRIEL and held the Basket. and his leggs seamed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michael this is the sixth name wich ...

VR This is a Mysterie. He is here, and not here which was here before.

Δ He opened the Basket and plukt out like a phenix [or pelican] of the bygnes of a Swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own fethers, thus. He put it up, and

6. hung it by the other Baskets



Then

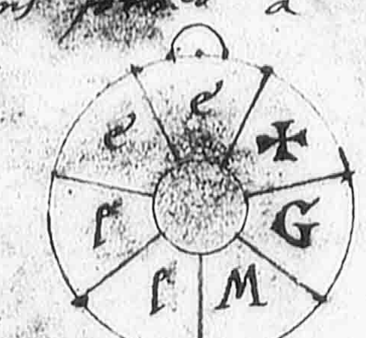
Then cam the last Basket. Vriel stode still. and sayd

VR. Dedit angelis potestatem in lumine Cæli. 22

Orate. Δ we prayed

7 Δ Then cam Michael and toke the Basket of Vriel. and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings This fowle had in his forhed a Tablet of this fashion



24

M1. Et Coniunxit illos DEUS in Unum.

Δ All the Baskets flew up: and so the Canapie vanished away: and the ... appered.

Δ. Now ... sat down in his chayre

vriel Δ. Michael ... Vriel: it is thy part, to expound these Mysteries: Go to ... name of our God.

Δ Vriel ... before him and sayde: What will you: O our fellows, and servants to GOD. What will you.

My contynuall and auncient prayer. Δ Perfect knowledg and Understanding, such as is necessary for us.

VR. Looke uppon, and see if thow canst not Understand it: We will depart for a little space: and come to thee agayne

Δ So they went: and left all the stone in fyre, so that nyther the Chayr or Table could be seen in it

Δ After a quarter of an howre, Michael and Vriel cam both agayne

M1. Loke into the 7 angles ... into the uppermost Circumference.

Δ Vriel cam and stode before Michael.

VR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in SUBSTANCE to the FATHER: in forme, to the SONNE: and inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; knowen to none, but him self: a sufficient BOND to urge all Creatures to life or death, or any thing els conteyned in this world. yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the just, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE He is seven in the Whole. He is Almighty. His Name is euerlasting. His Truth can not fayle. His Glory is incomprehensible. Blissed be his name. Blessed be thow, (our GOD) for euer.

Note this ... manifold and great Mysteries & and mark the ... 7 ... Crosses ... 7 letters.

Note His Bond.

... He is twice three ... one

Vr. Thow must refer thy numbers herin conteyned, to the Upper Circle. For, From thence, all things in the inward partes, shalbe comprehended.

Looke if thow understand it

Δ I finde it to be GALETHOG

Vr. It is so. Δ I thank God and you, I understand now (allso) the numbers annexed

Vr. As this darknes is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Vr. To the next part. Δ Michael sat still, with his sword in his hand

7 Angels. Vr. The parte wherein thow hast labored, conteyneth 7 Angels Dost thow understand it? Δ Not yet. Vr. Oh how far is mans Judgment from celestiall powres! Oh how far are these secrets hidden from the wycked! Glory be unto him, which seeth for ever. Δ Amen, Amen, Amen.

Vr. Note. We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper thy-

Δ I have left out forgetting by my negligence Uriel his words may appere. Vr. Rede ———— Begyn at the first, and rede downward.

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

Δ I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, Gabriel

Vr. Thow hast red right

Δ praysed be God.

Vr. Thus dost thow see, how mercifully God dealeth with his servants.

Δ 48 letters are here: and One is noted by the Cross: which maketh the 49. Vide A. 1584 of the Cross and Angels

72: Vertues multiplyed by 48 gives 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.

Uriel and Michael ioyntly together pronounced this blessing on us.

Vr. Mi. } We blesse you: your { sowles, Harts, Bodyes, and all your doings

Δ Michael with his sword, and flame of fyre florished over our heds.

Innumerable multitudes of Angells. Yet I will thy mark shew you, for your comfort besides. What seest thow? Δ he spake to the skryer. and he saw an innumerable ~~angels~~ multitude of Angels in the chamber or study abowt us. very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle. Fare well.

He must

Δ of this [illegible] [illegible] no [illegible] [illegible] Therfore consider

The L. Mowntegles bokes. go for the bokes, els they will perish. Δ He ment that my partner Ed. Talbot, shold go to fetch the bokes from Lancaster (or therby) which were the L. Mowntegles bokes. which Mr Mort got hath whereof mention is made before.

Ended hor. 4 a meridie Tuesday the 20 Marty 1582

~~33~~ 25

Wensday. 21. Marty, circa 2a a meridie

Note this Trumpeter. Δ After apparance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespotted with blud He had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seemed to be gold. The sownd therof was very playne.

We were commanded not to ax of the apparayle of Michael. Δ I axed of my skryer, how Uriel now shewed, and Michael likewise. in what manner Then Michael sayd, I warne thee for asking of my apparell or manners

Ur. Haec est Gloria mea, quod non commovebitur ab impijs

Mi. Quid vultis? Δ Iuxta voluntatem Dei, sapientiam nobis necessariam. &c

Mi. Sapientia mundi, nihil est, peribit autem in aeternum

Veniat aeternitas DOMINI, ab Universis mundi partibus.

Venite, venite, sic vult DEUS ADONAI

Phanael. fac officium Phanael.

Δ This Phanael was the Trumpeter, (above mentioned) who then blew his Trumpet, lustily, turning him self rownd abowt, to all the world.

Then, from 7 partes of the world, (being equally divided abowt the Horizon,) cam 7 Companyes of Pillers all of fyre culloure glittring. And every Company of pillers high and great and as thowgh they were Pillers of fyre.

The Heaven, the Sonne, and Mone and sterrs seemed to tremble.

Mi. Multiplex est Deus noster

Mi. Mark this Mystery. Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body together (3, in sowle, and 4 in body)

In 7, thow shalt finde the ~~Trinitie~~ Unitie:

In 7, thow shalt finde the Trinitie

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste. O God, O God, O god, Thy Name (O God) be prayse ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ Amen, Amen, Amen.

Thrones Trumpets Angels

Mi. In 7, God wrowght all things.

Mi. Note

(36)

Note. In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Maiestie

I Minister by thy licence. This expownd, by thy Vertue (Δ Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyre and brasen cullour, cam nere, round abowt them uniformly

Mi. SIC EST DEUS noster

Δ One of the pillers leaned down toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S

Δ Than leaned down 6 Pillers more: and Michael, cryed lowd

Unus est DEUS noster, Deus Deus noster.

Δ Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned

Mi. Note. Δ. There appeared a great S

A
A
I
E
M
E 8

Δ Then the sides closed up, and hid those letters first shewed.

After that appered two letters more

Δ He made cursy, and semed to go fromward, and vanished away.

Museplop est.

Δ The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pomanell, and so flew up to heven wards.

NOTE — Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ Michael with his sword, cut them a sunder: and cryed out,

Away you workers of Iniquitie

Perijt Malus cum malis.

Note the intrusion of Error by the wicked policy of Sathan

Δ The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan

Sed DEUS noster vivit.

Δ The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying. NON SUM

Non sum I understand the refusall of these two intruded pillers.

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd SUM

Δ Then One of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd

Orate. Δ We prayed.

Mi. Write the Name down in the Table, and sett them downe

Δ Then he toke of, 3 of the heds of the Pillers, and there appered, B T Z, great letters in hollow places like square cumfit boxes.

Mi. Ista sunt secreta secretorum

Invocate

(37) 26

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. Δ We prayed.

Δ Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under

Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with thunder.

SIC Domine, SIC SIC.

Mi. Place these in the table. Δ I wrote. and he sayd, Thow hast done right. Laudate nomen Domini qui vivit in aeternum.

Δ A Voyce cam out of the next Company of the 7 pillers (ioyning them close togither) saying IPSE.

Mi. Et Misericordia tua Dne magna est

Δ Michael kneled when he sayd this

Δ Michael shewed out of 4 of theyr heds, of the pillers (and with all sayd) NO, NOT the Angels of heven, but I, are privie of these things: Δ So there appeared, 4 letters, H E I D.

Δ Then the other 3 pillers were opened and had E N E on theyr tops

Dominus collocatur in numero suo.

Δ The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ Then the fowrth Company of pillers bowed to Michael. out of them cam a voyce. Vivo sicut LEO in medio illorum

Mi. Et tua potestas magna est ubiq.

Δ Then Michael pluckt of, five of the tops.

There appered D: then they ioyned all togither: then appered E I M O

Mi. Hoc non est sine prece

Δ The other two opened, and there appeared 30 A.

Δ Then they closed up, and went away, with a great thunder

Δ Then cam 7 other pillers to Michael, and a voyce oute of them saying; Serpens sum, et devoraui serpentem.

Mi. Et bonis et malis serpens es Domine

Δ Then they closed all up; and Michael sayd, Orate. Δ We prayed

Δ Then Michael toke of, the heds of 4: then appeared first an I then M E G

Then he opened the other 3. and C B E appeared.

Mi. Numerus illius, est nulli cognitus.

Δ They ioyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ. Then cam another Septenarie of Pillers: and oute of them a voyce, saying

Ignis sum penetrabilis

Mi. Et sit nobiscum, Ô Deus. Pray. Δ We prayed

Δ Then he opened 4 of theyr heds and appered in them I L A O

Δ They closed togither agayne

Δ Then one other was opened, and I appered

Δ Then 21 appered, and did shut up agayn

Δ Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children

Note this. Innumerable Angels

with Rings: and there appered N, and suddenly did shut up.

SIC SIC SIC Deus noster.

Δ Then they ioyned all togither, and flew up.

Mi. Note down in the table. Δ I noted them down.

Δ Then cam the last 7 pillors, and out of them this Voyce

Finis

Gaudium et Lux nostra Deus

Δ Then they closed all in One

Mi. Orate. Δ We prayed.

Δ Then 6 of the heds opened and appered I H R L A A

Δ Then the seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and throwen up

Δ a Voyce cam out of the Pillers Consummatum est.

Δ There appeared in that Piller 21/8

Δ They ioyned togither and flew up to heven ward.

Mi. UNUS UNUS UNUS

Omnis caro timet vocem eius

Pray. Δ We prayed.

Δ Note: my skryer was very faynt, and his hed was in manner gyddy, and his eyes dasling, by reason of the sights seen so bright, and fyrie, etc. Michael bad him be of good comfort, and sayd he shold do well.

Mi. Cease for a quarter of an howre.

Δ After we had stayed for a quarter of an howre, we comming to the stone agayne found him come allready to the stone: and Uriel with him: who, allso, had byn by, all the while, during the Mysterie of the 7 pillers.

Mic. Set two stoles in the myddst of the flowre on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd

Adeste Filiæ Bonitatis:

Ecce DEUS vester adest.

Venite.

Filiæ Bonitatis or Filiolæ lucis: vide pagina sequente.

Δ There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with grene silk, with a wreath behinde hanging down to the grownd. Michael stroke ~~the~~ his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. Scribe quæ vides.

Δ One of them stept out, with a little blew tablet in the forhed of her: and in it written El

Δ She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me

The third, cam as the other, and had Ese

The fowrth —— Iana

The fifth —— Akele

The sixth —— Azdobn

The seventh stepped forth with — Stimcul

They, alltogither

27

Δ They alltogither, sayd Nos possumus in cælis multa.

Δ Then they went theyr way, suddenly disapering

Mi. Note this in your next place but one. Δ I did so

Mi. Go to the next place 5 Fory.

Filiolæ lucis

Mi. Adeste Filiolæ Lucis

Δ They ~~answered~~ all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas

Michael one of them that are ordeyned to stand before the face of god.

Mi. His nris benefacite

Δ They answered, all, Factum erit.

Mi. Valete.

Filij Lucis

Mi. Et dixit Dominus, Venite Filij Lucis.

Venite in Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ. Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand

One other had a ball of silver in his hand.

Metalls

The third a ball of Copper

The fowrth a ball of Tynne in his hand

The fifth had a ball of yern

The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands

The last had a ball of Lead

They wer all apparayled of one sort

Mi. Quamvis in uno generantur tempore, tamen unum sunt.

Δ He that had the gold ball, had a rownd tablet of gold on his brest and on it written a great I ——

Filij Lucis

Then he with the sylver ball, cam forth, with a golden tablet on his brest likewise, and on it written Ih ——

He with the Copper ball, had in his tablet Ilr ——

He with the tyn ball, had in his tablet Dmal ——

He with the yern ball, had in his tablet Heeoa, and so went a syde ——

He with the Mercury ball, had written Beigia ——

The yong man with the leaden ball, had Stimcul ——

Mi. Facite pro illis, cum tempus erit

Δ All answered, Volumus.

Mi. Magna est Gloria Dei inter vos. Erit semper. Halleluyah

Valete

Δ They made cursy, and went theyr way, mownting up to heven.

Mi Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.

I speak to you. Δ Hereupon, we prayed

Mi. Venite, Venite, Venite

Filiæ filiarum

Filiæ Filiarum Lucis Venite

forte quæ

Qui habebitis filias Venite nunc et semper.

Note these three dignitys

Dixit

Dixit Deus, Creaui Angelos meos, qui destruent Filias terra

Adsumus, Δ sayd 7 little wenches. which cam in

Theyr attyre — They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde very long

Mi. Vbi fuistis Vos? Δ They answered In terris, cum sanctis et in cælis, cum glorificatis

Δ These spake not so playn, as the former did; but as though they had an impediment in theyr tung

Δ They had, euery one, somwhat in theyr hands, but my Skryer could not [illegible] what things they were. Mi. Non adhuc cognoscetis Mysterium hoc.

Δ Eache had fowre square Tablets on theyr bosoms, as yf they were of white [illegible]

Filiæ Filiarum — *Ivory* — The first shewed on her Tablet a great S

The second	Ab
The third	Ath
The fowrth	Ized
The fifth	Ekiei
The sixth	Madimi
The seuenth	Esemeli

Ath — *Madimi —*

Mi. Quid istis faciētis?

Erimus cum illis in omnibus operibus illorum. Δ they answered.

Mi. Valete. Δ they answered, Vale et tu Magnus O in Cælis

Δ and so they went away.

Mi. Orate. Δ We prayed.

Mi. Et misit filios filiorum, edocentes Israel.

Filij filiorum — Mi. Dixit Dominus, Venite ad vocem meam

Adsumus, Δ sayd 7 little Children. which cam in like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.

Theyr Attyre

Mi. Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Væ mundo scandalis. Væ scandalizantibus, Væ illis quibus Nos non sumus.

Δ These had tablets (on theyr brests) three cornerd, and seemed to be very greene and in them, Letters. The first had two letters in one: thus, of E, L

E. — The first — E — Δ he sayd — Nec nomine meo timet Mundus

The second — An — Nullus videbit faciem meam

The third — Aue — Non est virgo sup terra cui dicã, [Δ and pointed to his tablet, wherin that word, Aue, was written]

The fowrth — Liba — Tanta est infirmitas sanctitudinis Dei. Benefacientes decesserunt ab illo.

Rocle. — The fifth — Rocle — Opera manuum illorum sunt vana. Nemo autem videbit me.

Hagonel. — The sixth shewed his Tablet and sayd, Ecce — Hagonel — Qui adhuc sancti sunt, cum illis viuo.

vide de hoc Hagonel, lib. 4°.

The seuenth

The seuenth had on his tablet — Ilemese — Hij imitauerūt doctrinā meā. In me Oīs sita est Doctrina

Δ I thought my Skryer had misshard, this word Imitauerunt, for Imitati sunt. And Michael smyled and seemed to laugh and sayd, Non curat numerum Lupus. and farder he sayd: Ne minimam discrabet à virtute, virtutem

Mi. Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.

Δ So they went, making reuerence, and went vp to heuen

Mi. Dictum est hoc tempore.

Mi. Note this in thy Tables. Dost thow vnderstand it. Loke if thow canst

Vrielis officium — Δ He sayd to Vriel, it is thy part, to interpretate these things

Vr. Omnis Intelligentia est a Domino.

Mi. Et eius Nomen est Halleluyah.

Compose a table, diuided into 7 parts, square

Note this Table is made perfect in the next side following

S	A	A	I^{21}_{8}	M (E above)	E (n above)	E8
B	T	Z	K	A	S	E30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I26	M	E	G	C	B	E
I	A (L above)	L (A above)	O	I^{21}_{8}	$^{21}_{8}$V	N
I	H	R	L	A	A	$^{21}_{8}$

7 Names of God. — Vr. Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Proue if thow canst reade them

Beatus est qui secrete nomina sua conseruat.

Vr. These Names, bring furth 7 Angels. The 7 Angels, and Gouerners in the heuens next vnto vs, which stand allwayes before the face of God

Note these two orders of Angels: and Note [illegible] doth [illegible] before the face of God

Sanctus Sanctus Sanctus est ille DEVS noster.

Vr. Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter her dowghter bringeth furth a Some. Euery Some in him self, is 7. Euery Some hath

Δ NOTE well this Rule of Arte.

hath his Sonnes: and his Sonne is 7

Let vs prayse the God of Heuen, which was and is
and shall liue for euer

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini reuelat Secreta
In templo eius, Laudemus Nomen eius El
Hallelujah

See if thow canst not vnderstand this table

Filiæ — The Dowghters procede from the angle on the right hand, cheefly the myddle: where theyr generation ceaseth

Filij — The Sonnes from the left hand to the right to the middle so proceding. where theyr number endeth in one Centre

Note this manner of Center accounted. — The Residue thow mayst by this Note vnderstand

Δ Then Michael stroke ouer vs ward, with his sword, and the flames of fire issued oute

Looke to the Corner on the right hand, being the vppermost: where thow shalt finde 8. Refer thyne eye to the vpper number, and the letter above it. But the Number must be found vnder the letter above it

Note of Numbers with pricks signifying letters — bycause his prick so noteth

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: this shall teache the.

L the first dowghters — Δ Looking now into my first and greatest Circle for 8, I finde it with l ouer it. I take this to be the first Dowghter

El — Vr. you must in this square Table set E by the 8. and write them Compoundly in one letter, thus El

Nomen Domini viuit in æternum.

Vr. Geue ouer, for half an howre, and thow shalt be fully instructed.

Δ I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write as and now, as it followeth

S	A	A	I$^{21}_{8}$	E	M	E8	Viuit in Cœlis
B	T	Z	K	A	S	E30	Deus noster
H	E	I	D	E	N	E	Dux noster
D	E	I	M	O	30	A	Hic est
I26	M	E	G	C	B	E	Lux in æternum
I	L	A	O	I$^{21}_{8}$	V	N	Finis est
I	H	R	L	A	A	$^{21}_{8}$	Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus incognita
Vide iam.

The 30 by E, in the second place, in the vpper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose

Note these other purposes. — The 26

The 26 by I, serueth for an other purpose: but not for this Dowghters Dowghter. 27

The 21, is e, and 8 with the prick vnder it is l: which togither maketh El, or thus compounded as if it were one letter, El

The Names in the great Seale must follow the Orthographie of this Table. Virtus vobiscum est.

Orate. Δ we prayed 29

Δ Then there appeared SAAI$^{21}_{8}$ME — here is an E comprehended in L

Vr. Read now the table.

Angeli Lucis — Angeli Lucis Dei nostri
Et posuit angelos illius in medio illorum

Vr. In the table are the names of 7 Angels. the first Zabathiel, beginning from the left vppermost Corner: taking the Corner letter first, and then that on the right hand above: and than that vnder the first and than the third from the first, in the vpper row: and then cornerwise down toward the left hand. and then to the fowrth letter fro the first in the vpper row: where there is I with $^{21}_{8}$, which maketh el. So haue you Zabathiel.

1\.

2\. Vr. Go forward. Δ So, I finde next Zedekieil.

The true sownd — Vr. this I in the last syllable augmenteth the true sownd of it.

3\. Δ. Then next I finde Madimiel. — Vr. it is so.

4\. Δ. Then ——— Semeliel — Vr. it is true

5\. Δ. Then ——— Nogahel — Vr. it is so

6\. Δ. Then ——— Corabiel — Vr. it is so

Δ. Then ——— Leuanael — Vr. it is so

Δ This name Corabiel you may see in Elementis Magicis Petri de Abano, in the Considerations &c.

Vr. Write these names in the Great Seal, next vnder the 7 names which thow wrotest last. Vrielhirt, vnder El, An. Aue &c distinctly in great Letters

Vr. Make the E and L of Zabathiel, in one letter compounded, thus, ZABATHIEl. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. you must make for IEL (in this name onely) I with the $^{21}_{8}$ annexed. So haue you iust 7 places.

Vr. The next fiue names thow shalt dispose in the fiue Exterior angles of the Pentacle: euery angle conteyning one whole name

Vr. Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Vr. Set Z, of Zedekieil within the angle which standeth vp toward the begynning of the greatest Circle. And so procede toward thy right hand.

Vr. In the middle row of thy Pentacle, make a Cross like a Crucifix and write the last of those 7 names Leuanael thus, †

VA
LE † NA

Vriel. Vidit DEUS, opus suum esse bonum et cessauit a Labore suo.

Factum est

Δ Michael stode vp. and sayd

The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, his SONNE
The Vnspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your
doings in his Honor and Glory

Vriel. AMEN

Dr. These Angels are the angells of the 7 Circles of Heaven
gouerning the Lightes of the 7. Circles

Note these two order of Angels

Blessed be GOD in vs, and by vs,
Which stand continually before
the presence of GOD, for euer

DIXI

Δ Johan may we be so bold, as to require your help agayn.

MIC. When so euer you will, We are ready.

Farewell

Δ Sit Nomen Domini benedictum, ex hoc nunc, et vsq in sæcula sæculorum

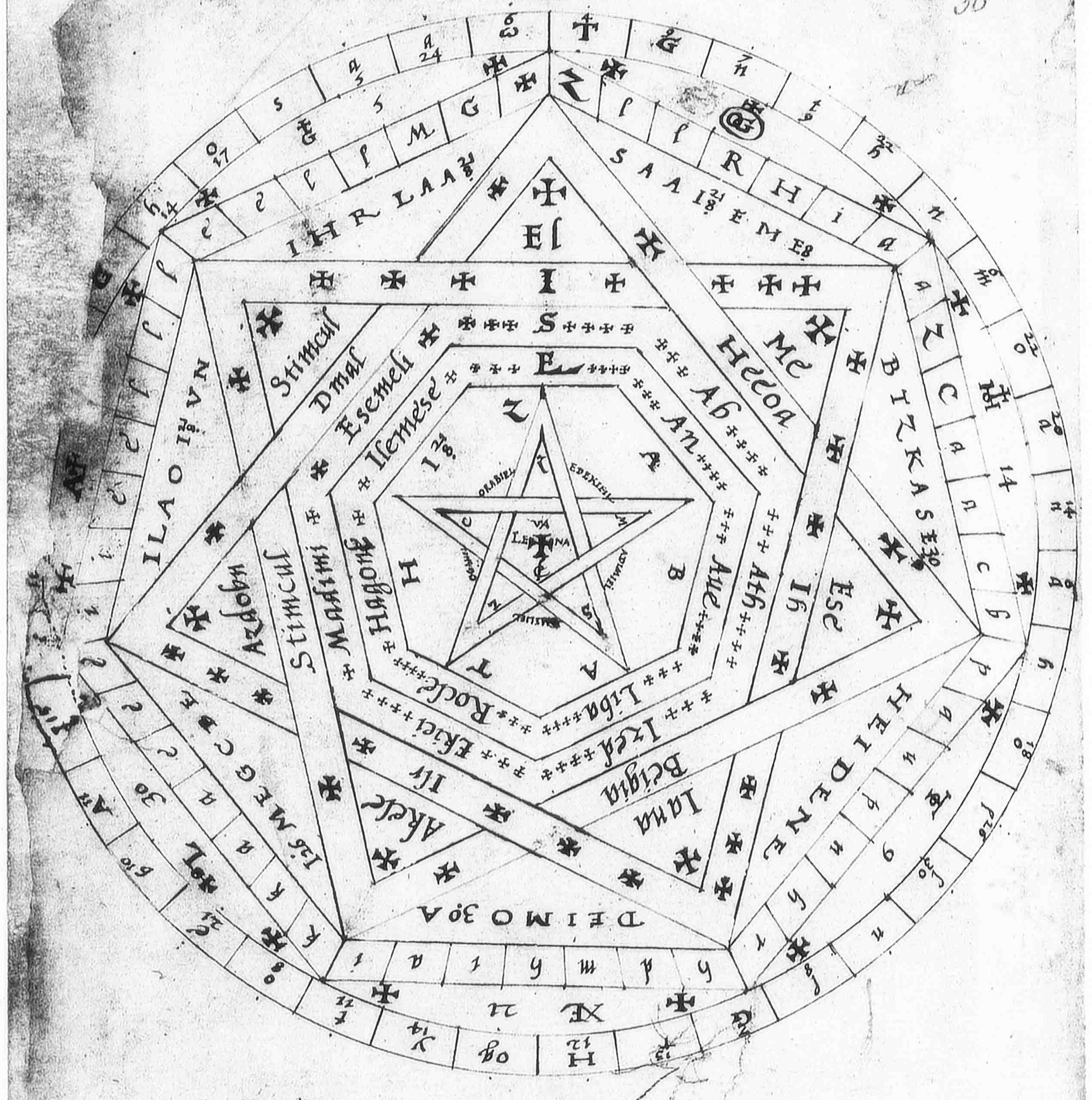
Amen

Anno Dni 1582 Martij. 21. } At Mortlake by Richemond

SIGILLUM DEI, ÆMÆTH. EMETH

nuncupatum } hebraice

DEI



19

~~29~~

Mysteriorum, liber Tertius △

31

Anno 1582:

Aprilis 28:

Liber 3us

Liber 4us

(46)

Aᵒ 1582 Aprilis 28 : a meridie hora 4 (17) 31

E.T. onely Michael appeared; and to diverse my complaynts, and requests Δ sayde

Mi. The Lord shall consider thee in this world, and in the world to come

32

E.T. All the chayre seemed on fyre

[margin: one of vs]

Mi. This is one Action, in one person. I speak of you two

Δ. you meane vs two to be ioyned so, and in mynde vnited, as yf we were one man

Mi. thou vnderstandest.

Take heede of punishment for your last slakyng.

Δ. Yf you meane my slakyng on my behalf, truely it was and is for lack of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede

E.T. A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi. Dost thou vnderstand Δ No verylie.

[margin: Worldly habilitie.]

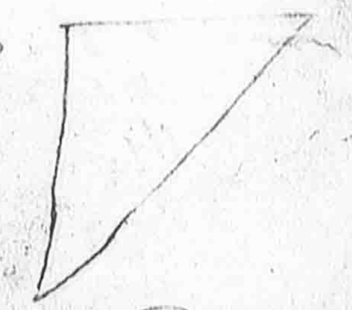
E.T. He raced the hill away, as though there had byn none: and sayd

Mi. Lo, So it is of this worldly habilitie

Δ I pray you how must the Lamine be hanged?

[margin: The lamin wrapped in ... for ... things ...]

Mi. As concerning the Lamine; It must be hanged vpon in some skarf.



The Ring when it is made, I will blesse it according to my pleasure

I meane by two cubites, your vsuall yarde.

Haste, for thou hast many things to do.

Glory be to God, Peace vnto his Creatures, Mercy to the wicked, Forgivenes to the faithfull: He liveth. O he raygneth, O thou art mighty, PELE: thy name be blessed. Δ Amen.

[margin: PELE]

[margin: Ese]

Venito ESE, Δ he cryed so with a lowd voyce

E.T. he is now covered, in a mighty covering of fyre, of a great beawty. there standeth a thing before him I cannot tell what it is.

Laudate Dominum in cœlis

Orate. Δ we prayed.

E.T. His face remayneth covered with the fyre, but his body vncovered

Mi Adesdum ESE

Adesdum Iana.

[margin: Iana]

Vobis dedit demonstrationem in Tabulis vris.

E.T. There appeare of the figure, (before, imperfect) two little women One of them held vp a table which lightened terribly: so that all the stone was covered: with a myst.

A voyce cam out of the myst, and sayd,

[margin: Creatio]

Ex his Creata sunt et hæc sunt nostra illorum.

E.T. The myst cleareth, and one of the women held vp a table seming thus written vppon

Numerus Primus

Δ The table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned

Δ Remember, ESE and Iana, are the thirde and fowrth of the Seven Filiæ Bonitatis, sig 16. 2ᵒ. They are thus in order there: EL, ME, ESE, IANA, AKELE, AZDOBN, STIMCUL.

A finger

A finger cam out of the mist, and wyped oute, the first shewe, with the cross, letters, and numbers

The second was in like wise

The Third was a b with the tayle upward thus g

The 52 with the three great BBB, seme to be coured wth Gold

The two crossed ones he did not wipe out with his fynger

The next be blotted oute.

He blotted not oute the three b b b with the 8 and 3.

The two barrs must go clere and not touche the b b b.

The M † the square wherin it standeth, is all gold: and that he let stand.

b b b.
b b b
8 b b

the barrs.

Fire cam oute and burnt | B | bA 1556 |

The | b | 1 B 2 123 | 3 b | is all of a bright cullour, like the brightnes of the Sonne: and that was not put out

The places are very black, but where the letters, and numbers do stand.

E T hard a voyce saying Finis Tenebraru: Halleluyah.

E T There commeth a hand and pulleth the little woman into the Clowde.

Mi. Prayse God: Be inwardly mery

The Darknes is comprehended

God bless you: God bless you God blesse you.

You must leave of for an howre and a half: for you have .6. other Tables to write to night.

Prayse God: be ioyfull.

After supper we resorted to our scholemaster.

E T. I here a voyce but see nothing: he sayeth.

Initium bonum in nomine eius et est. Halleluyah.

E T. Three quarters of the stone (on the right side) are dark, the other quarter, is clere.

Filiae filiarum Esse cap. lib. 2o. somewhat wanteth.

Mi. Venite filiae filiaru Esse

The netherwost .....

E T There come six yong maydens, all in white apparell a like.

Now they all be gonne into the dark parte of the stone, except one

There cam a flame of fyre out of the dark, and in the flame written Unus on this manner

V nus nus nus

Lux — She that standeth without putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.

E T. A voyce sayd — Dies primus

another voyce — Ubi est Tabula?

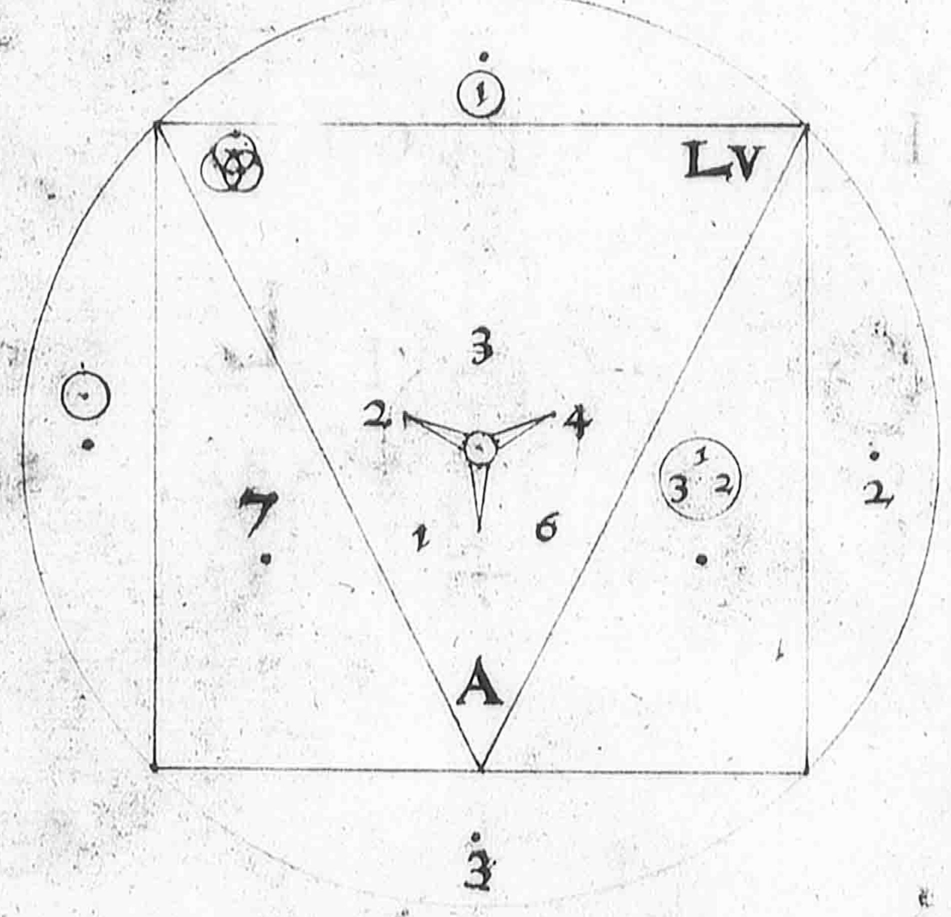
an answer — Est, Est, Est

She wyndeth and turneth her self about, beginning at her hed, and was Transformed into a Table, rownde.

E T. Three faces do shew and shake oute, and ever returne into one hed agayne: and with it cam a mervaylous swete savour

The Table cullored — The Table was of three cullours: white, redd, and a mixture of white and redd

2 † b b 3	G b b	g	B 22	2.4.6 b b b 216	b b L b	B rog	Ⓑ
8 b b b 2	b b 8	G b	g g b	152 b	152 b	52 BBB	B † B
D q B q	b · · ·	B 7 9	b b b b b b b b b	11 B 5	b b b b b	b b b	b 8 b 3 b b
b b b b b b	b 15 b b b b b b	M 166	7 △ b b	ⓑ 5	G M †	B	bA 1556
b 1	B 2 123	3 b	b T b	4 B 9	BBB 6 b	b b 72 F	b



△ Of these seven tables, Characters, or cotchers

Consider the wordes spoken in the fifth boke: Ao 1583. Aprill 28

How they are proper to every king and ~~prince~~ prince in theyr order.

They are Instruments of Conciliation

volumine 50. / under my Characters, is respected

G B ✝ 23	m · 30 q B · 9 · d · 4 ·	q q q Q B o · g og
J B 30 G 33 · A	H——H B A——o 9	E B get h go
5 ☾ b	d2 id b d 2A	L b 30 pp
V H b 9 22	qq q Q b og a	L b 25 d

2 bb 2	b b ▽ o	537 bbb	b B G 11	T·13 bbb	b 9
v · 2 B	o 4 BB	B 14 a	bbb P ·3·	b GO	bb C:V 3
8 e b	Q · o 7 b· b	5	q q b 3	q · 9 B	L b· 8
go·30 B	9, ·3 b b	q q 5 ·bb·	d b b A	7 · 2 b·B	BB Λ 83

and red, changeably. A strong sounding cam withall, as of clattering of har or fall of waters, or such like.

There cam a Sterre shoting oute of the dark, and settled it self in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

A voyce sayd. O honor, Laus et gloria, Tibi qui es, et eris.

The Table shewith wonderfull fayre and glorious

Onely seven pricks appeare in the Table.

The three angles of the triangle open, and in the Lower point appeared a great A

And in the right upper corner LV. (ET. the Table trembled)

And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other. by theyr centers

A voyce — Unus est, Trinus est: In omni Angulo est
omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo (ET. O, O; with a dolefull sownd, he pronownced)

ET. the woman sayth, Fui: sum, quod non sum

A voyce ———— Lux non erat et nunc est

ET. The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.

Then One part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce — For a tyme Nature can not abyde these sightes:

ET. It is become quiet, but dark still.

Prayer — A voyce — Pray and that vehemently, for these things are not revealed without great prayer

ET. After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying Fiat

The ball went into the darknes, and brought with it a great white Globe hollow transparent.

Then she had a Table abowt her neck, square of 12 places

The woman seamed to daunce and swyng the Table.

Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer—: She sayd Ecce signu[m] Incomprehensibilitatis

Water. ET. the woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard Est, Est, Est~~

ET. A voyce. Est, Est, Est.

ET. One commeth —, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little round ball: and threw it into the dark. And it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the round Globe and sayd Fiat

Erth. ET. She turned her back toward ET. and there appeared a Table divided in 24 partes. yt seemeth to be very square.

A voyce ——— Scribe. Veritas est

ET. A sword cam out of the Dark: and claue the woman a sundre and the One half becam a man, and the other a woman: and they went and sat uppon the Ball of cley or erth.

Man
Woman

Note/or [illegible]

r. The seemeth the Dark part to quake

A voyce —— Vemto Vdsedg

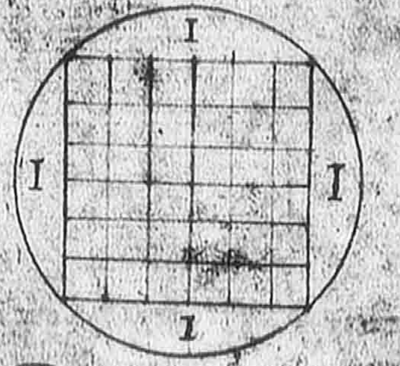
ET. There cometh a woman oute of the Dark she sayd

Vita hys ex mea manu

ET. She shewth a table square full of holes, and many things creeping out of it. This square is within a round.

A voyce —— O Lux Deus me

Hamuthz Gethog.



ET. Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unequall partes, and the other half she cutteth into a thowsand or innumerable partes. Then she take all the partes up into her skyrt. She hath a Table, and it hangeth on her sholders. She stept before the other woman, whose hed standeth in the dark. This woman her table is fowre square. She is very bewtifull.

Note this stepping before.

She sayd —— Numina sunt hæc intelligentiæ tuæ

She sayd —— Fere nulli Credendus est hic numerus

This woman taketh the little peces, and casteth them up, and they become little sparks of light. And of the things she cast, there were two great round things. And they were also cast up to the white transparent Globe. And she went away into the Dark: which way, note, very much lightned.

The sterrs Sonne and Mone created.

Then the other woman (that was forestept) thrust oute her hed who had the round conteyning the square, with 36 places. She crymbleth clay, and it turneth to byrds. She seemeth to be like a Witch. Into the bosse of her table, she put her hand and that bosse was in the Dark, and oute of the bosse she stirred to fatch that Clay. She sayd

Ad usum tuum Multiplicati sunt.

ET. She went into the Dark

ET. A Voyce,

g D 2 g	B ſ ſ 30	B B 8 2	B o 22	B·o p d 30	L o B·9 9 29	B 82	9 6 B
o p B 98	9 C B	b b 2. 8·G	b b 9 E	b 3 Q	b b b 9 Q	b 11 Q	BB 12 T
BB b 8	M 2 b b	M 5 b	M b b b 20	M b·89 F	d B 17	A b 3	B B B 2 H
M b 99 L	b 6 4 b	b 9 1 b	b b 9 T 6	6 B 2 4	I B 38	N B 9	b b b 4

Note this Cross with the two [illegible]

A B 3 o

30

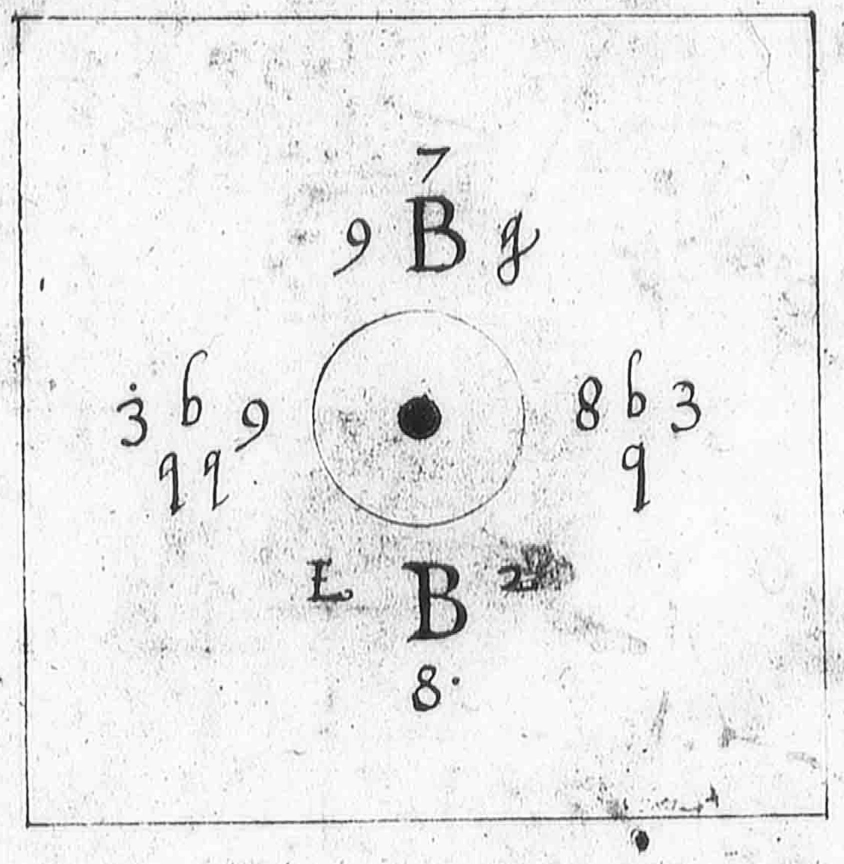
I

I

3 b p 4 p	A B 8 3·o	b d	b c	b p	b g
b l	b o	b r	b l	b s	b v
b b	b e 3	b m	b y 8	b f	bb f. 2.
3 b A 2	b b 3 8 b	B 8	B 7	B 2	B 5
B 6	B 4	B 1	B 9	b b o .	B 3 G 2
8 6 BB	B Q B 362	B 7 A	b 8 b M	·b·b ·96	·b·b 8.b.7

I

I



E.T. A voyce is hard saying

Omnia gaudent fine.

E.T. There commeth oute a woman out of the Dark. She plucketh all the dark, and casteth it on the ground: and it turneth to herbes, and plants becomming like a garden and they grow up very fast. She sayd

Opus est.

E.T. She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T. Then appeared Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. Obumbrabit vestigia vra veritatis Luce
The Actor, the Actor, The Actor:
One Disposer; he which is one in all; and All in all:
blesse you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T. he holdeth his sword over us, in manner, out of the stone.

Mi. Fare well. Serue God. Be patient
Hate vayne glorie. Luce. iustly. Amen.

Δ What spee shall I make for the said square Table, the Way, the Seale, and the Character. Mi. As thou art motioned, so do.
Δ Gloria Patri et F. et SS. s.e.i.p.e.n.s.e.c.s. ff. Amen.

Δ Note, All the Tables before were by E.T. letter for letter noted out of the stone, standing before him all the while: and ~~so also~~ the Tables following were written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

E.T. Two appeare: Michael and Uriel.

Mi. Et posuit illos in ministerium eius
Quid desideratis?

Δ Sapientiam et Scientiam nobis necessaria, et in Dei servitio potentem ad eius gloriam.

Mi. Sapere, a Deo: Scire a creatura, et ex creaturis est.

Ur. Venite filii

E.T: Seven women appeare bewtifull and fayre

Mi. This work is of wisdome Δ sayd Michael, and stode up.

E.T. sayd to me (Δ), he putteth oute his sword and willeth me to swere, to that that he willeth me, and to folow his commaundment.

Mi. Wilt thow. Δ Then wills me so do. E.T. sayd as followeth

E.T. I promise, in the name of God the Father, God the Sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my power.

E.T. Now they two seme to confer together

Mi. Now you towche the world, and the doings uppon earth.
Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have power

I am not sure yt it was Mi. or Ur, that called for this
This promise
...ship.
... lower world.

power to work such things, as shall be to god his glorie, profit of your Countrie, and the knowledge of his Creatures

ET. he spake: What I do wish thee to do, thou shalt be ready before thou go.

We procede to One GOD, one knowledge, one Operation.

Filia — Veni filia

Behold these Tables: Herein lye theyr names that work under God upon earth: not of the Workes, but of the Angels of

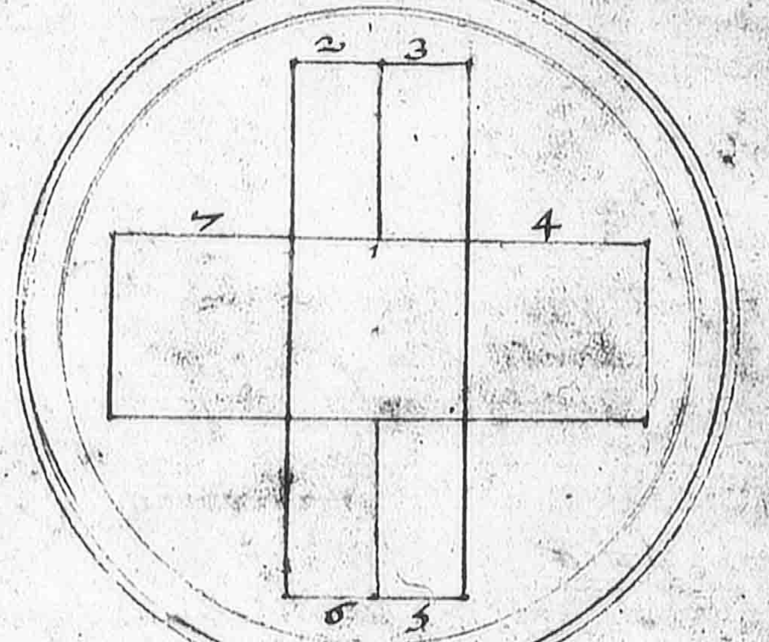
49 good Angels Governors. — Light: in whom The Whole Government doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious

Mark these Tables: Mark them. Record them to your

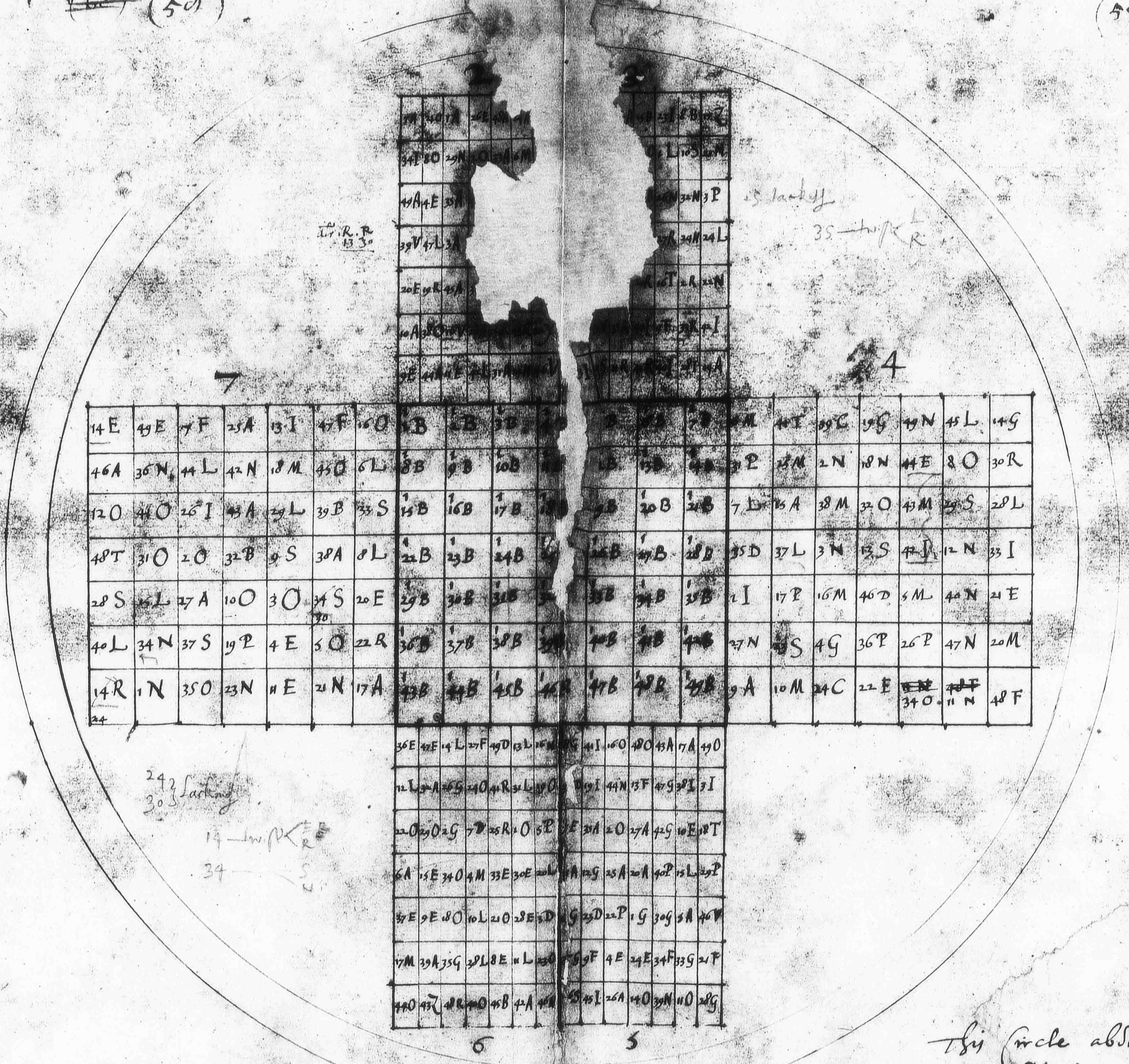
The first knowledge — This is the first knowledge. Here shall you have Wisdome. Halleluyah.

Mighty and omnipotent art thou, O God, God, God, amongst thy Creatures: Thou fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. Δ Amen.

ET. All the 7 (which here appeare) ioyne theyr Tables in One, Which, before they held apart. And they be of this Forme all together. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And over it ioyned two, which both together were equall to it: and under it, were such other two, as may appere in this little pattern. Being thus ioyned, a bright Circle did cumpas and enclose them all, thus: but nothing was in the Circle.



ET: one



Circle I, of ... Baligon

This Circle abstil was bright and Nothing in it.

(60.)

(61) 39

ET. One stept forth, and sayde 3/

Wilt thow have witt, and wisdome?
Here, it is. (Δ pointing to the middle table)

Another sayd, the Exaltation and Government of Princes, is in my hand. (Δ pointing to that on the left hand of the two uppermost)

In Counsayle and Nobilitie I preuayle. (pointing to the other of the two uppermost: which is on the right hand)

The Gayne and Trade of Merchandise is in my hand: Lo, here it is. Δ he pointed to the great table on the right side of the myddle Table that I meane which is opposite to our right hand while we behold these 7 Tables.

I mark that the 4 lowermost are the ... The qualitie of the Earth, and waters, is my knowledge and I know them: And here, it is: (Δ pointing to that on the right hand: of the two lowermost.

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ pointing to the other Table below, on the left hand.

7 I signifie wisdome In fire is my Government. I was in the beginning, and shall be to the Ende (Δ pointing to the great table on the left hand of the Middle table.

Mi. Mark these Mysteries: For, this knowne, the State of the whole earth is knowen, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for euer.
Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,

Begynne the Middle Table &c. Δ I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while ET, did looke them in the stone, and orderly expresse them.

Δ As concerning 39 V. 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet every place seemeth to haue a letter, in the iudgment of ET his sight. Which is the Number and Letter wanting, and where must it be placed?

Mi. Non potestis hoc videre sine ratione.

Δ This I vnderstood not; though it was not at the first Noting

Δ two markings and two letters supplied to them.

Δ The Next day, as I was looking on the Tables being finished, and ioyned all together in One Compounded Figure: ET, cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw hovering and hopping in the ayre over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30. N.

ET. Every of the 7 Tables, as they were written out of the stone do seme afterward to burn all in fyre: and to burne in fyre.

ET. After all the Tables were written, ech seuerall table aparte agayn and stode in theyr order.

ET. Note moreouer. The First, had Bokes in his hand

Kings ———— The second, a Crown in his hand
Nobilitie ———— The Third, Robes
Merchants ——— Δ — Aqu — The fowrth, aial quadrupes viue omni colore.
Terra — The fifth, Herbes
Aer — The sixth, a fanne
Igni — The seventh, a Flame of fyre in his hand

Mi. Decedite

Descendite in nomine eius, qui vos huc misit.

A boke. EK: Uriel opened a boke in his owne hand, and sayde

UR. The Fountayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres iudged.
Loke, if thow canst (in the name of God) understand the Tables. Δ No: Not yet.

UR. Behold, I teache. There are 49 Angels glorious and excellent
Erthly Actions — appointed for the governmēt of all earthly actions: Which do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie:

Practise — These shalbe Subiect unto you, In the Name, and by the Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work in the quieting of the states, In Lerning of wisdome: pacifying of the Nobilitie, iudgement in the rest, aswell in the depth of Waters, Secrets of the Ayre, as in the bowels and entrails of the Earth.

UR. Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo he instructeth which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie: But stick firmely, absolutely, and perfectly, in the Love of God (for his honor) together. — The two to gether
Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To the Lord, whose name persith throwgh the earth, Glorie be to the, for euer. Δ Amen, Amen, Amen.

UR. Lo, I will briefly teache the: you shall know the Mysterie in him and by him, which is a Mysterie in all things.
The Letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (*from the first Table to the last), which are the letters that shalbe ioyned together begynning all, with B, according to the disposition of the number, Untill the 49 generall names be knowen. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Every place with addition bringeth furth his name, which are 49. — I have sayde —

* Δ Vide ipsam Tabulam horum 49 nominum Collectam, pagina sequente: The first 29

Δ I pray you to tell me the first Name. UR. The first Name is BALIGON

* he ment to EK.

Mi. I have to say to the*, and so have I done:

Δ Now he spake to EK, of the matter he (?) him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Whereat he seamed very sore disquieted: and sayd thus to me.

EK: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.K must marry

Mi. Thow must of force kepe it:
Thow knowest our mynde.

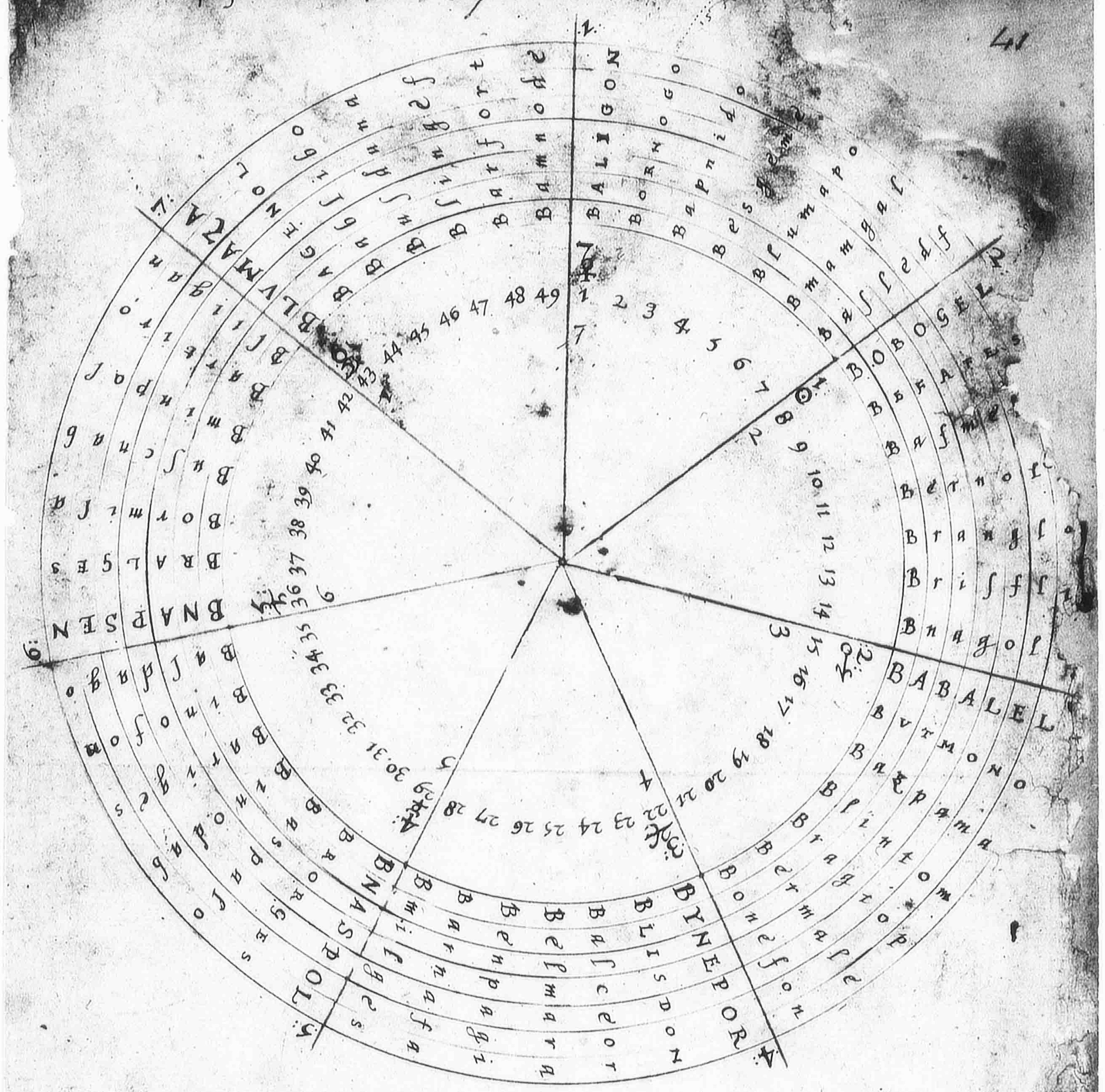
Δ Deo opt. Max° omnis honor laus et gloria in sæcula sæculorum. Amen.

Ended hora noctis 11½ circiter.

Tabula Collecta: 49 Angelorū Bonorū, Noīa continens. [per Δ]

40

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brissli
14	Bnagole
15	BABALEL
16	BUTMONO
17	Buzpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLUMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode


BALIGON
BOBOGEL
BABALEL
BYNEPOR
BNASPOL
BNAPSEN
BLVMAZA

Fryday . May 4 . hor. 2 1/2 a meridie. 42

A E.T. wold not willingly now deale with the former Creatures utterly shaking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them. Whereuppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his Lawes and Vertues knowledge and understanding which he hath established in and amongst his Creatures, for the benefit of mankinde, in his service, and for his glorie. &c.

E.T. to marry.

And comming to the stone, E.T. saw there these two, whom hitherto, we were instructed to be MICHAEL and URIEL.

E.T. Michael and Uriel, both kneled holding up theyr hands: and Michael seemed to sweat water abundantly, somwhat reddish or bloddish.

There cam 7 Bundells down, (like faggots) from hevenward. And Michael taketh them kneling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Censor doth make perfume at the fowre corners of the Table: the smoke ascending up: and the Censor, at the last, being set on the Table it seemed to fall through the Table.

Uriel his manner of appearing.

URIEL semeth to be all in a white long robe tucked up: his garment full of plyghtes: and seemed now to have wynges (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtyfull crown, with a white Cross over the Crown.

Uriel taketh the 7 Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T. there commeth a man as though he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael continually prayed sweating.

The glorious man seemed to open the Covering of the 7 bundells (being of divers cullored sylk,) and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures.

The glorious man seemed to stand uppon a little hill of flaming fyre.

He taketh of, of one of the Bundells a thing like a little byrd; and it hovereth afore him as though it had life: and then it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man semeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour. his heare of his hed, long, hanging down to his sholders: But his face for beutifull glittring, can not be discerned. His heares do shake, as though the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: Very beutifull: but of many cullours.

Many cullours in all his garments, and are sketched in Sep[...] [illegible]

Now looketh Michael up, and hold up his hands to heven, and sayeth

SIC, SIC, SIC, Deus noster.

Uriel (sayd) – Multiplicabit omnia, benedictione sua.

The former Bewtyfull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place where

Where this byrd stode before, semeth allso, to be (proportionally) very
big, as the byrd, (thus enlarged).
(the ioyning of 2 two byrds) This man taketh an other byrd, and putteth the wyng of it, to
the wyng of the first (as though he yoked them)
This second byrd at this his first taking, was as byg, as the
was become, (encreased, as it semed) and it was allso a very bew[illegible]
E.T: All is suddenly dark, and nothing to be seen, neyther Chayre
any thing els
E.T: a voyce was hard, like Michael his voyce, saying:
It was a byrd, and is a byrd, absent there is nothing
but quantitie
(Δ E.T: sayd the voyce to be like Michael his voyce.) A voyce. Beleue: The world is of Necessitie: His Necessit[ie]
is gouerned by supernaturall Wisdome.
Necessarily you fall: and of Necessitie shall rise ag[ayn]
Necessitie. Follow me, loue me: embrace me: behold, I AM
E.T: Now all the darknes vanished, the man is gon, Uriel standeth at
the Table: and Michael sitteth now in his Chayre: and sayd
Mi. This doth GOD work for your Understanding
(vayne to stryve.) It is in vayne to stryve: All Gouernment is in his hands
What will you els, what will you els
Δ, Progressum et profectum in Virtute et Veritate ad Dei honorem et gloriam.
Mi. This hath answered all our Cavillations
(Δ to your) Δ What hath answered all our Cavillations?
Mi Thow hast written
One thing you shall see more, as a persuasion to the infirmitie.
E.T: The two byrds, which were there, before, and gon out of sight, now
are shewed agayn: But none of the bundells appere
They seme to grow to a huge bygness, as byg as mountaynes: incredibly
byg: and they seme to hover up in the ayre, and to fly up toward
(The byrds touch the sky and sterrs) heuen, and with their wyngs thyr wyngs to touch the sky: And one
of them with his bill semeth to take sterrs into it: and the other to
to take them from the same byrd, and to place them agayn in the skye.
And this they did very often: and in diverse places of the heven
with great celeritie
After this they semed to fly over Cities, and townes, and to break the
clowdes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them clene.
(cloud.) And in the streets, as those two Byrds flew, semed diverse brave
fellows, like bisshops, and Princes and Kings, to pass: and by the
wyngs of those byrds, they were striken down. But simple
seely ones, like beggers, lame and halt, children, and old aged
men, and women, semed to pass quietly, untowched and
unoverthrown of those two Byrds
And then they semed to come to a place, where they lifted up, with
their wyngs the endes of thyr wyngs, fowre Carkasses of dead
men (oute of the grownde) with crownes on theyr heds: whereof
one semed to be a Childe.

First

First these 4, semed leane, and deade: then they semed quick
and in good liking: And they being raysed up parted eche fro
other, and went into 4 sundry ways, Est, West, North and
South.
Now these two fowles hauing thyr wyngs ioyned togither, light uppo
a great hill: and there the first fowle gryped the erth mightyly
and there appeared diverse Metalls, and the fowle spurned them away,
still,
Then appeared an old mans hed, heare and all, on. very much
wythered. They tossed it betwene them, with thyr fete.
And they brake it: And in the hed appeared (in stede of the
braynes) a Stone round of the bygnes of a Tennis ball
of 4, cullours, white, black, red, and greene
One of them (he that brake the skull) putteth that round stone
to the others mowth or byll.
The other eateth or nybbleth on it, and so doth the other allso
Now these two byrds are turned into men: And eche of
them haue two Crownes like paper crownes, white and
bright, but seme not to be sylver. Thyr teeth are gold.
and so likewise thyr hands, fete, tung, eyes, and eares likewise
All gold
(26 crownes.) On eche of these two men, ar 26 Crownes of Gold, on thyr
right sholders, euery of them, greater then other
They haue, by thyr sides, Sachels, like palmers bags, full of gold.
and they take it oute, and semed to sow it, as corne; going
or stepping forward, like Seedmen.
E.T: Then sayd Michael, This, is the ende.
E.T: The two men be vanished away.
Mi. Learne the Mysterie hereof.
Δ Teache us (ô ye Spirituall Creatures) than sayd Michael,
Mi Joye and helth giue unto the riche:
Open strong lockes:
Be Mercifull. to the wicked:
Pluck up the poore:
Redd unto the Ignorant:
I haue satisfyed the: Understand:
Read them over: God shall giue the some light in them. I haue
satisfyed the: Both, How you shalbe ioyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, (Subiect) in Deo.

Lok up this Mysterie:
(× to E.T.) × Forget not our Counsayle:

Ô GOD

O GOD, thou openest all things: Secret are thy Mysteries
and holy is thy name, for ever.
The vertue of his presence, here left, be
amongst you.

Δ Amen.

Δ What am I to do, with the wax, the Table, the ring or
the Lamine &c.

Mi. When the things be ready, then thou shalt know how to use them.

Δ How shall I do for the graving of the ring; May not any o-
man do it, though I, E.T. grave it not?

Mi. Cause them to be made up (according to instruction) by any honest-

Δ What say you of concerning the Chamber for our practise here
May my Hardcroft little Chamber serve, yf the bed be taken
downe.

Mi At the next Call for the Chamber, you shall know what to do
to doe.

Δ Benedictus Deus in donis suis:
et Sanctus in omnibus operibus suis.
Amen. Ended hor. 4½.

Quartus Liber Mysteriorum [illegible]
A° 1582
Δ Novembris 15. 44

42

Post reconciliationem Kelleianam:
Miserere mei Deus.
Dimitte nobis, sicut et nos dimittimus.

Liber. 5º

(72)

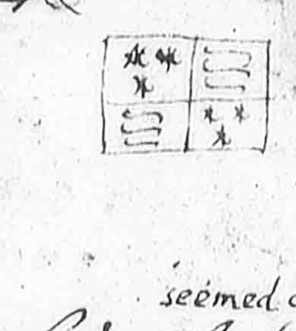
Note. For, of that name we never heard any thing before. Δ Carmara, otherwise Baligon.

[illegible] of the 7. which was by him) he who stode before him, with his face to him, who turned his face to him ward. 175 45

Regnat potestas tua in filiis

Ecce [illegible] Operis

There appeared these two letters, reversed and crossed, in a white flag: and a woman standing by; whose army did not appere.



Note. My name is Carmara. seemed old/[illegible]

On the other side of the flag, appeared the army of England. The flag [illegible]

Adsunt duo et tempus non est, Δ, sayd the man which stode before Carmara. and lifted up his hand and advanced his body: and the other gave him place. he spred his armes abrode: and so turned round toward all the multitude (appering within the Globe:) as if he wold require audience. he sayd then this.

The Sonnes of men, and their Sonnes are subiect unto my Commandements. This is a mystery. I have spoken of it. Note it throughly. They are my servants: By them thow shalt work mervaylously. For a tyme. My tyme is yet to come. The Operation of the Earth is subiect to my power: And I am the first of the twelve. my Seale is called Barees: and here it is ⊙ (Δ This he held in the palm of his hand: as though it had byn a ring, hanging allso over his myddle fingers. With a great voyce he sayd Come ô ye people of the erth. Δ Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Globe: They kneeled down; and some kyssed his seale and some did stand frowning at it. Those Kings that kissed it, had eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being even, and counterpeysed. But the other had also ballances, which being uneven, the one scale lower than the other. The even balanced Kings were of glad chears: but the other were of a sobre and sedy countenance.

Filii Filiorum [illegible] / Earth 12. / Barees ⊙ / All people of the erth. / 1. Kings.

It is and shalbe so. And the workmanship of this, is to this ende.

Noblemen

2. Then cam noble men: Δ and he held up his hand, and they parted them selves into two Companyes. and over the heds of them, appered these two wordes Vera, over one company, and Impura over the other.

. . . . eo

Verus cum Veris, et Impurus cum Impuris

3. Philosophers. Come ô ye Princes of Nature. Δ Then cam in Auncient and grave countenanced men in black gownes: of all maner of sortes. Divers of them had bokes: and some had stiks like measures: and they parted into two Companies. Eyther Company had his principall. One of those Companies fell at debate among them selves. The other company stode still. There appeared before eche of these Companyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The forman ~~Principall~~ spred his hands over them, and they all fell down. and the boke with Lucem on it waxed bright.

Δ He hath wrytten the offices of ~~three~~ two Kings, as of Blumaza and Bobogel. And the 3 rest, [illegible]. Whose Bobogel is [illegible] Nobility and wisdom [illegible]

[76]

waxed bright: and they which attended on that fire (Lucem).

Gather by these few spriggs the Compass of the whole field

Δ I demanded of him, what his name was: and he answered

I am Primus et Quartus HAGONEL

Δ This PriQuar, shewed the seal ⊙ to the Multitudes and they ...
1. Kings — it; and of them some florish, som stand, and some fall.
Kings — Δ Then he sayd, The first were the Kings of the earth: which to tell the prikes of the fast ⑧, take place, are, and shall be.
In this thow mayst lern science. Note a mysterie
Take a place, is as much, as, Ende with place.

Δ Then he threw down a great many of them before him

Carmara his Minister: forte Prince Hagonel — Here is his name (pointing to the [Δ: Carmara] on the upper part of the Globe) Notwithstanding I am his Minister.
There are kings fals and vniust, whose powre as I ... augme... and destroyed, So shalt thow.

Weapons wherwith to destroy — Thow kepst the weapons: The Secret is not great.

Δ I know not what the weapons are

PriQuar sayd Write, and I will tell the. Δ The three of eche side did syt down. While PriQuar did thus speake.

I am the first of the fowrth Hagonel.

Δ I had thought that ye had sayd before, you had byn the first and the fowrth of Hagonel.

PriQuar — I am HAGONEL, and governe HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third. I am the first that govern the three. Therfore I am the first and last of the fowre.

Note this First, and Last, bycause of Baligon als Carmara: his prince & rulers — Δ In the meane space all the former multitude some were fallen downe, of some their handes drawn away: of some their legs broken.

And then, pointing to the (Δ: Carmara) he sayd

Practise, wt Spirituall weapons — In his name, with my name, by my Character and the rest of my Ministers, are these ... brought to pass.

Liers, Witches, Enchanters — These that lye here, are Lyers, Witches, Enchanters, Deceyvers, Blasphemers: and finally all they that vse NATVRE, with abuse: and dishonor him which raigneth for euer

2. Governers — The Second assembly were the Governors of the Earth, whose glory, yf they be good, the weapons which we haue taught the, will augment: and consequently, yf they be evill, pervert

3. — The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi no Gloria, nec bonitas nec bonum est. It is wrought, I say it is wrought (for thy vnderstanding) by the seven of the seven which were the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory.

Note Practise.

No. 2 — Filij filiorum
1 ... — These 7 are named [in] the great Circle following
2 An —
3 Ave —
4 Liba —
5 Rocle —
6 Hagonel —
7 Ilemese —

Δ Then he held vp his hands, and semed to speak but was not herd of E.K. (as he told me): and therupon PriQuar sayd. Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudaverunt Deum. Benedictus est qui filius est vnicus, et Gloria mundi.

The black cloth of silence and staying — E.K. saw like a black cloth come in and cover all the forepart of the

Note: here he governeth three and Carmara (his King) hath also a triple ...

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page. Dated ... May 1583. & perhaps this first leafe was lost before he drew up his Book, A De Bonorum Angelorum invitationibus, because I find a Blank where Blumaza is placed.

This Character seemes to stand for Carmara, as appeares from severall places in fol. 2. a. & b. & many other.

It appeares by a note of Dr Δ: (De Heptarchia &c: Cap. 1.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelation & perhaps this authority was entred in the first lost leafe of this 4th booke (though Dr Δ: calls it the 2d Booke, in this Note) See Chap: 2. at ye begining.

By a marginall note at the begining of the first Chapter, it should seeme, yt the Dr meanes by the first Booke the Action only of the 16/20 of Nov: 1582. & by the 2d Booke the Actions of the 17 & 19 of Nov. 1582. But his marginal Note of 19 should be 20 of Nov. for so it appears by ye Actions entred. The 21 of Nov: viz: the action of yt day he calls the Appendix of the 2d chapter.

46

This is the writing
of Chas Assmotar
FMJ.

(3)

[Th]e stone, so that nothing appeared in the stone. There was hard a voyce saying. Loke for us no more at this tyme: This shalbe a [token,] (from this tyme forth) to leave. ...

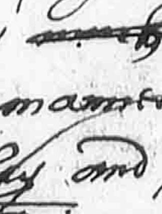
Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp[er] A[men]

Then one of his a black ... coming all ... y stone.

Die ♀ A meridie: hora 5. Novemb. 16.

Δ He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished away. He shoke his rod, and the Globe under him did quake. Then he sayde Ille enim est Deus, Venite. Δ All the 7 did bow at his speache.

He holdeth up the flag, with the picture of a woman ~~with~~ paynted on it, with the [ ] (as before was noted) on the right side of her. And on the other side of the flag, was the Armes of England. He florished with the flag very ~~much~~ much, and went as though he did marche, in warlike manner uppon the upper and other parts of the globe.

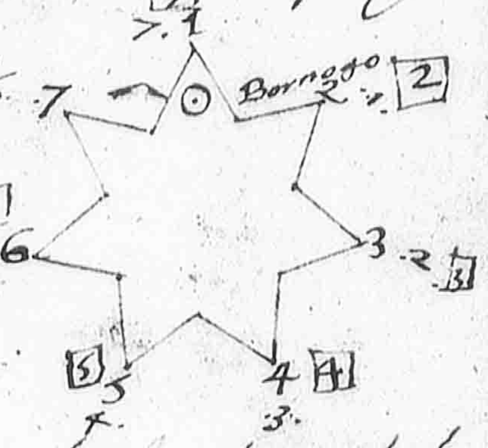


He pulled up the Flag and sayde There is two to come, there is no more. All the people in the Globe seamed to be glad and rejoyce.

Now he putteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. they hold up all togither, Heptagonum stellare, seming to be Copper.

Δ So he sayd ... turning ... fore part of the half ...

Δ Note. Copper appertayneth to ♀



Δ Hagonel

Δ Forte, Hagonel: Hagonel, of ... for B ...

1: The first Holder, sayd, Me nosti: and so pulled his hand of fro the Heptagonum.

2: The Second of the 7 taketh his hand of and doth reverence and sayd I am he Which have powre to alter the Incorruption of NATURE. With my seale I seale it and it is become perfect. I prevayle in Metalls: in the knowledge of them. I have byn in powre with many, but Actually with few. I am of the first of the twelve the Second of the Seven. Wilt thou know my name. Δ full gladly. I am BORNOGO: this is my Seale ~~what thou~~ desyrest This is my true Character. What thou desyrest in me shalbe fullfilled. Glory to God. He kneled down, and held up his hands toward the Heptagonum.

Metalls

One of the first of the Twelve.

Prince Bornogo

3: The next (or third) sayd, I am Prince of the Seas: My powr is uppon the waters. I drowned Pharao: and have destroyed the Wicked. I gave life unto the seas: and by me the Waters move. My name was known to Moyses. I lived in Israel. Beholde the tyme of Gods Visitation. I have measured, and it is 8. This is a mysterie. God be mercifull to his people. Behold, Behold Lo, Behold.

The Seas.

8 Gods Visitation

And it is 8: may be 8 yeres added to the tyme: and that maketh 1590. Nov. 16. That 8, or 88, I know not yet.

Δ Lo behold, my mighty powr consisteth in this. Lern wisdome by my [illegible]

His is wrowght for thy erudition, what I instruct the from God: [illegible] unto thy

Charge truely. Thow art yet deade: Thow shalt be revived. But

God truely. The blessing that God giveth me, I will bestow upon the by [illegible]

Ô, how mighty is our God, which walked on the waters; which sealed me [illegible]

his name. Whose Glory is without ende. Thow hast written me, but yet [illegible]

not know me. Use me in the name of God. I shall at the tyme appointed be [illegible]

The seas — I will manifest the works of the seas, and the miracles of the depe [illegible]

known — I was glorifyed in God. I skurged the world. Oh oh oh, how they [illegible]

repent — Misery is theyr ende, and Calamitie theyr meat. Behold my name is [illegible]

Prince Befafes — for ever: behold it. Δ he opened his bosom and seamed leane [illegible]

seemed to have fethers under his robes. He had a golden gyrdel: and on it written BEFA[illegible]

Than he sayd: Blessed be thow O God, God, God, for ever. I [illegible]

Δ he toke his hand of fro the Heptagonum.

Δ The blak Cloth was drawn: which is now appointed to be taken from them, that we must leave of for that instant

Δ. Deo soli, omnis honor, et Gloria. Amen

Friday. After drinking at night circiter horam 8ª.

Δ On the left side of the [illegible] sitting in the Chayre appeared yet three holding up the Heptagonum. and one on this and one on the other side below. He sat with his face from EK toward me. I stode and my face Southward. EK he sat at the same table, with his face Northward.

4 — The fowrth (holding below) cryed Earth, Earth, Earth.

EK. he speaketh Hollo, so that I understand nothing. Δ than he answered: They are the wordes of my Creation, which you are not

In earth. — worthy to understand. My powre is in Erth: and I kepe the bodies

The dead mens bodyes — of the Dead. Theyr numbers are in my bokes. I have the key of Dis-

solution. Behold Behold, All things, yea All things, have theyr

their — workmanship with me. For I am the ende of Working. EK

The light of his anger — He falleth down prostrate, and speaketh, I know not what. Δ

than he sayd I have the light of his anger, and I will destroy it. Ô,

The bottomles pit — Ô, Behold, It is a light left within the bottomles pit. It is the ende

and the Last. O blessed shall thy name be. Blessed shall thy name

be for ever. Behold this is my seale. Behold, the bowels

Bowells — of the earth are at my opening. Δ Than I requested

him to help me with some portion of threasor hid, to pay my detts withall

Threasure hid requested — and to buy things necessarie &c. He answered: O worldling

that shalt be satisfied with welth of the world. Behold Behold

Behold — Lo lo Behold, vehemently I say Behold I have horded up

Threasor, for the sonne of perdition, the first instrument

Antichrist — of his destruction. But, Lo these Caverns. Δ He

shewed to EK the Caverns of the earth, and secret places therof

and afterward sayd: Mark this, All Spirits, inhabiting within

the earth; where their habitation is of force, not of will (except

the myddest of my self, which I know not), are subiect to the

powre hereof. Δ pointing to his Seale. With this you

shall

shall govern, with this you shall unlok. With this in his name who raigneth) you shall discouer her entrayles. How say you now:

Can you do it? Ar not your Magicians acquaynted with me. It

greveth me to reporte the bones of the wycked. Prayse him Butmono

Prayse him Butmono, prayse him. Δ Is that your name, I pray you tell me. he answered: Yea it is my name. It is the ende of all

things. EK. now he setteth down.

Δ Now the Fifth turned his face toward EK (who sat before me, and opposite unto me) and stopped forth and sayd: I am Life

and breath in Living Creatures. All things

Live by me, the Image of One excepted. Behold the face

of the Earth. EK there appeareth all kinds of brute beasts,

fowles, Dragons, and other. Δ He Clapt his hands together

and they all vanished away, at ons: they cam agayn: and went then away

and retorned no more. But the people within the Globe remayned still

as from the begynning. he sayd while the beasts were yet in sight

Lo, all these, do I endue with Life: my seale is theyr Glory.

Thirty of the first — Of God am I sanctifyed: I reioyse: the Living: The ende, and

beginning of these things, are known unto me: and by sufferance

I do dispose them untyll my Viall be run. EK. he taketh

A little Viol of oyle — out of his bosom a litle viol glass. and there seameth to be five or

six sponefulls of oyle in it. Δ He answered and sayd: That it

is: and it is a myst terrie. Δ I spake somwhat of this oyle, and

Prince Blisdon — he answered me, and sayd. Thow sayst true. In token of God

his powre and Glory, Write down BLISDON. 48

EK. he taketh his hand of from the Heptagonum.

6. The Sixth putteth open his Clothes and red apparell, and there

yssueth mighty fyre oute of his sides. [Δ Note, the

Short cote the first — cote of the first of these seven is shorter then any of his fellowes coats

are.] the sight of the fyre is very ugly, grisly, terrible, and

scarsly of mans eye can be beholden. At length he plucket his

coats together, and sayd to EK. O I wold shew the, but flesh and

blud can not see. Write shortly, it is enough. Novi Januam

Mortis. Δ than sayd he to me in an ernest maner, O, Muse not, My

words ar dark, but with those that see, light enough. Et per-

cussit Gloria Dei, Impiorum parietes. Dixi. Δ In

Prince Brorges — mer baylony raging fyre, this worde BRORGES did appeare,

tossed to and fro in the furious flames therof, so abundantly streaming

out, as yf all the world had byn on fyre. so that EK could

not endure (without great annoyance to his ey sight) to behold the same.

and finally he sayd Mysteriam animis vestris imprimite. and so the

fyre vanished away.

EK

But Baligon Carmara in the ende of this boke sayth, I shalbe his office. Consider this.

7 Prince Brages. Nat: Blumaza his King.

The Scale.

EK. The stone seemed all blew: and onely One now (Not) beholdeth the Heptagonon: all the rest being set downe: who seamed to extend theyr hands out toward one other, as though they played, not being of theyr work. Now the last putteth his hand to the Heptagonon and turned his face to EK. having his face (all the while before) turned toward Δ, he sayd The Creatures living in my Dominion, are subiect to my powre. Behold I am BRALGES. (Δ fortè, in Aere.) The powres under my subiection, are Invisible. Lo what are. EK. All the world semed to be in brightnes or on fire: and therin appered divers little things like little smokes without any forme. he sayd. This is the Seale of my Government. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known.

☾ Beware of Wavering. Blot out suspition of us unto you. For we are Gods Creatures, that have rayned, do rayne & shall rayne for ever. All our Mysteries shalbe knowen unto you.

Exclude Wavering or suspition.

All Mysteries shalbe knowen to us.

EK. All the 7 vanished away. onely He remayning who sayd to EK (being stand up, and leaning uppon his Chayre, and turned) Behold, these things, and theyr mysteries shalbe knowen unto you, reserving the Secrets of him which raygneth for ever. [EK The voyce of a multitude, answered singing,] Whose name is Great for ever. He Open your eyes, and you shall see from the Highest to the lowest. The Peace of God be uppon you.

Secreta Dei, non sunt hominibus revelanda.

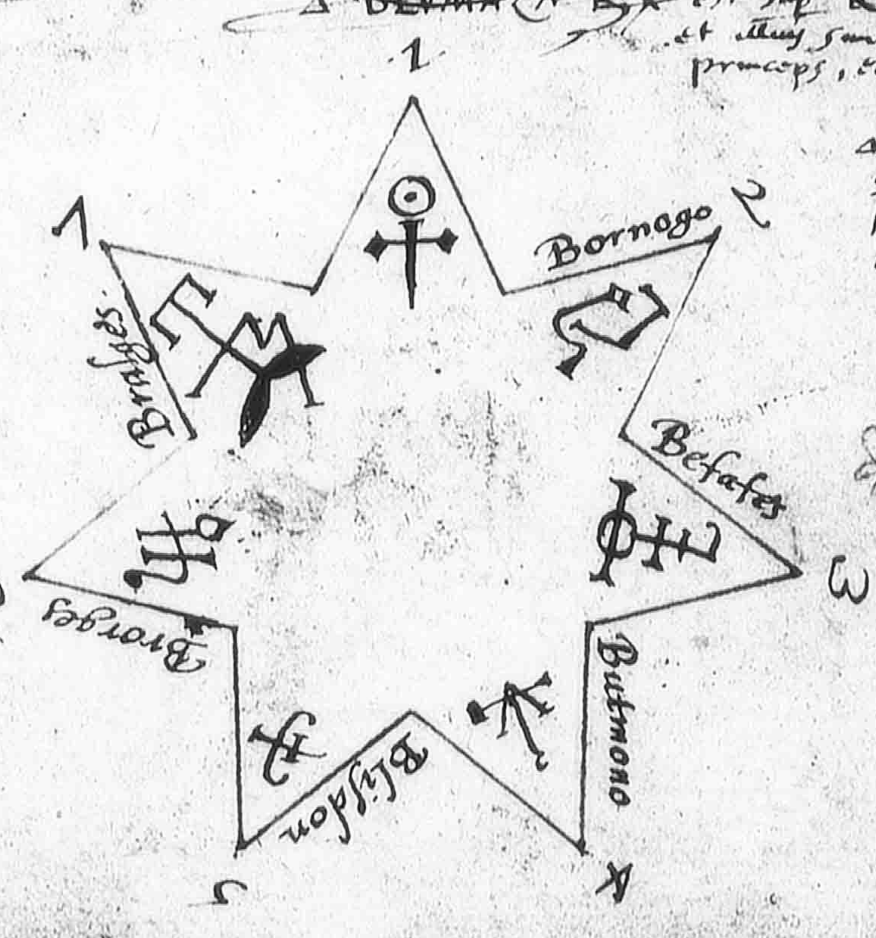
Note Highest and Lowest to be understode perhaps in Tabula collecta.

Δ Amen. EK. The blak cloth was drawn before all the things conteyned in the stone: which was the token of Ceasing for that tyme.

Δ Sanctus [...] Deus [...]

Δ BLUMAZA Rex est sup. Reges Terrae et illius sunt primus princeps, et illius Ministri et eius.

Hanc partem prima vocat He unum Librum: in quinta pagina sequente, ad hoc Notam



Δ It shold seme that the same be sold by such a Circle and a prick fol. 6. b. I have forgotten how I cam by this crosse annexed to it.

[...] Remember [...] his promise to me of Knolledg and Doing

Words { 9 9 9 7 11 } 45

An° 158[2] Saterday Die 17 Novembris A meridie hora circiter 1

(CIV) 49

Δ The Cloth remayned drawn, a prety while after we had done our prayers to God: and so was all the things in the stone kept from sight.

Δ The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie or (as it were) the shell of the foresayd Globe, was very glistring bright. The man shaked his hand toward me and the bak of the Chayre was toward EK. On this globe appered a trace like a seame, of two things ioyned together, or rather a very narrow path: which began both on the Convex superficies of this globe and went upward to the Verticall point or as it were the zenith prik of it. but fro the lower part of the same to the place where the Chayre stode, it semed broder, and more worn, than from the Chayre up to the Vertex or top prik: for that part (which semed to be about the eight part of the whole) did appere very smalle, and unworne, or unoccupyed.

Carmara al: Baligon

Δ He turning his face toward EK, spake thus. I have declared things past and present. And now I speak of things to come. The whole shalbe manifest. Nam ipse unus et Indivisibilis est.

past present to come

Gloria Gloria Gloria Creatori nro.

Two partes (Δ forte: of this worke) are yet to come, the rest are finished allready. Δ He shewed the round Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. then he sayd:

[...] et tam [...] est,

The round Table.

Venite gradatim repetamus opera Dei.

Short Coat.

Δ The first of the 7. which had yesterday appeared, did not appere with the short robe, as he did before. Than He sayd smylingly (being turned to EK) Haec sunt documenta tua quae nondum intelligis.

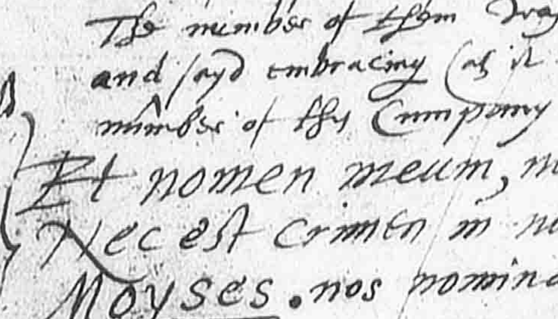
Δ Than the man with the short robe, the Formost of the 7 (yesterday appearing) sayd Unus est Deus, et Unum est opus nrm.

Δ I think he ment by the round table shewed, which Mr K. had sent me [...] of the numbers of that Table.

Δ Then cam very many uppon the globe his convex superficies and they sayd, Parati sumus servire Deo nostro.

Δ Eche of these had somwhat in theyr hands. som had crownes some garments &c. (Vide [...]) The number of them was 42. and stode in this order. and sayd embracing (as it were) the whole number of this Company.

Δ I doubt it shold be short coat holding or embracing with the Table with his hands and not [...]



49

Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses. nos nominavit
Potestas istorum, quam istarum, quamvis non una, tamen in Uno sunt.

Note istorum istarum [...]

Δ I sayd that I thought there wanted at the begynning of this sentence, this word Tam: he answered, it might be understode by his pointing to them there standing: and sayd further in respect of this my doubt: Quatenus est haec Vanitas vestrorum?

Numeri

Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est, Nobiscum. In Mundo, quanta apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus Cogitatione) Disseritur apud Deos, idque maxime) de NATURA, quae non vobiscum, sed nobiscum (ah, ah, ah,) et in nra potestate est.

Natura

Videbis Deum. Vidisti opera nra, Opera (inquam) manuum suarum: Digito Dei movebimur. A Deo venit. Homo et cum hominibus fuit est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solummodo, sed operibus suis.

Dei potestas

Inhumatur tibi anima tua, quid quaerit. Δ I understand you not. he making Ab humo, homine; Ab homine dictum est. I axed the, what thow desyrest. Δ I answered: then, he answered, Wisdom, and Veritie. He Thow shalt. Δ there cam in a smyling fellow: and they plucked him

Δ ☾ Note this to be a REPETITION of the Heptagonon [...] little Trouble [...] before. Lern to reconcile the [...]

pluckt him, and tossed him. He cryed he wold tell Newes: and they answered, there was none for him to tell. and he scaped from them, or they let him slip, with all his clothes torn of: and he semed to crepe or get away under the globe and (as it were) to get behinde the Diaphanous Globe.

Note this reckening by Six and Six

Δ These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or of Crownes, or robes &c. Six of them semed more glorious than the rest and theyr Cotes longer: and had Circles about theyr hed of Gold: and they had perfect Crownes in theyr hands. The second six had the quarters of Crownes. The third six had clothes in theyr hands. All the rest semed to have balls of gold: which they tost from one to an other: but at the catching they seemed empty wynde balls: for they griped them, closing theyr hand, as yf they were not solid, but empty, like a bladder.

Names Δ The first six sayde: Our names cannot be expressed: neyther can the names of these that follow.

Short coat. Δ The first six made cursy to the man with the Short robe. The second six made cursy to the first, and the third to the second: and they all, and the short robed man, made cursy to Ho.

Our Workmanship is all one Δ sayd the short robed man

The division of the Daye

Ho The whole day is divided into 6 partes: Every part occupyeth a part of them here (poynting to the 42 standing there). Therefore yf thou wilt work with Kings (thou knowest my meaning) finally what some thou wilt do in theyr estate: Cast thyne eye unto the first place. In all good causes thou shalt work by Six in generall.

Practise Kings

The rest are for Depriuation. I meane the next Six. The residue all do serve to the orders and purposes apperteyning unto Kings. But bycause thou shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

The first 6 / The second 6 / The Third Six

Δ Then they, speedyly eche of them uppon the place of theyr standing, made a Square table: and every table had but one Letter. The first of the first Six did go away, and in his table appeared an O. &c. and so of the second Six, orderly theyr letters appeared in theyr tables. But the Third Six, they covered down upon theyr letters, and were loath to shew them: but at length, did. &c. and at the Last of every rowe, they all came togither &c.

	E						
O	F	S	N	G	L	E	4
A	V	Z	N	I	L	N	4
Y	L	L	M	A	F	S	4
N	R	S	O	G	O	O	4
N	R	R	C	P	R	N	4
L	A	B	D	G	R	E	4

In Sexto et 7° sunt &c. fol. 10

Ho Remember, how they stode, when they were secondly disposed unto thee. They stode first in six rowes, and next they were turned into 7. I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesser.

Δ They went ever away toward the hand

The third rowe went of lamenting: being commanded: by the Short robed man. All parted in fire, falling into the Globe.

The fifth rowe did synk into the Globe, every one in a sundry fyre by him self.

The sixth fell with smoke down into the Globe.

EK Now remayneth onely the man with the Crown Ho: he made show with his hands, beckning toward EK, and sayd, I have told thee, that theyr Workmanship is togither.

Theyr names are uppon these tables.

The first letter, is the second letter, of the first name of the table *

Δ How can Bobogel be accounted the first name? Thou

* Δ Note he meaneth of Bobogel whose table collected was made before.

[illegible] the names in these Tables [illegible] the Creation [illegible] in that [illegible] tyme [illegible] that have [illegible] after it with [illegible]

The first letter from the poynt of his sword is B. That B signifieth the number of the Bees, being the 49 names, environing that Circle 50. In the former Tables thou shalt fynde B.1. B.2. B3. B.4. &c. and so to B49.

Robe. Those Bees betoken the names of all the powres that have governed do govern, and shall govern. [illegible] # a word in the mans hand within the Circle.

The next letter hath his Circle and numbers going round about it: which thou shalt fynde in the former Tables. 50

The Letter standeth in the myddest of every square, of every Circle: though some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods judgment.

There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

On this Table [illegible] the seventh letter [illegible] in respect of the circle numbers

O in the Circumference is the ninthe letter

Gather the former tables togither, which thou hast made before, conteyning 49, depending onely on B. There thou shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Note who sayth this.

Reade my mystical story as concerning those Tables, and thou shalt fynde the truth of them. I have sayd.

Mighty is thy name, O ~~Lord~~ God of Hostes:

Blessed is thy name, O Lord, for ever.

Δ Amen.

Δ Note the like phrase fol. 2. of the former when I sayd he had spoken [illegible] nothing of him self.

After 7 of the clok at night. circa h.

Ho Lo, here I byd them do, and they do. I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or without a truth, in affirming that I taught thee those Tables: For they are from him, which made and created all things. I am from him in powre and message, under whome I here rule and shall do, tyll the ende of all things be: O, Great and bowntifull is his liberall mercy. The mercy of him, whome we prayse and laude and sing unto, with Joy for ever.

Bobogels rule and government

The ende of all things

Behold thou desyrest, and art sick with desire. I am the disposer of thinges not the Composer of Gods medicines. Thou desirest to be comforted and strengthened in thy labors. I mynister unto thee the Strength of God.

Δ See his anguishing Desire

What I say, is not of my self, neyther that which is sayd to me, is of them solely, but it is sayd of him which liveth for ever.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee. I have answered thy deliting mynde.

God graunt. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect Knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee. Banish wrath: yt was the first, and is the greatest Commaundment. Δ hardest for me in respect [illegible] Rejoysing in him, and live by him which raigneth and liveth for ever.

Δ I pray you make some of these last instructions, more playne, and evident.

Understode so then to be so: tyll he called to my remembrance and made me [illegible] in my boke that Prince which he called the Prince declared by Ammeel when Saul [illegible].

Δ ... me shewed ... Behold I teache the ... [illegible]
... cipall is God but ... so great secrets to flesh and blud.
Thow hast 42 lett[ers] ... thy Tables last, conteyn so many: Euery letter
is ~~a name~~ the name particular by him self of the generall astonying, and doing of these 42, which appeared with theyr workmanship. The first [illegible] theyr Prince: and he governeth onely the estate condition and being of ... by God unto Kings of the erth. The 7 next him, are those that ... of God his good gifts to those that beleve him, and faithfully serve him: wherby ... and rayne now frutefull in his sight.

The Prince.
Kings of the erth
The Prince and his first 7.

Regnat Regnat, Regnat o regnat Iniquitas super faciem totius terrae
Cor hois impletum est malitia, et nequicijs.
Incipit, incipit enim noua illorum potestas, illis non sine re dedita, nec dis...
Vide quaeso. Δ He poynted down to the people, in the Globe, all being sore and diseased of some sore, Ulcer, botch, etc.

Is forma Noua potestas incipit

Δ All the residue of the Angels, (for so they are in dede) are ministers of God his wrath and indignation uppon the faythles. whose mysterie is most lame...
7 onely have 7 letters comprehending the dignitie of theyr vocation: ... are particular, not onely in power, but allso in theyr vocation. Like ... they spring and grow from one branche.
Those words which thow sest in the last Table, some of them unhable to be pronownced, are notwithstanding the names of those 7 which hold the fayr and bewtifull Crowns. which names as I sayd before do comprehend not onely the power, but allso the Being, of the rest. Δ There were but 6 holding bewtifull Crowns. I will ones more teach.

Angels, ministers of Gods wrath.
Consider the reckoning here by 7 but before he had a reckoning by 6.
The Power and Being of the rest.

The whole composition is the truth of the words.
There were 42 that appeared, besides him, which was theyr prince.
The first 7, are called by these names, that thow sest, as OFS etc.
Δ and so of AVZNILN etc. Δ each of 7 letters. Δ Thow hast sayde...
There are but 6 names, that are in subiection. I teache breefly
Dost thow not remember the Circle and the prick in the myddest: which was on the right hand of him, that was theyr Prince?
That onely represented 7 in number. Which being added unto the rest maketh 49. Read the letters. Δ I red OF etc. and he willed me to strike them out. Δ strike the first 7 ... Δ which ...

NOTE
The Prince Now by 7
Six names in subiection
⊙ on the right hand

Δ That is the name of those of the first: of the 7, which held the Crowns in theyr hands.
The second Δ of the six lines, is the name of the second, and so to the ende of the table.
42 letters: 42 names: 42 persons.
The first where his fote stode, is both his Name and Character.
And so of the Second, third etc.
Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being Six in order.
This is the truth, and the some of the Tables. yt is easy to be understode and perfect.

Note
Note, Name and Character

When thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him which is theyr prince. Secondly the ministers of his power are six. whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any intent or purpose.
As concerning the letters particularly, they do concern the Names of 42: which

Praxis. Call Prince 1. Ministers. 6.

42

(57) 48 (85.) 51

... 42, in generally, or one of them do and can work the destruction hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Living Prince.

Destruction or hurt

In outward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Δ An Kings Sayd I not, and shewed I not, which had the government of Princes?
For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princes, how much more shall it work with the Princes of Creation?
Thow desyrest this, I teache this, and yet the Art is to the farder Understanding of all Sciences, that are past, present or ~~to come~~ yet to come.
Frute hath a farder value then onely in the eating: Gold his farder condition, property, and qualitie, then in melting, or common use.
Kings there are in Nature, with Nature, and above Nature.
Thow art Dignified.
Δ Yf I wold have the King of Spayne his hart to be enclined to the purpose I have in hand, what shall I do?

Note
Divers ...
Dignification

Δ First Cast thyne ey unto the Generall prince, Governor or Angel that is principall in this world. [Δ ...] Δ It is not Annael which I began ...
Secondly Consider the Circumstances of thy Instruction.
Thirdly place my name, Δ whome thow hast allready Δ Hagonel
Fowrthly, Δ the name of him, which was shewed the yesterday, whose garments were short, and of purple.
Fiftly, his power, Δ Character with the rest of his six perfect Ministers of 7 letters a pece with those thow shalt work to a good ende. All the rest thow maist use to Gods Glorie. For every of them shall minister to thy necessities.

Δ what is that?
Practise.
Δ Ergo it should seme to be the offices ... Kings: both ... the ... his offices to be of all ... all ...

Moreover, when thow workest, thy fete must be placed uppon those tables which thow sest written last, comprehending 42 letters, and names. But with thy consideration, that the first Character, which is the first of the 7, in thy former boke, be placed uppon the top of the Table, which thow ~~wast commanded~~ wast, and art, and shalbe commanded to have, and use.
Last of all, the Ring, which was appointed the: With the Lamine comprehending the forme of thy owne name: which is to be made in perfect gold, as is afore sayd.
Even as God is iust, his iudgments true, his mercies unspeakable so are we the true messengers of God: and our words are true in his mercy for ever.
Glory, ô Glory, be to the, ô most high God.

The placing of my fete in practise
Note former boke
The Table of practise of a yard square libro 1.
The Ring.
The Lamine the ... was not yet brought
Truth.

EK. Now commeth Michael and stretcheth his hand out of the stone and sayth GOD BLESS YOU.

Mic.

Δ As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings to a good ...
I shall not practise these Tables in vayne

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer, that whatsoever thow shalt speak do or work, shall be profitable & accepted, And the ende of it shall be good.

Dei Misericordia magna est: & concessa

Moreover whereas thow urgest the absence of thy frende, as an excuse for thy ring. No excuse can prevayle: Neyther canst thou shew the fruts of a iust mynde, but of a faynting stomack, to this excuse.

God hath returned him, and will be mercyfull unto you both.

Thy charges in worldly affayres, are not so great, but God cannot minister help to theyr necessitie. Thow shalt be comforted. But Respect the world to come: (whereunto thow art provided) and for what ende: and that, in what tyme.

Respice ista Tria

Serve God truely: Serve him iustly

Great Care is to be had with those that meddle with Princes affaires. Much more Consideration, with whome thow shalt medle or use any practise. But God hath shaddowed the from distrust. He preserveth his faithfull, and shaddoweth the iust with a protection. shield of honor.

Secresy — None shall enter into the knowledge of these mysteries with the but this worker.

Dee, — Thy estate with the Prince (now rayngning) shall shortly be amended. Her favor encreased, with the good wills of diverse, that are now deceyvers.

God grant. — Thy hand, shall shortly be theyr help: and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.

Finally, God doth enrich the with knowledge: and of thy self, hath given the understanding of these worldly vanities. He is Mercifull: and we his good Creatures, neyther have, do, nor will forget the. God doth blesse you both: whose Mercy, Goodnes, and Grace, & providence and other upon you — I have sayd:

Worldly vanity — Good Angels

Δ Laus, honor, Gloria, virtus et Imperium, Deo Opt. Max.
Amen.

‡ He. Yf you will, stay one half howre, I will say further unto you.

Δ We will: by gods leave.

Δ After that half howre passed, (being 10½ Noctis h.) he sayd

He. Venito BOBOGEL Rex et princeps Nobilitatis
Venito cu ministris: Venito (inquam) venito cum satellitibus tuis numerosis.

Noble men

Δ I fele: and by a great thundring noyce, thumming therin in myne eares, I perceyve the presence of some spirituall creature abowt me.

EK. And I here the thumming.

Note — He. Behold, Before this work be finished (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres: and be

F

---

beyond thy accustomed manner. But take heade, they provoke the not to work agaynst our Commandements. Both thy ey and hand shall be manifest witness of it: Well, this is true.

EK. They that now come in are iolly fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapiers, curled heare: and they bragged up and down.

BOBOGEL his apparel.

BOBOGEL standeth in a blak velvet Coat, and his hose close, round hose of velvet upperstoks: overlayd with gold lace: he hath a velvet hat cap, with a blak feather in it: with a Cape on one of his sholders, his purse hanging at his neck and so put under his gyrdell. his berd long: he had pantofells and pynsons.

Of these in Company, are 42. 7 of them are apparayled like BOBOGEL sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the forepart they semed women, and in the bakpart, men, by theyr apparayle. and these were the last 7. They daunsed, lept and kissed.

EK. The stone is brighter, where the sage and grave 7 do stand. and where the other do stand the stone is more dark.

Circle.

EK. Now they come to a circle, the Sage and the rest, but the sage stand all to gather.

Δ The first of the sage, lift up his hand aloft, and sayde:

Faciamus Secundu Voluntate Dei: Ille Deus in est vere nobilis & aeternus. He pluckt up his right fote, and under it appeared an L.

1. Then the Second moved his fote, and — E — appeared. Under the third, likewise &c.

L
E
E
N
A
R
B

Then the Last, B. and immediately they yede all to gather in a flame of fyre and so sonk down into the former Globe.

Of the rest the first pluckt up his fote and there appered an L. &c.

2.

L
N
A
N
A
E
B

At the Last they fell down like drops of metall.

Then skipped out fower in a company

3.

R
O
E
M
N
A
B

They clasp together, and fall down in a thick smoke.

4.

L
E
A
O
R
I
B

They ioyne together and vanish like drops of water.

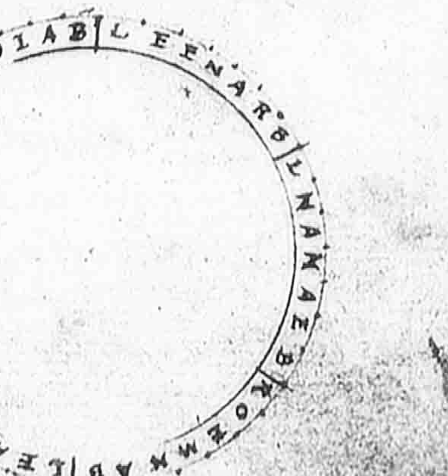
5.

N
E
I
C
I
A
B

They fall down like a storme of hayle.

Δ This I fashioned thus after my first dictata pinning of my own fantasie.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



6.

(50)

A
O
I
D
I
A
B

The last vanished away.

Δ Then he sayd Well. I will shew the more of these things at the next time. me.
God be with you: God blesse you both.
Δ Amen.

Δ When shall that next tyme be? a voyce spake, On monday

Δ Deo soli omnis Honor et Gloria. Amen

Monday: Novembris 19. Circiter 1ª horam a meridie

Δ Long after our comming to the Stone, abowt halfe a quarter of an howre the Cloth of Sylence remayned drawn: and nothing appeared: but EK hard, as a far off, very pleasant Musik the while.

Ho He seamed to take the cloth away with his hands. After that, abowt 6 or 10 minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

BOBOGEL Rex, or

EK. Now come in 7 men with Musicall Instruments, and before them cam one with a velvet Coate, and a hat or Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a black feather in his hat. &c.

Afterward cam 42 more, seming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while fro the beginning.

The forme of theyr Musicall Instrument

These Musicians did play, one with an other, distinctly.
they bobbed one an other, and then played agayn.

A rownd Table.

The 42, which semed a far of, cam nerer and nerer, and semed to bring a rownd thing, like a table in theyr hands.

The 7 pipers went away.

The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned.

When now they come at hand, the 42 with the rownd table. These semed to be of two sortes. Of which, the last 7: on the forepart to behold semed rather women, with fardingales very much stretching out. but theyr face had no peculier attyre of women.

Women like

The Circle

The 42 held the circle (or rownd Table) up, over theyr hed, flat-wise. Then they layd the Circle down, and stode rownd abowt it.

Ho. sayd. Tam mali, quam boni, laudant te,
Deus, Deus, Deus noster.

Δ The letters appeared to EK, and he told me them, and I began to write.

LEENARB

Ho Thow writest in vayne. Thow hast written them allready.

Δ It is true: I see them now hath before noted down.

Ho. Loke the eight name in the Table [Δ of 49, collected] Δ that of Bobogel. in the Heptagono

Characteristic

Loke to his Character in [the Heptagono in the greate Circle] in the Table with 7 Angles.
Loke the second name in the Table with 7 angles.

Δ That I finde to be Bornogo.

Bob.

EK. He with the cape on his one sholder, sayth, Nomen meum est Bobogel.
And he that is my subiect, is governor of the second Angle of the 7.

Bobogel — Rex
Bornogo — Princeps

Δ in Heptagono

Bob: I

I weare these robes, not in respect of my self, but of my Government.

I am the Prince, Chief [EK. he falleth down on his knees and speaketh wordes which I understand not] yea the onely distributer, giver, and bestower of Wisdome and Science.

53

Wisdome & Science: true Nobility.

I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and Government that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane without firm ground.

Pipers.

Those which thow sawest, (being pipers) do signifie praises, with unaccustomed, and not usuall instruments: which allwayes seme to sownd that, which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe.

Philosophie.

But I am true Philosophie. I am true understanding. Of my descending from him which raygneth, is even uncomprehensible of the Angels. Neyther do I know my self: But what I think I utter, and what I measure, I am.

he sayd. Ordinationem infinitae potestatis elevate

EK. Now come Three out of the 42, and layd theyr fingers upon the three first letters. and

1. LEE

The first sayd. O Unitas in Natura et in Deo

the second sayd. O Aequalitas Dei et Naturae. Deus in Deo
Natura a Deo et se.

The third sayd. Concentus earum, est sine numero: Tamen
nobiscum est in Uno, Fons et Caput Naturae

EK. They ioyne them selves togither and become, all One Man, most beautifull to behold. Whose hed and to the brest, semed to be neare to heaven. His brest and myddle part, in the ayre: His fete semed to stand on the earth. There cam like a Fire, out of the Crown of his hed, and to enter into the heaven, hard by it: This great high and fayre man sayde. Veritas quaesita, vera est.

Vegetable Mineral.

EK. His apparayle is divided, into two halfes: fro the Crown of his hed to his fete. The one half semed to be most fresh florishing herbes. The other half semed to be of diverse metalls. and his right fote semed to be Leade. he sayd (with an Aposiopesis) thus

Δ Beatus est qui Lumen capitis mei &c.

EK, the rest, all, quake.

he sayd farder
Unus in Capite, Unus in pectore, Unus in pedibus

EK. Then stept owte 9, at once.

EK. Then the great man retorned, or was resolved to his former estate of three particular men agayn: and they three seemed to the gentleman with the Cape on his sholder: BOBOGEL. who sayde

Dee.

Dee, Dee, Dee, at length, but not to late.

EK. In the place of the former first three, appeared LEE

2 NAR

EK Of the 9, which stept out, they of the first Ternarie sayd, eche they orderly
1 Volumus
2 Possumus
3 Quid non

Adam

This Ternarie sayd, Faciamus, quae fecerat, nam nos Tres, sumus Adam, societate.

EK. They became One man, as the other before, but a slender and a weak One neyther so high as the first: ever laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as though it would fall for feblenes &c. The Body of this compownd man, semed to be of Gold

Of gold glittering. When they returned to theyr distinct shape, they semed [illegible] and to be sorry, and lament: And Bobogel did put them fro him, with his sworde, skabbard and all, as it semed by his side.

Theyr letters were NAR

3 BLN EK. Then cam the Ternarie — B.L.N, and orderly they sayd thus

1 Ab illo
2 Per illum
3 Cum illo

Bob. Qui caret his tribus, [EK. he whispereth to the first Three leaning to him. [and with all, seeing me muse at the Apocrypha, he] No No, thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in vanum.

EK. This Ternarie of men becam to have one onely hed, and three bodyes and that one hed was in good proportion.

EK. The side of the Diaphanous Globe opened, and this Transformed Ternarie point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre.

Penitence

△ EK This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by the hole of the Globe so opened. and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretched out theyr hands toward the people: The first semed to hold a round ball in his hand

1. very litle, but very fayre white.

2. The second body, his hand had in it, a little sword flamming with fyre.

3. The third had a thing like a hatt band of laces, of many cullours, which ever as his turne cam to be agaynst the opened hole, he semed to cast over and the people, and the people did seme to be drawn to him ward, by the casting of it toward them.

These three bodyes, though they turned continually, yet did the face or Countenance of that one Compounded hed, stedily and immoveably regard or loke into the Globe at the foresayd hole thereof.

Δ Ho. A Wonder to behold the heven, much more this.

EK. Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

Δ Ho — Sunt semper, et Cibus illorum est vanus.

△ Note. The first Ternarie, they semed to stand leaning to Bobogel. The third Ternarie was set orderly and [illegible] close by Bobogel his fete, one of these betwene two of the first, [illegible]. So that orderly one of the first, and one of the third ternarie: one of the first and one of the third; one of the first and one of the third.

4 ANA. EK. Then cam the Ternarie ANA

They sayd, orderly thus. 1. Ab illo sed
2. Cum illo sed, looking on his own belly.

△ Then I demanded of theyr Apparayle: and EK sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Caeteri tales quia non sunt Digni. this he sayd, pointing to theyr apparayle.

Then the third sayd. 3. Per illum, Per illu, Per illu with a frowning countenance thrusting forth his hand.

EK. They ioyne together into one hed and three bodyes. The Hole of the Globe opened very wyde now.

This one

This one Compounded Hed had many eyes, many noses, many mowthes, as though it were a Chaos of Faces, in one hed, but three bodyes. One of the bodyes had in his hand a little Ball, like the other before, but very white, but with twynkling brightnes in it.

The other two bodyes, theyr hands were emptie.

EK. They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, agaynst the hole, the people loked a little up at it.

Bob. sayd. Et quia carebant in ardentibus ignis

EK. These being dissolved into theyr former state, go and sit with the body (Ioinde) by them that sat afar of from BOBOGEL. Theyr apparaill semed to be simple: theyr gay apparayle was gone.

△. Here I found a certayn error in my writing of the first Notes: which I have amended in the writing of this. But while that error did trubble me, the spirituall Creature sayd these wordes Bob. The Fault is in EK his remembrance, and not in his will. Note this,

LEE are the Three that stand with me
NAR are the Three that I reiect
BLN are the Thre which are enterlinked with me
ANA are the Three that are reiected.

Omnes naturam ad, Sed, Non in illo.

Bob. sayd Omnes naturam ad, Sed, Non in illo.

△ There remayned 10 tymes Three

EK. The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Company. and fro that Company (△ of 30:) cam onely 7 to the circle agayn. Every of these 7, sett theyr fote, evenly uppon a letter of the Circle, which letters are these,

Note by theyr sitting that they are indifferently: and so they say:

AOIDIAB

* △ they semed therfore to sit betwene the perfect and the reiected: as indifferent.

EK They say, In* use, we are perfect; Misused, we are Monsters.

Sumus septem Ianuae Naturae, et suipsius qui nobit Deum.

EK. These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. △ And the six reiected, turn into a black smoke. and the rest of the 30 semed also converted into black smoke, and to fall into the Globe.

6, 7. Bob. sayd In sexto et septimo sunt omnia.

EK The six that were next him, semed to cling hard and close to Bobogel

(Bob. Behold.) EK They be ioyned all into One body, and becam like the same, into the forme of a bottle or Globe: and so moved up or rowled up the small narrow race, or line undorned, which remayned higher than the chayre, toward the top of the Diaphanous Globe, as before is declared. So that this Princely and Noble man, and his six adherents, in this manner went out of sight.

NOTE the narrow path, abidie [illegible]

△ Bornogo Ho. △ Formator horum, Secundus est in Heptagono.

They are divided into the day, as the other were, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Monday

Sonday:

Note formed two [illegible] Circle on the ground

Theyr use is onely thus (observing the former order △ of the six orders) with the Circle uppon the ground. The first Six, with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.

Practise by 6.

Names and Characters

The Letters onely where they stode, are theyr names and Characters What doth the heven behold or the earth conteyne, that is not.

△ Note the Circle uppon the grownde. Vide ante 3 folia. of my [illegible] placed uppon the Tables: Ergo they shold seme to be on the grownd.

is not (or may be) Subdued, formed and made by those?

Wisdome. What learning, grounded upon wisdome, with the excellencies of Nature, can not they manifest?

One in heven they know

One and all, in Man, they know.

One and all in erth, they know.

Measure heven by a parte, (my meaning is, by these few)

Let God be Glorifyed: His name praysed

His Creation well taken: and his Creatures, well used.

Δ This boke is sumtymes called Liber Creationis & sumtymes Tabulae Creationis

Δ I craved for some playner instruction, as concerning the use of this ... and he answered.

+ Ho: Behold: Are thy eyes so blynde? Dost thow see and wilt not see. Thy mynde telleth the. Thy understanding ~~[illegible]~~ furthereth and thy Judgment doth establish it: That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme

A Threfold use of this Doctrine: So shall this Work have relation to tyme present & present use, to Mysteries far exceeding it. And finally to a purpose and intent, whereby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparitions of his Wonders, and mervayles, yet unhard of.

DIXI.

Δ Than immediatly after he began agayne as followeth.

+ Ho. Venito, veni (inquam) adesto Veni Rex.

Rex Aquarum. O Rex, Rex, Rex Aquarum, venito, venito inquam

Magna est tua, maior autem mea potestas.

Deus meus, restat, regnat, et est, Quod, et sicut fuit

EK. Then cam one and sayd

Parati sumus nomen eius Creatoris mei, nomen nostri laudare et Viventis

Nomen (inquam) Unius nunc.

Obscura sunt haec oculis obscuris: Vera et manifesta videntibus et perfectis.

Ecce adsunt. EK. he that sayd this, is as though he were a King, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, blak.

Note this Kings apparayle, and stole.

EK There cam after this King a Company of 42: and ~~every~~ every one of them had a letter in his forhed, and they were 7 in a rowe and six downward.

King BABALEL

The King had written in his forhed

BABALEL

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Third &c had these letters as here appeare.

	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

+ Ho. At the next tyme, more.

Δ Omne quod vivit laudet Deum unum et trinum, in omne aevum

EK. The cloth drawn. Amen.

Novemb. 20. Tuesday, a meridie circa 2ª.

After a great half howre attending, and diverse tymes our prayers to god, the blak cloth was pulled upward: and so vanished away. Michael appeared sitting in his chayre, and his face toward me: and so looking about he paused a while. half a quarter of an hower. 55

In the meane space cam one skypping lightly, a little boy, in a grene cote and sayd, He is here, at an ynch. Then he sayd, Hark to me he sayd. Ha sir ha. Δ What will you say to me? [Grene cote] I am Multin his minister, will you any thing with me. I cannot tarry. Δ Then the Skryer espyed a spirituall creature comming, and sayd: Ha, ar you there? Δ and so went out of sight.

Multin his Minister.

This was King BABALEL, with a crown of gold on his hed, his garment whitish, and his right ~~[illegible]~~ sleve ~~[illegible]~~ on his arme, blak: and the left sleve very white. He seemed to stand upon water.

The other 42 cam likewise and stode

Bab. Veni princeps 7 principum qui sunt Aquarum Principes.

Ego sum Rex potens et mirabilis in aquis: cuius potestas est in aquarum visceribus.

Befafes the Prince [illegible] appearing.

Princeps iste (Δ pointing to a Prince new come to sight which had a red long robe, and a cerclet of gold on his hed) est Tertius principum in Heptagonon. Δ I sayd Heptagonon: he replyed Heptagonon, and sayd: vere, plane, et perspicue dixi.

Bab. Mensurasti aquas? Befafes answered, Factum est.

Δ I seemed to doute of some matter here, and Bab. sayd, Thow shalt be answered in any dowt.

Prince Befafes my old frende unknowen of me

Bef. I am thy frende. I have favored the in many thinges. Others have usurped vaynely of my name For thy love towards me, Thow shalt know my name.

I was with Salomon: I was also (unknown) with Scotus.

I was, in respect of my power: unknown, in respect of my name.

Mares. He called me Mares. Since I was not with any. And I preserved the from the powre of the wicked, when I told the thinges of truths to come: When I rid thy howse of wycked ones, and was with the in extremities. I was with the. Behold I was with the thorowghly.

OBELISON. Δ Then he bad EK ask me, yf I knew Obelison. Δ I had to do with Obelison, but by reason of my Skryers naughtyness, I was in doute what I might credit.

Bef. Thow shalt know this for a most manifest truth hereafter.

NOTE of wicked spirits some restitution to favor: I am Obelison, the fifth of the Seventh, which have the skowrging of Obelison the wicked: but not wicked for ever, neyther accursed to the ende.

We Angels have tymes, and our faultes are amended.

Δ Shall I note your name, by Befafes. he answered, my name is so, in dede: The Egyptians called me ~~[illegible]~~ Obelison in respect of my nature. Δ I pray you what is the Etymologie of Obelison? Bef. A pleasant deliverer.

or Crowned Kings. EK The former 7, have Crownes: Theyr letters stand between theyr feete E I L O M F O &c.

Bef. Thow hast receyved these letters allredy.

EK The water semeth continually to pass over these letters.

Tuesday. Bab. I govern upon Tuesday.

EK The first seven take the water and throw it up, and it burneth.

Δ The fifth of the seventh [illegible] [illegible]

(94)

it becommeth cloudes

2 The second throweth it vp, and it becommeth hayle and snowe

Theyr offices. One of the first 7. sayde, Behold Behold Behold:
All the motion of the waters, and saltnes thereof is assured by vs: we give good successe in battayles, reduce ships & all manner of vessells that flote vppon the seas: our power is great. Muse not For when the seas are troubled, by the wickednes or vprore of man, our Authoritie giveth vs leave from him that is most victorious. Fishes and Monsters of the sea, yea all that liveth therin, are well knowen vnto vs.
Behold we are (generally) the distributors of Gods Judgments vppon the waters that cover the earth.

EK. Then stept furth all the rest.

The Third 7. 3. The Third seven sayd Some of vs conduct the waters through the earthe. Other of vs, do beawtify Nature in her Composition.
The rest of vs ar distributors and Deliverers of the Treasures and the unknowen substancy of the seas

Treasors in the seas. Bab. Praysed be God which hath created vs, from the begynning with Glory. His Glory be augmented.

EK. Now the 42 dive into the water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

Ho standing vp sayd, Lo, Thus thow seest the glory of Gods creatures: whome thow mayst vse, with the consideration of the day, theyr King, theyr Prince, and his Character.

Practise. King and Prince govern the whole day. The King and prince govern for the whole daye: The rest according to the six partes of the day

Vse. Vse them, to the glory, prayse, and honor of him, which created them to the Lawde and prayse of his Maiestie.

A Day. A day is 24 howres. Δ But when doth that Day begyn?

Ho. Thow shalt be taught the rest.

Ho, procedid, and sayd { Vitam dedit Deus omnibus Creaturis
Venite. Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus

Ignis Ô. Venite. Nam vnus ille Regnat, et est
Vita Viventium

EK. Now there commeth a King, and hath a Prince next him and after them 42, like ghostes, or smokes, with all forme; having every of them a little glittring spark of fire in the myddest of them.

BRITISH MUSEUM

The first 7, are red as bloud
The second 7, not so red
The third 7 like whitish smoke
} The sparks of these were greater then of the rest.

Δ whereas in the former treatise ther was a doubt of Butmono the fowrth ... theyr offices, being assigned here ... The doubt may ... by the ... noted ... : of the Table and ... Characters.

(12) ~~53~~ (95)

The fowrth 7
The fifth
The sixth
} are of diverse cullours: All had fiery sparks in theyr myddle.

Every spark had a letter in it. 56

Here beholde (sayd the King that now cam)

Δ I pray you to tell me the name

King. I am the fowrth in the Table and the two and twentyth in number.

Δ I vnderstand in the Table of the names collected fro the 7 tables of 49. And in those tables taking of the first septenarie Baligon for the first King, and in the second septenarie Bobogel for the second King, and in the third septenarie, taking Babalel so accounted the third and in the fowrth septenarie, the first of septenarie is Bynepor, and so accounted the fowrth: but accounting every one from Baligon he is the 22th: and so the fowrth and twentyeth.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

EK. a voyce I here saying, you shall begynne to work agayn, at 6 of the clok next.

Δ Omni bonorum largitori, laus perennis et immensa
Amen.

Δ Abowt half a quarter of an howre after 6: we returned to the work and the cloth was drawen away. Ho sitting in the chayre.

Note this Chrystalline water. EK. There appeared a little running water very clere Chrystalline: and on the syde the 42 last specifyed.

Bynepor sayd: Lo, [and then he kneled down, and semed to pray, a prety while.] The generall state and condition of all things resteth onely and dependeth vppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowme, allthough it had begynning, cannot, shall not

Ipse dixit; nor will have ending. He that measureth sayd, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree.

Fire, one of the 4 Elements. The Fire that holdeth, or is the first Principle of all things in generally, hath his ~~workmanship of my creation~~ vniversall and vnmeasurable powre in the workmanship of my Creation: Visible and invisible, were not, without my record. When he cam

Ipse I was magnified by his comming, and I am sanctifyed, world without ende.

Vita suprema,
Vita superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, vnto a thowsand of Thowsands: and One thowsand of thowsands, to a number

number, exceding yowr : I speak in respect of mans Capacitie. I am
and all hath some being by me : yet my powre is nothing in resp
his powre, which hath sent me .. Write this reverently
note it — with submission : What I speak hath not byn revealed
Note second Last World. — not in these last tymes, of the Second Last World.
But I begyne new worldes, new people, new Kings
Ecce, oia Noua. — knowledge of a new Government. To be short,
Vitam ~~dedit~~ tradidit ; deditq mihi pot
=tenesse, Vivere, et in perpetuum glorific
omnibus et Vbiq.
As these cannot be comprehended, what they are, with m
Note. — So cannot any thing be browght to pas in me, without a
sight, and a perfect myracle.
Thursday — I govern uppon Thursday. For Instruction, the rest as befo
Thow shalt work mervaylous mervaylously, by my workmanship
in the highest. To whome* (with Thow shaddow
thy sight. With life, and blessing upon both, in his name
of whome I am the Image,) I prayse God.

* Δ I doubt, I did not too perfectly at this writing.

EK. Now he descendeth into the globe, and it became very bright there among
the people : which, allso, at his comming, seemed to be more cheerfull.
Ho stode up and moved his hand, about his hed, cumpassing with a
a hoop.
After that cam a Company, with a King, and after him a prince
The King The King had a red robe on, and a crown on his hed
the prince The Prince had a robe of many cullours, and on his hed a Circlet.
42 The Cumpany seemed to stand rownd abowt a little hill of Claye
An innumerable cumpany of ugly Creatures, a far of. — Beyonde this Company seemed to stand an innumerable multitude of
ugly people a far of. Those which seeme to stand rownd abowt the little
hill, seme to have in the palmes of theyr handes, letters, in order
as here appereth.

~~BINEPOR~~
Bnaspol Δ — The King spake. Beholde, All
Wensday. — the Earth with her Iewells
and secrets what powre, are
delivered unto me And what I
am there thow mayst know.
I am great, But he, in whome
I am, is greater then I. Unto
my Prince, my Subiect,
Blisdon — are delivered the keys of the
Mysteries of the earth. All those
Angells — are Angells that govern under
him. Whose Government is divided, as
Use them. — before, Use them. They are
and shalbe at thy Commandement

Vide Lo 5. 1583. Martij 26.

Those that stand afarr of are the

Vide de this in libro Cap... 26.

are the Spirits of perdition, which kepe earth with her Threasor, for
him etc. and so furth. I have sayd.
Ho, standing up, sayd, His name is the fifth and the 29th : and his Prince his
fifth, and the 23th. The first name I understand in Tabula collecta,
the second name I understand, for the fifth to be in Heptagono and the
23th to be so fownd the same, in Tabula collecta.

Ho. Venite, Vbi nulla quies, Sed stridor dentium 57

EK. Then cam the man agayn, with ugly fyre flaming out of his sydes, which
was sene before, the last day. Ho beckened with his hand unto him, and
and his coats went to gither, and so covered that horrible sight.
EK. There appereth a rownd Table, which 42 hold, and toss, all in fyre flames.
Ho: Write quickly, thow EK canst not behold it
The King — EK. The first semeth to be a King with a crown on his hed, and the ec
Mark this sayd so before. — Lo I govern (as I have sayd before) All Enchanters, Conjurers, witches,
& Wicked Spirits that are hated of God, and included for ever, in
owteward darknes (except a few which remayn in a second payne, which
Note a great secret of spirits in payn expecting release. — gape and grone for the mercy of God, and have tyme of Ioye, whose
measures I have, and kepe account of) are all at my government.
By me, thow shalt cast oute the powre of all wicked spirits
By me thow shalt know the doings and practises of evill men, and more
then may be spoken or uttred to man.

Saterday

Blessed be his name, whose Glory is everlasting, fode to the Iust, and sem=
piternall to the wicked.
Ho 36th the name, is the King his name, Δ Bnapsen And his Prince his name is the
Last written in the Heptagonon. Δ Brorges.

Note a 1583. May ... Brorges may be cowled of last, ...

Bralges ...
Ho. Venite vos qui sub mea estis potestate
EK. Then cam bright People 42 : And besides these all the Ayre swarmeth
The Circle of letters — with creatures
Theyr letters are in theyr forheds : these stand in a Circle : they take the letters
from theyr forheds, and set them in a Circle.
Ho Of these, I am Governor my self
The last Ternarie — Behold I am of tyme present. I am of the last Ternarie
Lo what may be wrowght, in all aeriall Actions, I can distribute and
Friday — bestow at my pleasure : my tyme and day is Friday
The day of the last before, is Saterday
The day of the Fifth is Wensday

Beholde,

Examination to be made of these bokes } not onely there written, but openly, and most playnely, truely, and sincerely spoken of before: as, by due examination of thy bokes thou shalt manifestly perceyue. Notwithstanding, as every King, in his Maiestie, comprehend the dignitie of his ~~hol~~ whole seat and estate, So I of my self being

The first King. A Mysterie. the FIRST, have the government of my self perfectly, as a mysterie known ~~to~~ vnto my self: which is a thing vnlawfull to be published vnto man

Δ forte, Vnlawfull and why ~~m~~ is hard. and lawfull in respect of the charge committed vnto vs: and the finde Dignification of mans frayle estate. Which thou mayst see in the Heptagonon: Where, there wanteth a name: The rest of the Cir...

The Globe. the vtter Circumference of the Globe, are the six Kings following: according as they are written in the Mysteries of... Which do begynne the... Powres, with their Princes, and the...

Δ forte their.... Characters orderly taken, by and vppon the Heptagonon....

O god, how easy is this first Vnderstanding thou hast byn told perfectly, playnely and absolutely, not onely the

Δ Liber Creationis. Condition, dignitie, and estate of all things that God hath framed: But also withall, thou wart delivered the most perfect forme

Note, what hath bin taught in this boke.... and VSE of them.

Δ as many appere by these ... following. But this will I tell thee, to the intent thou shalt know: and forbycause I wold not, thou shuldst be ignorant in true Wisdome, that those SIX Names in and vppon the Heptagonum are Collected, do growe and are gathered from the names in generally afforesayd ~~without~~ Take the Names, I will teache thee to know them, which els, by direction thou canst not fynde.

Δ × I suspect this to be an imperfect phrase. Loke thy First Table: I am called BALIGON I noted my name (which is secret with men) Thou hast among the Angels, begynning with this letter M, consisting of Names among Angels. letters, the last being an A:

MARMARA CARMARA. M. I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

Bobogel? Bornogo? Thou seest, next, BOBOGEL; He it is that is the Second King ^his name expressed Thou seest the name BORNOGO, to be the first vppon the Heptagonon

Note Attire. it is his Prince. And therfore I did Note him with a Coronet and not with a Crown: nay rather, but with a Cerclet about his hed. &c.

Δ I concluded (of his instruction) the Kings and their Princes, to be thus termed out of the Table Collected of their names 49, names, it is to wete

Δ { Addendo 7 — fit hic processus. Ergo addendo 7, numero 43 > prouenit 50: numerus maior ~~est~~ quam 49, per 1. qui respicere pt illum ~~44~~; primum Regem Baligon

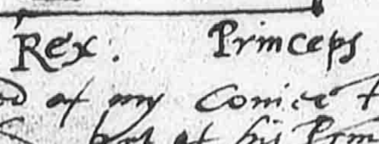
1 —Δ—	44
8 —	2
15 —	9
22 —	16
29 —	23
36 —	30
43 —Δ—	37

} addendo 7, fit processus hic. 9 sic addantur numero 37: inde emergit 44: pro proximo principe modo retrogrado quasi

Δ. As far as I remember, he sayd, My prince is in my self: which is a mysterie.

Δ ~~My Coniecture (grounded vppon, and vppon this retrograde respect to finde the princes among the 49 names in Tabula Collecta) is that BAGNOL is the Prince~~ 44. 1. ~~Vnder BALIGON: bycause the Letters are all one: but the order of their places diuerse... and so is his prince contayned in him self.~~

Δ It is not Bagnol but Bagenol with e not i and therfore consider



Rex : Princeps

Δ ~~He allowed of my Coniectures~~ ~~then~~ ... and farder he sayd, the Characters

~~for the 3. 6 but of his Princes~~

Δ { ~~I then sayd nothing~~: tyll at the fayr writing herof, this, here added, cam into my mynde: How well, I know not yet: Note 6·23

Δ Note that he calleth that, contynually, A Globe. vppon such a globe Nalvage shewed out all the (...)

The Characters.

The Characters of Kings, are in the Globe; and of the Princes, in the Heptagonon.

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Δ. Note. fro the ☞ on the last side, vntill these words finished, he was out of sight: and when he had ended these words, he cam in sight agayn: and brought a thing in his hand like a sterre: ✶M: or Heptagonon

To peculier of Princes } Beholde. Every one of these Princes hath his peculier Table. thou hast Noted the First Table which begynneth, as I will tell thee.

2: King 1st ~~...~~ answering to Blumaza as I perceyved 1583 May 5. mane by meditation: and of Necessity must be: the Table for Baligon. { In BOBOGEL, that O, the second ~~the~~ letter is the first of the Table O E F S N G L E; and the ~~second~~ of Befafes, is the second, and the thirde of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, in the Seventh, ~~Bry~~ Brorges is the seventh and last of this first seven of this first Table: ~~I~~ accounted the first AVZNILN The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so forth to the ende downward as thou didst before. &c.

2. 3: In the Second Table: L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third

Δ The next L is the last letter of Babalel and then transversly as before &c. is the fifth of Basmelo &c. and so you have LEENARB for the rest kepe that order downward to the ende of the last Name Bamnode: transversim, quasi retrograde.

3. 4: In the Third, begyn at the ~~lower~~ first letter of the ~~latter~~ last worde of the last of the second seven: and so vpward, toward the right hand: A the last word is of second seven is Bragole: the last letter therof is e: which is the first of this Third Table. and the l, in Bristle, is the second, and l in Branglo the thirdth, and thus so forth, vpward, overthwart, toward the ~~...~~ left hand, till ye come to Bobogel, his second letter being o. then to N in Bonefon: e in Bermale: O in Bragiop &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table

The first B of the Table is the first B of Bobogel.

The second B of this Table, is the B of Befafes.

The third letter is [a] the second letter of Basmelo.

The fowrth letter, [R] is the thirdth of Bernole

The fifth is the fowrth of Branglo

The sixth is the fifth of Bristle

The seventh is the sixth of Brorges.

And so on to the next sevens downward orderly for the rest of the Table.

5. 6. The fifth begynneth from Bragole vpward: begynning at the last letter being e: and then vpward crosswyse exactly tyll the B of Bobogel And so of the next Seven, for the next: begynning at the n of Bonefon, and so forth.

6. 7: In the Sixth, (the Infernall Table) the first is B of Bobogel, the second is A of the 15th: the third is N of the 22th: the ~~...~~, is the fowrth of the 29: the fifth of the 36: the sixth of the 43: and the seventh of the 49: being E in Bamnode two letters being taken in that last Septenarie.

The second septenarie begynneth at the first of the 15th, the second at the second of the 22th (being Y), the third at the thirdth of the 29th: then the 4th of the 36th: the 5th of the 43th.

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7. 1: The Seventh: the first A, is the A, of Baligon, and so downward all the second letters of the 7 Kings. Then all the third letters, then all the fowrth letters, then all fifth letters, then all the sixth letters only & finally the seventh and last letters of the first names of the 7 tenaries.

Δ. Note, this table is made all of Kingly substance. &c

Δ Now I trust I understand (meetely well,) the making of the 7 Tables. I wold gladly here some instruction of the great Circular table (which you call the Globe): which hath the Kn... with theyr Characters, and so within, 7 tymes 7, seven tymes 7 tymes 6, seven tymes furnished with letters and numbers.... Hors.

The Use of The Circular Table, here before often called a Globe at an other tyme

He That doth apperteyn to an other tyme.

EK The Cloth was let down; and the Stone did yeld voice but nothing visible but the forsayd blak cloth.

A voyce

Δ He One thing is yet wanting: a mete receptacle &c

There is yet wanting a Stone &c

One there is, most excellent, hid in the secret of the depth &c

In the uttermost part of the Roman Possession

Δ He Write. All laud, Glorie and honor be unto him, which rayneth for ever. Amen. Be of good Comfort

Lo, the mighty hand of God is uppon thee

Thow shalt have it. Thow shalt have it, Thow shalt have it

Dost thow see, loke and styr not fro thy place: EK pointed toward

Δ I see it not

Δ He It is sanctified, blessed, and ....

in the use of his Creatures

Thow shalt prevayle with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Δ I omitted a word, and our memory could not yeld it, tho perhaps Dignifyed.

Loke, if thow seest it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c

An Angel having up the Stone.

Δ He Go toward it, and take it up.

Δ I went toward the place, which EK poynted to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, ~~of the [illegible]~~ on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rownd, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking [illegible]) I perceyved to be the Stone before mentioned.

Δ He Kepe it sincerely.

Veritas in Veritate: Deus in Deo, Unus in Uno est.

Let no mortall hand towche it, but thyne owne.

Prayse God.

Δ Illi qui venturus est Judicare Secula per ignem sit omnis honor, laus, et gloria, in sempiterna Secula Amen.

Liber Mysteriorum Quintus

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·1583· Martij 23.

Liber. 6

Liber. 7

† 1583. Martij 23. saterday. a meridie

Δ EK being come, with Mr John Husey of Blokley. [illegible]
and EK being desyrous to understand somwhat of our Spirituall frends
The Book. as concerning such matter as had fallen out very strange to him and Mr
The boke found in Northwik hill | Husey: about a certayn monument of a boke and a skroll found in
Northwik hill. by the direction and leading of ~~[illegible]~~ such a spirituall
Creature, as when they had gotten the same, and they endevored by art to
have some exposition of the skroll, written in strange Characters, they were
willed to repayre to me, and there they should be satisfied: which thing
now they did.

Being therfor now ready to receyve instructions of our frends, there appered
~~first~~ in the ~~stone~~ One, in a foles cote, going about a cloude, which
appered first in the stone. I charged him if he were the enemy of God
Pilosus to depart. He ~~tare~~ tore his clothes all, and appeared all hery under. and
sayd Penetrasti vim iusticiæ meæ
Δ Glorifie God and depart. ~~[illegible]~~ He sayd. Feci, Nam decido.
He went away as it had byn a bush of fethers pulled in peces.
The cloude waxed thinner, and went all to the right hand
At length the ~~table~~ table appeared, but the Chayre seamed not to be of the same
sort it was, but more glorious.
There appeared three, of which, two went away, and one tarryed behynde.
he sayd ——— Avete
Verum est, et incredibile he kneeled to the
Chayre and spake, but his words could not be discerned.
Via, veritas, et ~~[illegible]~~ virtus, unum sunt. et multiplex
et admirabilis est eius magnitudo: Et venit ab ore tuo flatus,
(et vitam habet) quo vivunt omnia, mota, et illuminatione tua.
Iustitia, Ave Verbum, Ave rerum formatrix et mensura eorum
quæ futura sunt, et erunt: Illuminasti oculos creaturarum
momentis et admonitionibus planis: Vita bonis, mors autem
impijs, et a consideratione tua abiectis. Quanta et innumerabi-
lia sunt (Iustitia) dona tua? O remiges Varpax.
Kyrie eleyson.
Δ All this he sayd kneling to the Chayre; and then he rose; and
Δ sayde O beata Trinitas, mitte Lucem et veritatem tuam, ut
ipsa me ducant ad montem sanctum, et ad tabernacula tua.

Me. Vbi, non increduli.
Δ Nos non sumus increduli: sed spes nostra vivit æterna et
Omnipotens est veritas, fons vitæ.
Aqua vitæ Me Adduxi vobis aquam ex eodem rivulo. Medicina vero est
imperfectionibus et necessitatibus vestris. Satisfacite mene
et quis sum, et quibus ornatus. Bibite, et accipite [illegible]
vestris [illegible]. Multa nomina sunt mortalium imperfectionis.
habeo, et habebitis: Adduxi, et videbitis. Verbum est
Lumen

Lumen illud quod oculis imperfectis ~~[illegible]~~ abolitur. Credentes introeunt
in Sanctitatem eius: Ubi potio, et Medicina sempiterna.
[illegible] Raphael. Cogitasti verè. Sum, etiam, et Credas. Nam veritate
et iustitia, vera et perfecta sunt Verba et disciplina eius.
What willt thow?
Δ Recte sapere. ~~Me~~: Thow hast it.
Δ I perceyue it not otherwise, then that I beleue, it may be the decree
of the highest.
Δ He shewed a Tree, and a great deale of water at the roote or botom
of it and he sayd [Me] Hath this Tree, now, any frute?
Δ I see it not. But the skryer may say.
EK The water cometh vp the tree, and it swelleth, and it hath
frute, great, fayre, and red.
Δ Me. Lo I eate of it my self, and it lifteth the harts of those that
are chosen [he semeth to eate] So is it in the.
Δ Ecce servus Domini, fiat Decretum eius in me (iuxta misericor-
diam eius), de me pronunciatum.
Δ Me. Go and thow shallt receyue. Tary, and you shall receyue.
Slepe, and you shall ~~[illegible]~~ see. But watch, and your eyes shall be fully
opened.
One thing, which is the ground and element of thy desyre, is
allready perfyted.
Incredul[ita]s Yt semeth that you beleue not. But I haue sayde, as he hath sayd
and his worde shall endure for euer.
For he shall, and will performe it, for he liueth for euer.
Seuen {Oute of Seuen thow hast byn instructed most perfectly
of the lesser part, the rest I haue brought you, ~~[illegible]~~
this my vessell; A medicine sufficient to extinguish
and quenche oute the enemy, to our felicitie:
Muse not, though I say ours: for we all liue in tasting of
A parable. this liquor. His Hed is a marble stone. His hart is
the blud of a dragon: his leggs are the tops of the Northern
Mountaynes. His eyes are bright, and his face of many
cullours, whose substance amongst the turmoyle and trubble
Nothing of nothing. For as then, they were Nothing: Had a forme
applyable and necessary according to theyr quantitie and secret
qualitie. The heuens are lightned by his two eyes. Whereof
the one light is brighter then the other. Aboue and in him self
which is by him self, and in no other, is this great and vertuous
fowntayne. In nature Intellectuall he hath watred the
plants

plantes of her beauty, and stroked vp the garments of her feliatie.
In her darkest members entreth in the taste and sauour of this precious
Medicine, reuiuing and recalling all things past present and to come
vnto theyr liuely and dignified perfection. My words are Sentences.
My Sentences, Wisdome; My Wisdome the ende in my message
of all things. Mighty and glorious is the vertue of it, whose
springs do endure, and are clere for euer: Whose name be blessed.
Amen. I respect the tyme: God be with you.

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Martij 24: Sonday: morning abowt 8.
Δ The Table appeared, and the Chayre: and he who appeared yester-
day: kneling or rather lying prostrate on his face, as if he were
A Lambs hed. a slepe: he lay a long while.
A thing like a Lambs hed did seeme to lik him: and then he rose
and wiped his face, as though he had wept.
Me He sayd. Signa sunt hæc vobis, humilitatis et pœnitentiæ; quæ
Note hereby to consider theyr actions, gestures and other circumstances. facio omnia, vera ~~sunt~~ non mea sunt. Laudetur Verbum
eius in Cælo, Laudetur etiam et in terris. Investigate potentia
eius in humilitate sequela eius, et videbitis gloria frontis eius.
Misericors namque et omnipotens est gloria virtutis eius. Vana
sunt corruptionibus suis; Necessaria verò Necessitatibus vestris.
(Nam fecit omnia ad Laudem ~~[illegible]~~ eius: et opera manuum suarum
(Ecce) collaudant Lumen vultus eius. Admirationem diligite,
Humilitate vivite. Medicina verò mea (quæ eius est)
omnia reparabit.
~~The feldes wither~~ without the drops of his Mercie.
Mans Memorie is dull, vnleast it taste of the sprinkling of this vessell.
[EK. He hath a great thing vnder his gown.]
Nature: Reason: Nature and reason haue disputed profoundly and truely by the fauour
hereof. It perceth therfore depely. But vnderstanding and reason haue
eleuated and lifted vp the dignitie and worthynes of Mans Memorie,
by taste hereof. The Immeasurable and vnspeakable beginnings
(yea with the begynner and ~~Principall~~ Principle thereof) are
exactly (after a sort) and perfectly knowen of them. Yt hath
brought from the earth into the heauens: from the heuen, vnto his
seat: from his seate, into his Diuinitie. From his Diuinitie,
a Capable measuring of his Immeasurable mercy. It is true,
most true, and true shalbe for euer. That from the
lowest grass to the highest tree, [from] the smallest valley, to
the greatest mountayn; yea, euen in the distinction, betwixt
Light and darknes: the measure whereof is the deapest: yea
(I say) it hath brought a Iudgement. When he aforn
Wisdome

Wisdome, and forsoke the world, he receyved it. and it measured the
things of the world. Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.
Finally it procedeth from him, that procedeth: Whereunto the
first was formed, after, and not like. Whose fote slipping hath
dasshed his hed in peces, and it became dark: untill agayn, the Medicine
Note * Adam, before his fall, knew all things
which I haue brought, reviveth his slombring. Hereby, he, not onely
knew all things, but the measure and true use therof. If the body
haue no inward fyre, it presently falleth. Every organ is voyde of qua-
litie, unlesse a meane be adiected. So, is all that thow hast
NOTE The true use and order of the premisses
before, more Wonderfull, then, as yet, profitable, unlesse thow
be directed and led in unto the true use and order of the same
Great are my Words; and great is thy thought: Greater shalbe the
ende of these Gods Mercies
New Worlds.
New Worlds, shall spring of these
The Thorny Path:
New manners: Strange men: The true light, and thorny path,
A Vision.
openly seen. All things in one, and yet this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. I haue sayde.
Δ he lay down agayn, a good while. and at length he rose: after my long
prayer and confession made to god, and my discourse to him. &c.
A boke
EK. he plucketh out a boke: all the leaves are, as though they were
gold, and it semeth written with bloud, not dry.
Δ He sayd, Count, Δ he turned over the leaves. but EK
could not well count them: whereuppon he sayd: I will raze out thy
dulnes, and at length, make the clere
48: leaves
EK. There are 48 leaves
Me. Et finis est. One is one; neyther is, was or
48 1 49
shalbe knowen: And yet there are iust so many.
Mysteries before.
These haue so many names, of the so many Mysteries, that went
before
Note of this boke
This is the Second and the Third: The Third and the Last.
This is the measure of the whole
O what is man, that is worthy to know these Secrets? Heavy are
his wickednesses, Mighty is his Synne.
I Dee, and EK.
These shall thow know: these shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love togither.
Be contented with your calling: For, all beasts see not a like: yet
are they all Creatures. Vessels, not of one bignes, yet are they all full.
Both, most sufficient; but according to fayth, and understanding of Consci-
ence. Yet must there be a third; Who, God doth not yet chose.
A Third to be chosen
The tyme shalbe short: the matter great, the ende greater.
Ask now what thow wilt and he shall answer the
EK. There appered one like my self laying his two armes; one, on EK his
sholder: and the other on a man his sholder unknowen to us, but somwhat
like to Mr Adrian Gilbert. &c.

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Δ Is it your will to procede in this matter, you now haue begonne with us
or will you of those Characters, and places of Treasor hid (here portray-
ed by pictures) say any thing? 60
Me: As thow wilt. Δ As the will of God is, so will I. the will
of God you know, better then I.
Me: The aeternall liquor be uppon you. Ones more, what wilt thow?
Δ I do prefer the heavenly liquor, before all things, and do desire to be
bedewed, with the supercaelestiall dew thereof. 63
Me. Consider the former tree.
Δ The tre with the water at the fote:
Potentia Actus.
Me. Thow hast sayd. His growing power bringeth forth Act
Remember the Prince and Subiects, which haue power (as is told
the) of Erthly Bowels (The thing there, which you desire of me, is
no parte of my charge), Call him: It is his office: for by his
ministery it hath byn shewed. God doth impart his mercy, to those he
Δ Blisdon is the prince under Bnaspol the king under god No. 4. Ao 1587. circa Maii: quidam Ben Spiritualis Creatura dixit EK, se custodivisse ... praemissa ... libro Dunstani &c.
loveth, in all necessitie: whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: Use God his Creatures, to his glorie, and
thy necessitie, the profit of thy own Symms, and cutting out of all
canker and rotten flesh. Thow understandest: For thy eyes
shalbe opened. Amen.
EK. he spreddeth his hands abroade, and goeth away, and putteth his boke
in his bosom as he goeth.
Δ. Gloria Patri &c. Amen.

Martij 26. Tuesday hor. 10 ante Meridiem.
First, appered a Clowd: and that vanished away: Three cam in, they
made Cursy to the Chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like
a Lambs hed, and licked him. he sayd then, as followeth: being stand up-
A Lambs hed, may be a token of our humilitie required &c.
Magna sunt Illa, quae dixisti, making cursy to the
Chayre. There was a Stowl sayd before. after a while he sayd
Me. Thy kingdome is established in aeternitie and no man can distinguish thy mercies.
Thy hands are invisible,
I attend your desire.
Δ As concerning the Characters, and holes of the ten places, we are
Bnaspol.
desirous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the Case
as it standeth with us.
Me: The buylder of the Temple was riche, before it was adorned.
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. If one be great, ô how small is the other:
How small therfore is the mynde, and how much weakened that
desireth these trifles? But as the smallest thing is fittest to
the smallest

Note. All tymes. Speciall tymes.

the smallest ys, so is the estimation of things of highest accompt, necessary for the lighting and vanitie of this world. A part (Notwithstanding) may beawtify the whole: and a small thing may cure a great infirmitie.

I told the before, that my fete are not placed uppon such brittle and crakling sand: neyther are my lipps occupyed with the vanitie of nothing.

Note — I will not manifest, in any point, the thing which thow desyrest, neyther is it any part of my charge.

I have byn thy Scholemaster and director to the Sterne, to rule the reason therof, with those, which can reach the Judgment therof.

NOTE. All those before spoken of, are subiect to thy call.

This vessell at all tymes they greatly accept: yet have thy times and seasons: When order breaketh in her self, the Labor is in vayne.

Every thing is for and to an ende.

Of frendship, at any tyme — Of frendship, at any time, thow mayst see them, and know what thow wilt.

But one thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which all ready is delivered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seaven (magnificencies of every Seven) stretcheth out it self.

Note — Every one (to be short) shall at all times and seasons, shew the direction in any thing: But, so, thow canst not use them in the determination, and full ende of every practise.

It is one thing to affectionate; and an other thing to effect.

What thow sayst, is true, and to a ~~former~~ furder commoditie: For, with Furderance, every thing in Nature is ayded.

Δ —

Reade over that, which now, lastly, I declared: Then see, if you be not answered.

Δ —

NOTE. whose charge it is to deliver it — Therfore mayst thow know, what that is, all thowgh thow do not, yet, or presently, put it in practise, by him, whose charge it is, to deliver it.

Δ Of your so greatly commended liquor I am desyrous to have furder understanding.

Me. What liquor is more swete then the dew of Truth, proceding fro a fountayn most swete and delectable. even that water which thy mouth hath praysed of. What water recreateth more; or cooleth ignorance deeper than the knowledg of our Coelestiall speche.

Veritas Lingua et Vox Angelica. — your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you se them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage therof, from the same in the morning to the same at night.

Distance is nothing with Us, unlesse it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans sowle.

We see all things: and Nothing is hid from Us: respecting our Creation.

The Powre of the primitive divine or Angelicall speche. — The Waters shall stand, if they here theyr own speche. The heavens shall move, and shew them selves, when they know theyr thunder. Hell shall tremble, when they know what is spoken to them.

The first

ADAM — The first excepted, No man ever was, is, or shall be (excepted where I except) that ever shall understand, hath or doth know the least part (so it is incomprehensible) of this speche. He named all things (which knew it) and they are so in dede and shalbe so for ever.

Angelorum colloquium. Tres ab hominibus in caelos rapti cum Angelis conversantes. Enoch, Elias, & [illegible] — Thow shalt speak with Us; And we will be spoken with, of the three they are excepted, which taken from amongst you, as they were, do yet speak with Us, which are provided in the three lakes to destroy that Monstre. They are fed with celestiall fode, and they talking, speak all understanding.

This it is, I take God, (onely him that created me) to recorde.

NOTE. yf — It is determined: els would I not: And may be undetermined yf you break his Commandements.

A Stone it is that ~~pincheth~~ ~~fortheth~~ ~~pretteth~~ ... all things before it; and keepeth them under him, as the heavens do a clowde. What art thow (O God) and how mighty are the drops of thy mercy, that preparest man before to examin thy Mysteries?

Note — The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight:

For, what you desyre, is graunted: and if you love him, you shall endure for ever.

I am not as a clowde, skattered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created; and it is the voyce and speche of him, which proceded from

The boke. The first Language of God Christ. — the first, and is the first; whose glorious name be exalted in his own horn of honor.

Lo this it is. [EK. he sheweth a boke, as he did before all gold]

And it is truth; whose truth shall endure for ever.

EK. The leaves of the boke, are all lyned, full of square places, and those square places have characters in them, some more then other: and they all written with

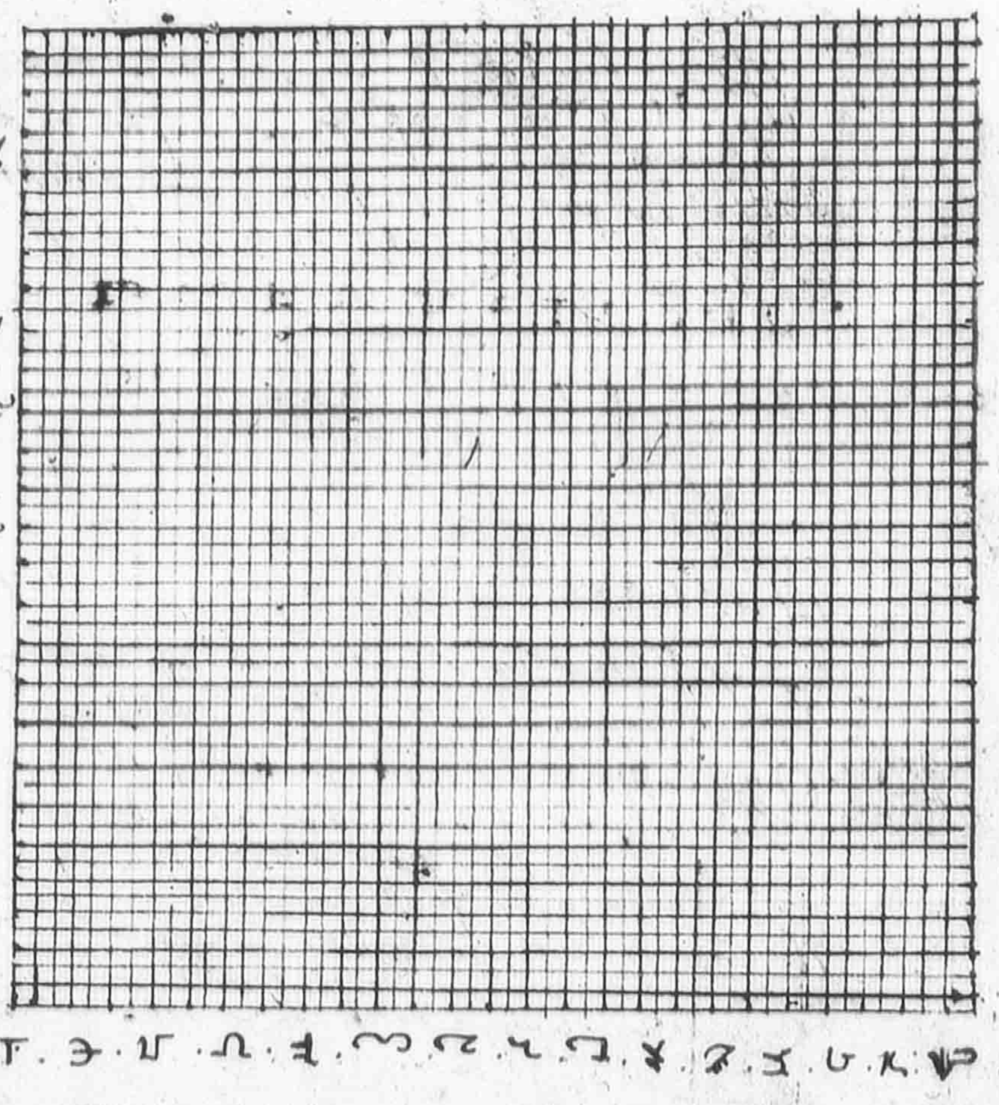
The collor of the Letters. — cullour, like blud, not yet dry.

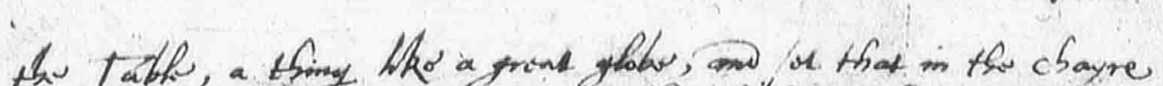
49 square spaces, every way, were on every leaf. which made in all. 2401. square places.

He wiped his finger on the top of the Table, and there cam out above the Table certayn Characters enclosed in no lines: but standing by them selves, and points betwene them.

21 Characters — He pointed orderly to them with his finger, and looked toward the skye at every pointing.

Me. Note what they are.





Δ By his often taking things from under the table it should seme that there should be som shelf made under the Table.

Δ They are Noted.

EK. He toke from under the Table, a thing like a great globe, and set that in the Chayre and uppon that Globe, layd the boke. He pointeth to the Characters: and counteth them with his finger, being 21. and begynning from the right hand toward the left.

He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appeareth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of the

the Characters, and sayeth Pa and there appered in english, or latin letters, Pa. he sayd Veh: and there appered Veh in writing: then Ged: and after that he sayd Vnus Vnus Vnus, Magnus, Magnus Magnus, es. Then he pointed to an other, and sayd Gal, and there appeared Gal. then or. [the voyce sownded orh]. Then Vn [the sownd seemed Vnd.] Then Graph: [the sownd as Grapha, in the throte] Then Tal, [in sownd stall or xtall.] Then Gon: then Na [but in sownd Nach as it were in the nose] Then ur, [in sownd our or ourh] Than mals, [in sownd machls]. Then Ger, [in sownd, gierh]. Then drux, [in sownd drorx]. Then Pal the p being sownded remissly. Then med. he sayd Magna est gloria eius. Ceph sownded like Keph, But before that, was Don: Then Van, Fam, then Gisg. Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes; eche being of 7. he said. Numerus o perfectissimus, Vnus et Trinus. Gloria tibi, Amen.

Then he put on his Crown, and plukt a blak veale before all in the Chayre he sayd. Remember to lerne those names with out boke, and to knowe them.

Pa	b
Veh	c
ged	g
gal	d
or	f
un	a
graph	e
Tal	m
Gon	i
na	hath
ur	l
mals	p
ger	q
drux	n
Pal	x
med	o
don	r
Ceph	z
Van	u
fam	s
Gisg	t

t s u z r o x | n q p l h i/y | m | e a f d g c b

A thing I deciphred them after a day or two or three.

Martij 26. a meridie ♃ Tuesday hor. 5½

First there was a great noyce of harmony, hard

There appered two great Armies fighting, and much bludshed on both sides.

One Captayne is in red harness, the Contrary Captayn, in white and grene.

There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Captayns side. He and his soldiers had the worst and were putto flight, and they ran away.

The Captayn with the white and grene was Master of the filde: and assembled, and gathered his men to gather after the victorie

Now this Captayn goeth to a town and seemeth with his hand to beate up the towne being a big towne.

There was a voyce hard, saying thus — So shall it be with 21 more

Δ With what one and twenty?

A voyce — As yet, you can not know.

This shall happen, before the Sonne hath gon his course.

EK. Now the Captayn appered alone on fote, in his harness. he holdeth up his hands to heven. He is now vanished away. I meane the Captayn in white and greene

Now

A Battayle foreshewed

Before two yeres finished ergo before Aº 1585 Martij 26

Three. Now appeareth the red cloth before the Chayre. There come in three they all make cursy: and two of them went away. ~~62~~ 65

A. Gilbert. Δ Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

NOTE Election. ☿ Me. No wicked powre shall enter into this place. Neyther shall iniquitie range where the fyre of his percing Judgment and election doth light, which shall quicken his deadness, and revive his courrage to the aduancement of the name of him, which lighteth into

The Apostles on Whitson Sonday. He chose with fyre and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thow?

Δ

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for ever.

Δ This phrase, for ever, is somwhat dark.   Δ This geveth some light.

☿ Me With this world, for ever.

EK. The stone is become very dark

Three. Fowre. ☿ Me As the Buylding is grounded and ended uppon three, So must the mysteries thereof be practised with three. The fowrth is the Boke, which Lo, is here present.

Δ Must Adrian Gilbert, be made priuie of these Mysteries?

A. Gilbert may be made priuie, but he is not to be a practiser. ☿ Me. Thow hast sayde

Δ May I note to your name any peculier Caracter or Syllable to distinguish your sperits from ours or others?

☿ Me. Medicina sum.

Δ I may then use this syllable Me, to Note Medicina or Medicus Dei.

A. Gilbert his Task. ☿ Me. Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred, with the difference of day and night. All things have growen allmost to theyr fullness.

Note a prophesie. Pride. But beware of Pride. We teache duty, Humbleness, and submission

Shortly shall these things come to pass.

Adrian Gilb. Δ Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the middst of hell into which, for many hundred yeres past, and yet dayly, they do fall, &c.

God. ☿ Me Who made thy mouth to prophesy? or, who opened the eyes of thy understanding? Who annoynted thy Iaws, or fed thee with unknowen meate? Even he it is, that pricketh these things forward, and shall use you as his Instruments to a mightie honor.

Description geographicall. Δ May he require description of the Contryes, for his better instruction, &c.

Tenebrae post dorsum. Instruction requisite. Note. Both joyntly EK and I. ☿ Me Let darkness go behinde thee, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient; when short time shall serve, for the whole instruction. Greater nede were to enquire how or by what means thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this celestiall medicine.

Forget not

I instructed thee before hand, and told thee, that both of you must ioyntly lerne those holy letters (for, so, I may boldely call them) in memory: with theyr names: to this intent, that the finger may point to the hed, and the hed to the understanding of his charge.

for [illegible] making of the seas and [illegible]

Δ You perceyve that I have diverse affayres which at this present do withdrawe me from greater diligence using to these Characters and theyr names lerning by hart. And therfore I trust, I shall not offend, if I bestow all the convenient leysure that I shall yet I abbide the lerning hereof

2 Me. Peace, Thow talkest, as thowgh, thow understodest not. We know the, we see the in thy hart: Nor one thing shall not let an other

For short is the time, that shall bring these things to profe. Wherein he that liveth, shall approve him self alive. Beautifull are the footesteps of his comming, and great is the revenge of the wicked

God will shew him self alive

Liber — O Liber, Liber, Liber, bonis vita, malis vero mors ipsa

Magna sunt mirabilia in te inclusa: et magnum est nomen sigilli tui

Lumen Medicinæ meæ, vobis

EK. he holdeth his Armes abroad. He draweth the curten.

Δ. Gloria laus et honor Deo patri et F. et S. S. Amen.

Martij 28 Thursday morning. Maundy Thursday

Insidiatores — A voyce. Pereant omnes qui insidiantur virtuti nominis mei: et qui lumen abscondiderint justitiæ meæ.

EK. Now the vale is plucked away

Three appeare, as before tyme

All three sayd — Multa nos, quia multa patitur ipse.

EK. Two go away. and the Third remayneth, who is like in all poynts to him, who yesterday to me alone, in your absence had declared him self to be an Illuder. Δ NOTE for the better understanding of this dayes Act it may be remembred that E. Kelly, while I (John Dee) was at London, yesterday (being Wensday) had used meanes to have conference, with the good Creatures with whome we have dealing iointly: and that there appeared one very like unto our good frende, who toke upon him to be the same and not seemed to be constrayned by EK to tell the truth: and therfore his outward beautifull apparell seemed to go of: and his body appered very hery and he confessed that he was an Illuder etc. Wherupon EK was in a great perplexitie of mynde, and was redy to have gone his way. And at my comming home told me a long processe of this tempest All. But I comforted him, and wold not yeld to his opinion, but did declare my confidence in the goodnes of God: for that we craved at his handes, things good and necessarie. and that therfore he wold not give his children a stone for bred, or a Scorpion for nedefull food required etc. And this morning the matter was propounded by me, and therupon the former sayings were used, and all the consequency of matter, which hereafter is recorded.

Pilosus

Δ The write I require of yesterdays doings with EK in my absence.

Carmikas zure — he sayd, holding his hands up to heven.

EK. he walketh up and down, and semeth angry: and did beat his hands to gether. There commeth a little streame of fire which from above and came to his hed. he kneleth down before the Chayre, and loketh up, and sayde

2 Me Oh how brittle are the works of thy hands [he looked up] whose imperfections are more innumerable than the sands of the sea: or clowds that have lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor (O God) to dwell in place of glory: His lying lipps presume against Truth: Whilst thow suffrest his old and withered face to be garnished with thy bewty. Heavines is his seat, yet are his lipps myrthfull: and little thow I

that

that separateth him from the dignitie of honor: But his punishment is sufficient, his dishonor unspeakable, and his damnation for ever. which how bitter it is, great and unspeakable, Thow, O thow (I say) that lightest (which hast estranged him so far from thy glory) makest only manifest 66. But yet how long shall the sonnes of men puff up them selves with bragging and boasting of that they see not? But (alas) All things are confounded, and are contrary to thy commandements: some only which differ, remayn with concordant myndes praysing the, and lifting up thy name as much as strength performeth. But great is thy glory and long sufferance manifesting, in that thow dost not only with grief behold theyr synnes, but like a iust iudge favorably dost ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thow hast given to theyr understanding, with inflammations bodyly, instigations worldly, and temptations innumerable. Great therfore and most great, and none greater can be, which dirdest the Adversarie, and healest the weak: whose smalnes of habilitie thow canst augment, wherein the mystery of thy great glorie and might, is manifest. Thy heavens yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, you great and most holy, is thy everlasting kindenes for ever.

EK. Now he standeth up, and sayd

Raphaëlis officium — 2 Me As I have all ready told, from whome I cam, so have I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I persuade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure ~~is a measure~~ to distinguish * from falshode, light from darknes and honor from dishonor. The more they are like us, (as shew them selves so, for, nothing can be more unlike) the more they are iudges of theyr own damnation. Yea, if his strength had byn great, he wold have devoured thy sowle. [loking to EK] But whome God hath chosen, shall none overturne. Brag not. eyther Credyt my words by thyne owne reason. But Consider that diverse may be dishonored, yea though they be in honor: yet shallt not thow neyther be overturned with the one wynde nor the other: thowgh the afflictions that shall follow the, be great and hard.

*forte, truth

Afflictions to EK.

In my words are no error: neyther have you found my lipps untrew when I kneeled, I spake for you. But I have promised that No uncleane thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the deade, revive them that are falln and cure or hele up the wounds, which they are permitted to work upon man, as tokens of God his Iustice.

This place

Raphaëlis officium

I call the same God, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercy most perfect. Whilst heven endureth, and erth lasteth, never shall be razed out the Memorie of these Actions. Use Humilitie: Reioyce when the enemy is discomforted in his trayns, and inventions: A punishment so great, Et cætera.

Note the durance of these Memorialls

When I yoked your * fathers togither, I ioyned them not for a while. your flying is to be considered in quantitie, qualitie and Relation. Thank God: Be mercifull: forget your synnes: and prepare your selves, For, great and wonderfull is the immediate powre of him that illuminateth from above.

* Note of the vision which was shewed A° 1582.

It shall light appon you. For those that are present with him, lived with him, eat and drank with him, [and] were instructed by him, were

but

but hearers only. At length God was glorified, in one instant a thing brought vnto theyr remembrance: you some of them taken to behold the heavens, and the earthly glory I haue sayd.

Δ

Me. Behold. Veniat vindictam dei, et perturbat linguam mendacem.

EK. He goeth his wayes and taketh all with him, table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayd, Speak now for your self, you could speak yesterday. They all drew theyr swords: they shaked fire. And there seamed a water to com in, but it went away again.

A voyce — Dicat, nam meum non est.

EK. Now is the Skroll with the Carackters brought in, which was found by Spirituall direction this last month, the 12 day, abowt $10\frac{1}{2}$ after none. by Mr Kelly and Master Husey.

The finding of the skroll, of the Treasors.

He semeth now to as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce — Els could I not speak.

Δ Seing now thow canst speak, answer me

The wicked sayd — Ask quickly.

Δ What is thy Name? — The wicked answered Gargat.

Δ What is the Contents of that Skroll? — Gar. I know not.

Δ In the name of Jesus, I charge the to tell me the truth as concerning that Roll here shewed: — Gar. I haue counterfeted this roll, and brought it. for it is not the true roll.

Counterfeted Roll.

Δ After many many words betwene him and me, and the more bycause he denyed that he knew I my glorie belonging to God, I vrged him so, at length with short and euident argument, that he answered he must confesse the powre and glorie of god: and sayd, that he was damned for ever. and did wish damnation to me: And I requested God to vse his Justice on him, for the glory of his name: then he entreated me somewhile, and somewhile derided me, saying, Art thow so lusty? &c

Δ All the Company fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a mighty roaring hard.

A voyce — Sic soleo mirastis.

Δ The Company went away. There cam a fire and seemed to burn all the howse.

A voyce — Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ Then returned our frende Me, and all seemed light and bright agayn likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Write

Me. Visio vera, verè denotatur. Denotetur etiā ad gloriā Dei.

Δ Master Kelly, is your dowt of the spirit, now taken away?

E.K. yt truely, I beseche God to forgeue me.

Me. Dixisti, et factum.

Δ As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, but the Secret of God his prouidence, I will not meddle with all: for he can make infants speak, and the dum to shew forth his glory &c.

A.G.

Me. Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing?

of nothing? or man, so brittle a substance? Nature bringeth up her sholders amongst trees and herbs, like a gentle fyre: In beasts and all the Creatures of the fieldes, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she sheweth her self, wholy in the light of Vnderstanding. In all these she walketh by her own qualitie, mixing the quantitie, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. If Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a whole Vnderstanding. The strength of body and inward man, with the strength of him that also leadeth him, are augmented and diminished at his pleasure. If earth, in mixture become fyre, how much more shall he encrease, whom God hath strengthened: If he wold haue conquered with thowsands, he wold not haue sent back the dogged harted people. If riches or wisdom were his felicitie, he wold haue kindled the twelue Lamps of his eternall light, on a higher mountayne: But he chose them in the Valleys, and from the wavering place. I think this to be sufficient to Confirme your Vnderstanding.

Note Body Sowle Spirit

The 12 Apostles

Δ I trust, God be not offended with this matter propownded. &c

Me. He is pleased: And it is endles. Eternitie is mighty and glorious to the righteous.

Δ When shall I make him priuie of these things?

A.G.

Me. When thow wilt. For euery thing is acceptable with those that are accepted. See thow advaunce him, and be his Father.

Δ As concerning John Dauis, we are to ask somwhat &c

Jo. Dauis

Me. John Dauis is not of my Kalendar. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed. God be amongst you.

Lern the Alfabet.

EK. He hath drawn the curten of red.

Δ Soli Deo sit omnis honor et gloria. Amen.

Mawndy Thursday, after None. hor. $3\frac{1}{2}$

Δ The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the Chayre Two went away, and the third remayned there, as before.

The reformation of the Kalendar.

Δ As concerning the Kalendar to be reformed, I am grieued that her Matie will not reforme it in the best termes of truthe. And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted Therfore both these points, respecting her Matie, I wold gladly haue counsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me. In one gouernment there are sundry principall partes: Every part in subdiuision conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partakers in his qualitie. All things, one thing: And one thing, something: Some thing, many things, and many things, most innumerable The heuens in proportion are gouerned vniversally of a fewe; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Primi ar gouernors which moue and stir them vp to work, as it is prouided, and to behold in speculation how euery particular Action, shall haue due, perfect and

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Angeli proprij

and appropriated Locall being, motion and Condition
Subiects (yea, the Highest :) are stirred up, by theyr proper Angels:
The inferior sort do follow the disposition of theyr Rulers
Vertue and Vice dwell every where
Light and darknes, are allwayes intermedled
Consider, How I speak it.

[illegible] and propre instiga tors

The myndes of all that move, even unto the best qualitie in Nature, have of them selves proper vertues: and therfore proper instigators.
I call to memory thy words, the manner of thy speche, and the direct purpose or meaning wherunto it is uttered. I see thy infirmities, and know what thow desyrest.

God his Elect.

But mark me, Whom God commonly choseth, shalbe whom the Princes of the Erth do disdayn.
Consider, how the prophet that slew that Monstrous Gyant, had his election.
God respecteth not princes, particularly, so much as the state of his whole people. For in Princes mouthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn.

Medicine

It is not myne office to meddle with theyr Vanities, neyther is it a part of my pageant to touch any thing that tasteth not of Medicine.
But what? doth thy mynde reply? Dost thow think, that my Comfortable herin, to a greeved mynde, is, (though it can be) Medicinall?

Raphael long tyme resting in my hed

Peradventure thow thinkest I am not, [in] thy marrow: yes I have byn long in the highest part of thy body, and therfore am somthing perswaded of thy meaning.

Δ In dede, I thought that your good Counsaile, was or might be a remedie and a medicine to my afflicted mynde, for the unsemely doings in the the two former poynts expressed.

Me Behold, when but thy earthly man would seduce the. Dost thow think that if it pleas god, it shall not please the Prince? Is it the necessarie, allready prepared?

A secret

Secretum dico.

For all things are Limited, with a full mensuration, and unserchable forsight. yea, I say, allready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:

Lingua dolosa.

For those that speak the fayre, have dissembling harts, and privilie do they shote at the, with arrowes of reproche.

England.

When they shall have nede of the: I meane, of the help of God, through the, (Some shut up, some entangled, some gad-dyng like masterles Dogges,) Than shall they gladly seke the

Miserie to come

and desyre to finde the. They shall smell oute thy foote steps, and thow shalt not see them. The key of theyr Cares shalt thow be Master of. And they them selves shall not unlok theyr own grievousness. yea they shall say, Oh let the earth devour us.

Note. each in his office.

But I am to long. I answer the, although it be not my office, to declare that thow desyrest: yet for that thow desyrest my Medicine

Praevalescentia

I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.
As thow wilt, So shall it be in God his blessings.
Beware of Vayne glory. Use few wordes

Conquest

Thy Weapons, are small, But thy Conquest shalbe great.

A firm faith.

Lo. doth this satisfy the. Have a firme fayth: It is

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All Officis

It is the greatest lesson. Be it unto the as thow hast delivered.
One thing I answer the, for all Officis. Thow hast in Subjection all Offices: Use them when it pleaseth the, And as thy Instruction hath byn I have sayde.

68 ~~65~~

Δ As things be planted here, for preparation of Table, Sigillum Dei &c which things are not portable with ease: So, bycause I think, that some services to be done in gods purpose by me, will require other places than this howse, So shall (as I think) diverse my practises have a more compendious manner, and redy to be executed in any place &c.

Me Truely thow hast sayd, and so shall it fall unto the.
As I am here in this place and yet in dede not, So here:
So shall it fall oute, and follow in the Mysteries of your Associated Operation.

Δ: and EK, and A. Gilbert

The other shall be, but, as a necessary help to the first Practise, to plant the Tree: which being confirmed and strongly rooted shall bring forth fruite, most abundantly.

The Erth / The Tree / The planter } 1. EK 2. Δ 3. A.G.

The Erth and the tree, can not be separated

The Planter may be separated: from Tree and Erth

This is the ende, and true it is
Let him be record, whom I beare record of here,
And so, with the, Amen.

Note Lerne the Alfabet

I must help the. Lerne joyntly the Elements or grounds of this heavenly doctrine; the ende and Consummation of all thy desyred thirst: in the which God shall performe the, thy Philosophicall Harmonie in prayer*. Thow knowest what I mean.

* Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, O fons [illegible]

The Eternall physitien minister his heavenly grace and continuall blessings uppon you, to the Glorie of his name, Execution of your procedings, and holy and insatiable desires.

Δ Amen: Omnipotenti Deo, uno,
Creatori Redemptori et
Sanctificatori, Omnis honor
Laus et gratiarum actio.
Amen.

Jesus.

On good friday: After None

Δ There was a savor of fire felt by EK
There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Wherat he started; and sayd he felt a thing (immediately) creping within his hed, and in that pang became all in a sweat. And he remayned much misliking the moving and creping of the thing in his hed. At a quarter of an howre ende it came to one place: and so ceased somwhat. Upon the Curteyn was drawn away: and there appeared the Table, and the Chayre covered.
Then cam three, two went away and the one remayned: as before was used.
EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. If the hand be heavy, how weighty and ponderous shall the whole world be? What will ye

Δ this he sayd

Δ This he sayd uppon our retorne after his former words. I answered, we desyred to knowe the Mysteries of the boke.

The Boke now appeared (the cover of the Chayre being taken away) the boke lying uppon a round thing: which EK, was not yet able to discern what it is.

The first ~~leaf~~ side first leafe of the boke appeared full of the former letters, ~~one~~ every side having 49 tymes 49 square places, with letters some more then other.

Me. Every side conteyneth 2400 and one ~~letter~~ od letter.

49
49
441
196
2401

EK. All the letters semed to be of bloddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow.

In the first square were 7 letters

Me. Say After me: But pray first, ere you begynne. Δ We prayed

EK. All became blak as pych in the boke

Then it became light agayne.

Now he pointeth up, with his rod of gold divided into 3 equal partes, which rod he toke from under the Table.

Me. Keps van [he lifted his face to heven]

7	6	5	4	3	2	1

1. Don graphs fam veh na.

EK. Now he kneleth down, and holdeth up his hands:

The letters of the first Square, ar 7.

Now he pointeth to the Thron

2. Med gal EK. he turneth him self about.
3. Un gal Un Mals na

Me. Twise seven, Thre and All one: and his mercy endureth for ever.

4. Tal un veh.
5. Fam graphs Fam.
6. Ged graphs drux med.
7. Un van.
8. Tal un don ur Un drux. sounded as Deux.
9. Med
10. Tal van fam mals Un.
11. Un ged gon med gal.
12. Mals un drux
13. Ged Un.
14. Fam graphs fam.
15. ged un tal mals graphs gal un keps
16. Veh un mals veh drux graphs na Δ capenes
17. ged med.
18. med gal
19. Fam graphs tal graphs ur Un pa van ged graphs drux
20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.
24. Van don ~~graphs~~ mals don graphs fam

EK. Now he semeth to wepe, and knock his brest.

he pointeth with the rod, up, agayn, and sayd

25. Un gal graphs mals gal
26. Un keps graphs
27. Gal don van keps
28. gisg Un don gal graphs tal Un na.

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29. van un
30. veh graphs fam gisg fam.
31. ged don un mals un gal   he stayed here a good while.
32. fam graphs gal
33. van drux pa un don
gal med tal gon med veh
34. un gal graphs mals med un gal
35.

39. 38. 37. 36. veh na graphs van un veh na. / Tal un na / Med fam fam na graphs / gal un mals na /

40. med drux gon keps gal un don. This is a word
41. mals un drux ged graphs mals na gon.

EK: Now he walked up and down before the Chayre: and cam agayn and pointed.

The letters now following seme to be written with clay.

42. Med gal un tal na
43. ged graphs tal graphs gal fam un ur: eight letters
44. un
45. gal gon drux med keps un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. un gal mals van drux
48. Gal un don
49. ged un don tal graphs fam: he walked betwene the setting of tal and graphs.

There are six letters in that word.

Me. Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? yea lord, it is thy will, whose hed is high, and seke every where; redy to revenge the blud of Innocents, and to call home the lost Shepe.)

vresk and zuresk are all one.

Δ perchance zuresch, with ch, for K, and so the word shalbe of 7 letters.

Say after me Zuresk od adaph mal ger geno aū marlan oh mazpa agiod pan ga zez gamphedax Kapene gō ľe od semelabugen donkna fian ga vankran vreprez. adeph arexe drux Tardemah va tzests grapad. zed unba domol adepoad crieuak mah ohe daph omixdar pangepi adamh gemedsol a dinoxa hoxpor adpun dax garmes.

(interlined: ses : the letters ... ; ses ; pe ; z ; kapšene ; m ; psiam ; s ; d ; aze ; z ; kezts ; cests ; unbar ; z ; gharmes)

| 1 |

Me. I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke ~~hereafter~~. It is not* to be spoken, but in the time of his own time. It shalbe sufficient to instruct the: Fare well.

* it is not to be spoken or ... practised, but when the time appointed, is come.

EK. Now he covereth the boke with the veale.

Δ Prayses and thankes be rendred to god, of us his sely ones, now and ever. Amen.

Δ Note. All the former letters and words in the squares, were onely in the first or upper row, ~~of the side~~ begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson be red, pointing with his rod orderly uppon the same forsayd first row.

Martij 31. Easter day after none abowt 4.

EK. hard first a sownd of Musicall harmonie

Δ The Vaile was pluckt away

Three cam in, two went away, as was before accustomed.

EK. Now he hath a Rod. he riseth and pulleth the Vale fro the Chayre.

That Vale was of colors as a raynbow.

The boke appered playne and evidently on the globe in the Chayre.

EK felt the thing come in his hed as the other day it did.

Ille takes out the rod from under the table: he sayd

Æternitas in Cælo

Δ uppon my staring from speche, he sayd, What wilt thow?

Δ The proceding instruction necessary for understanding of the boke.

Ille Mensuratur. Δ he putteth up his rod to the boke

Ille Sint oculi illoru clari, vt intelligant [he held up his hands and semed to pray.

He pointed now to the second row. of the 49 rowes of the first page of the boke; and sayd

Secundus a primo

Gon na graps na van fam vels na. Now he walketh up and down.

1 ged don med drux na vn gal med Keps. he walketh agayn

2 vn don gal graps drux [he walked agayn.

3 1. med

4 2. drux vn [he walked

5 3. ged graps tal mals [he walketh] vn vr med. [7 letters.

6 4. med gon vels vn fam tal vn drux

7 5. van vn drux gal don graps fam

8 6. med don gal vn

9 7. van graps van graps gon vn na

10 8. drux med fam

11 9. mals vr gon ged drux vn mals na graps

12 10. Keps vn tal mals med drux med drux

13 11. vn drux graps mals na

14 12. med mals na graps vels gal [here, vels or gal is indifferent.

15 13. vn

16 14. Tal graps gal med Keps [or rather] pal [so it shalbe better understode

17 15. Tal vn don van drux graps

18 16. ged graps drux vn

19 17. mals don graps fam [. Now he walketh

20 18. drux med

21 19. gal vn fam tal vn gisg

22 20. van med don gisg fam

23 21. tal vn drux ged graps gisg [so it is

24 22. vn

25 23. gal graps van drux graps

24 gal vn tal mals na

26 25 drux vn pal gisg

27 26 med fam

28 27 van vn drux gal graps tal na drux vn pal vn gisg [12 letters

29 28

Δ Note this diversitie of sownd and writing: as X for Z

med don

30 29 med don med mals na vn fam

31 30 van med don

32 31 tal gon drux med gal vn vr.

33 32 vn tal van gal vn fam

34 33 ged graps don

35 34 mals vn

36 35 med

37 36 gal vn pal Keps van tal

38 37 pa vn drux vels graps fam

39 38 med don gal vn drux. [Now he maketh low obeysance to the chayreward.

40 39 Mals vn Incomprehensibiles es in æternitate tua.

41 40 Mals don graps fam

42 van tal pa vr med fam gal vn

43 van med don pal

44 drux vn gal med drux

45 mals vn gisg don med mals na graps fam.

46 van drux gal graps fam.

47 vn gal med drux

48 ged vn drux graps pa drux fam.

49 gon na graps na van gal Keps

Δ forte Van Ascensio dicitur

Ille. Shall I rede it? Δ we pray you.

2 Jhesuch Gromadox (Gronhadox) arden, o na gempalo micasman (oicasman)

vandres orda beuegrah (veueiah) nos plgnate zamponon aneps. [there is a stop]

Opsad a medox marune gena pras no dasmat. Vorts manget

A deüne damps. naxt os bandemna, at (vandemnaxat). oropshas vor

mnodal amuda gor pa o daxzam banzes ordan ma

pres umblosda vorx nadon patrophes vndes adon ganebus

Jhesudz

Δ Note | A deüne must be pronownced as one worde: like as Res publica, in latin. els here wold seme to be 50. words. but, A deüne, cam out of one square.

Δ Gehudz consisteth of 6 letters: But Gon na graps na van gal Keps consisteth of 7. I wold gladly be resolved of that doute if it pleas you.

EK. he boweth down, and put the rod away, and than kneled down.

Δ He rose and asked me what wilt thow?

Δ The former question to be soluted. Ille Thow hast written false:

for, it must be Jhesudz; and so it is of 7 letters.

Δ Yf every side conteyne 49 rowes, and every row with 49 squares, so much tyme to be receyved as this hath done it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment of or compendious manner, wherby we might the sooner be in the work of gods service

Note and take hede from hence forward EK The Chayre and the Table are snatched away, and seme to fly toward heven And nothing appeared in the Stone at all. But it was all transparent clere.

Δ What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with our yongling, and Nobody in this Mystery, for propownding or requiring a compendious Method, than we are very sorry, and ask forgivenes for the rashnes of our lipps: and desyre his maiesty not to deale so rigorously with

(122) with us: of which we had sufficient witnes, or warning, to beware of such motions or requests making to his ministers. [illegible] of the holy one of Israel: but he by mercy abound with us to his glorie. Amen

EK. Now commeth all doun agayn, as before

Ane: What are the sonnes of men, that they put time in her own bosom? or measure a judgment that is unsearchable?

Δ

Ane I help thy imperfections. What, man thinketh wisdome, is error in one sight. But bicause my Nature is to cure, and set up those that fall, thus much understand

Of the boke

As I have sayde: The 49 partes of this boke 49 voyces, Whereunto, the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient

49 Powres with theyr Inferiors vide supra 48 after a sort: and 1. vide Martij 24

Every Element in this mysterie is a world of understanding

Every one knoweth here what is his due obedience: and this shall differ thee in speche from a mortall creature

Angelicall Language

Consider with thy self, how thow strivest agaynst thyne own light, and shaddowest the windows of thyne own understanding

I have sayde: Be it unto the, as God will.

I am not a powre or whirlewynde that giveth occasion of offence.

Longe sumus a precipitate destructionis

Thus much I have sayd, for thy reformation and understanding

Δ

The Raphaël is to be absent for a certayn time: but his powre shall be here

Lo, Untill the secrets of this boke be written, I come no more: neyther of me shall you have any apparition. Yet, my powre, my office shall be here

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre

Of the boke

Languages

Every Element hath 49 manners of understandings

Therin is comprehended so many languages

They are all spoken at ones, and severally, by them selves, by distinction may be spoken.

Untill thow come to the Citie, thow canst not behold the beauty thereof.

Nihil hic est, quod non est perfectum.

I go. I have sayde (and it is true)

No uncleane thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at

He shall teache of him self; for, we are ~~un~~ not worthy

What then, of your selves?

But such is his great and singular favor

Δ Note, that we shalbe Theodidacti, of god him self: and no Angel herin

Potentia.

favor, that, he is ~~of him~~ of him self, and with those, whom he choseth.

The ende of all things is at hand

For, the ende of all things, is at hand, and Powre must distinguish, or els nothing can prevayle 68

What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all. The allmighty powre and profunditie of his glory. 71

What els?

The sight of God

As thow seest, and till he see, whose sight is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you

EK. He plucketh the veale over all

A voyce afterward — Ne Ne Ne na fabes

Δ Sanctus Sanctus Sanctus Dns Deus zebaoth: Pleni sunt coeli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria

Amen.

1583. Aprilis 2. Tuesday. Jesus. † before none

Δ A noyce like a thunder was first hard

The chayre and Table appered

There appered fyre in the chayre, and burnt away the veale or covering ~~therof~~ therof

The collor of the flame of the fyre was as of Aqua vitæ ~~burnt~~ burnt.

A voyce — Sum.

EK. There goeth a cloud or smoke from the chayre, and covereth the Table

That smoke filled all the place

A voyce — Impleta sunt oïa gloria et honore tuo

EK. All is become clere, save the Table which remayned covered with the clowde still

A great thunder begon agayn, and the chayre remayned all in fire.

Now the boke appeareth evidently, lying uppon the Globe in the chayre and the letters appered not still, as yet they were blud

Note, fire

There appered fire to be throwen oute of the stone, uppon EK

The sound of many voyces seemed to pronounce this — Let all things prayse him and extoll his name for ever

EK. The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire

A voyce — Sic soleo errores hominum purificare.

A voyce — Say what you see

EK. I see letters, as I saw before

Move not from your places

A voyce — Move not from your places; for, this place is holy.

A voyce — Read. — EK, I cannot.

Δ you sholde

Δ you shold have formed the Characters perfectly and theyr names, that you mighte now have redyly named them to me as you shold see them.

Fire agayn — Then there flashed fire uppon EK agayne.

A voyce — Say what thow thinkest. Δ he sayd to EK.

EK. My hed is all on fire

A voyce — What thow thinkest, every word that speak.

EK. I can read all, now, most perfectly and in the third row they I see to be red.

Δ I doubt which of these 3 must serve: z / s / c

The Third row of the first page.

Palce duxma ge na dem os elog da ved ge
ma fedes o ned a tha lepas nes dm i
thesurdetha dan vanzem ompse dabim os nax
palse ge dab mar gem fatesged os mal. dom
gemps naba Lax vu Lutudab ages nagel osch.
macom adeps a dosch ma Sanda.

EK. Now it thundreth agayn

A voyce — Ego sum qui in te — Mihi ergo qui Sum

Δ Non nobis domine non nobis, sed nomini tuo damus gloriam.

The fourth row. Δ Then EK red the fourth row, as followeth

Pab o mata nax lasco vana ar zon zimab
la de de pab o gram nes ca pan ampban van
zebog abab dauez öl ga. van gedo oba ne
daps aged onedon pan le ges ma gas axa
nab alpod ne alida phar or ad gemesad
argla nado oges.

Δ Blessed be the name of the Highest who giveth light and understanding.

EK. It thundreth agayn. All is covered.

A voyce — Orate.

Δ we prayed. and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became evident agayn unto EK his perfect Judgment.

The fifth row. Δ EK then red thus

Mabeth ar. mices (miser, pronounced) achaps pax mara geduth alides
orcanor manch (mansh) arseth. olontax angeban vox portex
ab pamo. agematon burise ganport. vdrios palsch.

Machel

72

Machel sen adim zembuges. vox mard.
gons thebusch dab parsodan maab alsplan
dongkses *adipr (adipr) agmot. arcsad (arkad) dons a
dax van famlet a dex arge pa gens.

* it is sygnificative

The sixth row.

Van danzan oripat es lumi gest ugeff
ormatenodab zalpala doniton pasdaes (pasdas) ganpogan
vndanpel adim achaps maradon oxamax
anolpse dan ios voxad mar dox thedutharb
aggs pal med Lese. IAN lesa dox parmix
o droes (dros) marsibles abo dan adeps ulos iads
ascles da verox ans dalps che damps lam achos (akos).

EK. There is a great thundering agayn

Δ It is the hand of the highest, who will get him honor by his own works.

EK. The voyce and sound of pleasantnes and reioycing was hard. and all was dark.

Locus sanctus — A small voyce — Locus est hic sanctus.

An other voyce — Sacer est a te Domine.

EK. All is now opened agayne.

Δ. Then EK red thus

The seventh row.

Amidan gas (ias) lesco van gedon amchib ax or
madol cramsa ne dab vadgs Lesgamps (Lesgamps) ar:
mara panosch aschedh or samvampors asco.
pacadabaab asto a vdrios arcsads ors armi.
pampbica lan gebed druxarb fres adma. nab
pampses ea vanglor brissog mabad. no poso a
palgeb donla des arcsas NA. veyel.

Asco, with the prick over the o, is to be pronounced as Asto.

The eight row.

Vnaem (vnam) palughs agan drosad ger max. sa lefe pandas
mars Langed vndes mar. pacbad odidos martibas

vdramah noges gar. Lenges argrasphe drulthe
Las aferaphos. gamled cam led caph Smcol
lumrad v ma. pa granse paphres a drimox a
dempbe NA. gemle o danpha NA ges a
ne gaps a.

EK: The sound of Melodie, begynneth agayne

Δ. The fire cam from EK his eyes, and went into the Stone agayne
And then, he could not perceyve, or read one worde
The Fyre flashed very thik, and all was covered with a veale.

Note: this Mysterie of God his power drawn to him self agayne.

Δ Prayse the Lord, and extoll his name:
For, his hand hath wrought wondrous
works, for his owne glorie.
~~Whose name which~~
Amen.

+

Aprilis. 3. Wensday, Forenone

Δ First the Curten was drawn away: and then all appeared on fire: The whole place all over. EK hard voyces, but could not discern any thing but the humming of them

Δ There cam fire agayn (out of the stone) uppon EK, all his body over

EK. The fire so diminisheth it self that the boke may be perceyved.

A voyce —— Magnus Magnus Magnus

Locus sacer — An other voyce —— Locus Sacer et acceptabilis Deo

EK felt the fire to gather up into his hed
~~Shor~~ Shortly after he could read the boke, as he could do yesterday.

Δ of the first character of Ulla, [illegible]

The ninthe Row.

[illegible]
Ulla dos aco par semná gan var se gar on dun.
sebo dax se pal genso vax necra par sesqui nat.
axo nat sesqui ax (ex) olna dam var gen vox nap vax.
Uro varca cas nol undat vom sanges famsed ohi (he).
Sih ádra gad gesco vansax ora gal parsa.

The Tenth.

varo. nab vbrah NA pa uotol ged ade
pa

70 73

pa cem (isem) na dax. væn sebrá dah oghe ascim
o nap gem phe axo or. nec a ve da pengon.
a morob ah óha aspáh. niz ab vrdráh (vdráh) gobed (iobed)
a carnat dan faxmal gamph. gamph nacro
vax asclad caf prac crúscanse.

gobed, pronounced Iobed signifieth One everlasting and all things descending uppon One. And gobed Ascha is as much to say as One god.

canse signifieth mightie: and Cruscanse, more mightie.

The eleventh Row.

gam. ohe gemph ubráhax. orpna (the a produced)
nex or napo, gemlo. a cheps (the last s remissly sownded) can sedlo.
pam geman ange hanzu (ALLA.) cáppo se
damo gam vas oro dax vá ~~gla~~ ges pálo
palme pola.

All these words haveing lines under them are counted but one word of divers syllables being 9 words of them.

Pola and Pala signifie two: Pola signifieth two togither, and Pala signifieth Two separated

EK. All these (rede red) fall out and all the rows, before, likewise.

A voyce —— Prayse God.

Δ We prayed. and after, was this shewed.

Δ This was a parcell of a row, which only appeared by him self.

Gals ange no tempa ro sama dan genzé axé.
falod amzuh ácurtoh saxx par mano gan vox
no. gramsa gem sadgla (á must be sownded long) loh vrox sappós
iad ah oha vnra.

Δ At no, ende Δ, and so here ar. 10. over

Δ Now appeared another row.

This se is of more and the next word longing to them before

The twelfth row.

se gors axol ma pa a oh La sabúlan. Caph
ardox anpho nad vrnah ud ago Lan vans (vns).
úxa grad órno dax palmes árisso dan vnra.
vánsample galsé not zablis ópside ALLA los.
gaslah oson luze adaö max vanget or dámo ans.
Léoz dasch Léöha dam se glaspa neh.

All becam dark, and it thundred

A voyce —— Prayse God.

Δ We prayed.

Δ Now appered three or fowr voyces to gither

The boke seemed to fly, as if it wold fly a pece (the fyre remayning) and to make a great stirring in the place where it lay.

The 13

a long

Ampri apx ard ardo argá argés argáh ax.
ofcs nedo lés icás. han andam von ga lax man.
nofcs. dóngo a yntar ǿey lude afcs úrise alpé,
gem var dancet. nap alped vrsbe temps a
vod nos gema o ulon mancepax oxné pricos.
a gót. zalpa ne doxam órne.

L this with a prick before it sownds y.

14

pronownce Asto

y

Δ

Admay apa afcò tar. gans öärz am seps
selqui quisben alman. gons sa ies
mársibles gron áfcabb gamat. ney ádén vdan
psi phand sempés nar narran al. cáno géme
danfé áldé notés parcélas arb nér ga Lum
pancu príscas ábra mufce an nox. napod
a on dan sem ges afcse.

E.K. understode the langage: and wold have spoken somwhat, but he was willed to stay.

E.K. A sownd of many voyces, sayd —— Orate

15

Mica surásch a para te gámmes. ádrios NA danos.
vra lad pacad ur gesme crus a prásep ed.
a palse nax varno zum. zancú afdom vaged.
vrmigar orcs phapses ustrá nox affod masco.
gax cámles unsanba a os la gras par quas.
consaqual lat gemdax tantat ba vod.
talpas ian.

16

o long

Gesco a taffom ges nat gam. pampse ordáquaf 71
kid
cesto chidmap mischná iaisg. iaialps zudps a 74
dancét vnban caf ransemblos. dafma vp
gras
afchem graos chrámsa afco das. vimna
gen álde os papeam ocs lauan vnad..
os drosad údrios nagel panzo ab sescú.
a long
vorge afcal vslaffda mórsab gaf ham de
Peles afcai.

Sempiternall One and indivisible God.

a very long.

a reverent word the a very long and is to be made with pawse.

ch as chal, with, and the a long.

17

Δ This went away, when it was read

It waxed dark.

A voyce —— Orate

Δ We prayed

E.K. It beginneth to clere.

a voyce to E.K. —— Say

Artosa geme os gássagen axd lops gebed adop:
zarcas vr vanta pas ampse nóde alpan. nocas
se ga ormácased lax naps talpt. pampsicas sandam
vosemés iods afclad ar. phan gas málse a
quaz nam vngem vansel gembúgel u gembusez
áro tehs alts murt valtab hamitta faxed
ar ~~chyso~~ chysod

a manner of co- ~ in that one word.

Aro is one word divided, as res—problems and here this word is divided into two squares and so there are 49.

18

A tam nat. glun afdes ablad gádre jam ssmg
a long
la dan. guinsé Life arilsar zabulan cheuáis se.
pronownce ar
amps lesese andam var yes ar phex are.
NA tax pácsel lapidox ur da vax malcos. vna
gra tasox varmára ud ga lés vns áp se.
ne da ox lat ges ar.

Life Lepse Lurfando is a strong charge to the work and to tell the truth

a the name of the Trinitie, One separable for a while.

A this he sayd to my demand of this phrase: whereof I had mention many yeres since

[19] Now it waxeth dark. Δ We must pray: (sayd he) and so we did. But EK prayed perfectly in the Angels language. (130)

Asmo dasán pan casme co caphs al os +
San ged a bansaa un adon a seb Ian +
aglaso dánfa zúna cap orcha das os +
famsas ON naab ab nagas geha fastod +
hansey om hauan Lagra gemgay mal +
parcog dax nedo Va geda leb arua ne cap sem cardan +

(margin: a long; one! one A sounded; orka; a sounded as au; the g not expressly sounded; sem dux loco)

[20] Onsem gelhóldim geb abmis ian +
oxpha bas cappó cars ordriphs grip gars +
of Vimdres nas ges pábado vlónoohs can daz a +
fam gisril ag nósol sep gérba dot vánca NA +
sem as pa nex arpas lad vamóiar séque +
Vad vo garb + ah sem dan van ged as paleu

(margin: it is but one word; sounded, palef)

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ Gloria Patri et filio et Spiritui Sancto
nunc et semper
Amen

Aprilis 3. Wensday After none hor 5¼

Δ A prety while, the vale remayned over all: then it was taken away. First fire was throwen uppon EK out of the Stone.

Many voyces concordantly sayd —— Bonum est o Deus, quia Bonitas ipsa es.

An other voyce —— Et magnum, quia tu magnitudo ipsius Magnitudinis.

A voyce —— Adgmach adgmach adgmach (i. much glory)

(Sacer Locus) A great voyce —— Sum, et sacer est hic Locus.

A voyce —— Adgmach adgmach adgmach hucacha.

Δ Then EK read the rest on this manner

[21] Padohómagebs galpz arps apá nal Si
gámvagad al pódma gans NA + Ir ca

(margin: gebs; rede as arch; natmaz)

(131)

nátmaz andigon ármbu + zantclumbar ar 72
noxócharmah + Sapos lan gamnox vxála vors +
Sabse cap vax mar vimco + Labomdabo nas gampho
arce + das gorhahalpstd gascampho lange +
Befes argedco nax arzulgs ors + Simbazam
vical laf garp oxox + Loangas + 75

(margin: Piller of Light ... before the ...; vim in vimco must be pronounced long as if it were a dubble i.; or gascampho; ... the word hath 64 significations; se; cum humilitate adoracione ... cum adoratione et humilitate; this is the name of the Spirit contrary to Befafes; this word hath 72 significations; of two syllables)

(margin: Orb: Deus sine fine; Gorh: Deus a Deo. Befes, the vocative case of Befafes: Befes, is as much to say as come Befafes and ... Befafes ô, is to call uppon him as on god. Befafes ob, is as much to say, come Befafes and beare witnes. Befafes his Etymologie is as much to say as, ... Spirits orb, ...)

Δ Now appered Raphael, or one like him, and sayde

Salus vobis in illo qui vobiscum +

I am a medicine that must prevayle against your infirmities: and am come to teache and byd take hede that you use dubble repetition, in the things that folow, you shall both write and work and all at ones: which many nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them. When it is written, reade it no more with voyce, till it be in practise.
All wants shalbe opened unto you.
Where I found you, (with him, and there,) I leave you.
Comfortable Instruction, is a necessarie Medicine.
Farewell.

EK. The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate.
EK. sawe a great multitude in the furder side of the stone. They all cam into the stone, and sayd

What now?, ~~What now~~ How now?
Vors mábberan (= how now: what hast thou to do with us?)

Δ as I began thus to say (The god of powre, of wisdom,) they all interrupted my entended prayer to god for help etc. and sayd We go We go.

Δ and so they went away.
Then the boke and the rest cam in agayne.

A voyce —— One Note more I haue to tell thee: Ax him not what he sayeth, but write as thou hearest: for it is true.

Δ Then, o Lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.

Rap. —— Be it unto the.

Δ Then EK red as followeth

[22] Ors lab gemphe naboh amanatops des garhul vanseps
iuma lat gedos Lubah aha last gesto vars macom des
curad vals nors gaphs gemsed pa campha zednu absada
mases lotgono Luruandah lesoy iamle padeo arphe
nades gulsad maf gescon lamphársad surem paphe arbasa
arzusen agsde gbebol max vrdra pat yals macrom fimsfub
gelsaphan asten brnah

(margin: Luruandah; Δ Note these 55 wordes stand in 49 places: of which some two stand in one place ...)

Δ Voyce —— What soever thow settest down shall be true.
Δ I thank god most hartilie: The case allso requireth it so to be.

[23] Ascha val iamles arcasa arcasan arcusma iabso glidon
pasa pacadura (ieb) gebne oscaroh gadne (af) au arua las
genost casme pali uran vad gadeth axam pambo
casmala samneta gardomas arxad pamses gemulch
gapes lof Lachef astma (b) vates garnsnas orue gad
garmas Sarquel rusan gages drusala psimacar aldech
oscom Lat garsel paniston.

There are no points mystik in these last before. They be parcells of invitations very pleasant to good Angels. Before they are it were a pretence of the Creation and descending of Angels &c.

[24] gude Lazmiz labac vsca | losd pa Copad dem sebas
gad vancro umas ges umas | umas ges gabre umas umascala
umpsazes umpsayam maaga mosol iabal (they) loges vapron
femse dapax orgen (then) lascod ia lascoda vaga am lascases
iarques preso tamisel vnsnapsa ia dron goscam lape voxa
cimlas aueaux Lolge aioxan largemas.

[25] Zureth axad Lomas ied gura vancrasma ied seseh
Lapod vonse avo ave Lamsage zimas zemas zumacas
vormex artman voz vozeha tolcas zapne zarbex
zorquem allahah (gi) giburod Ampatraton zimegauna (gatna)
zonze zamca (alk) asebma vlpa tapa van vorxvam
dru'ad Caph castarago grumna cancapses absacancapses
zumbala teuort granx zumest lu graf saxma cape.

[26] Col age Lam gem fam tepham vra ap du ca sampat
voxsom Lunzapsa axquem Bobayelzod gaphemse Lunse
uymi cam setquo tets gapsad oxamaras gimnephad
voxcanas vrudage paphcod zambuges zambe ach oha
zambuges gasca Lunpel zadphe zomephol zun zadchal
ureseh varun pachadas guseh vx amna pa grama oh vz

Bobayelzod

Δ I think it will be dark by and by, and our Company will expect our comming down to supper. Therfore, if without offence we might now leave of, it might seme good so to do.
Δ Voyce —— gemeganza: your will be done.
Δ As I was discoursing with EK after we had done, and he seemed yet skylfull and hable to say much of the understanding of these promises, and began to declare somewhat, how they did all appertayne to good Angels; Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that which he had said, seen or understode less than half a quarter of an howre before.

Δ Deo nostro Omnipotenti et Optimo Patri, Filio, et Spiritui Sancto sit omnis laus et gratiarum actio nunc et semper. Amen.

Aprilis 4. Thursday. Mane hor 5½.
Δ I made a prayer.
Δ A Voyce —— Quia ipse Deus Deus Deus et cuius misericordia infinita.
Note Δ The fyre, immediately did shote out of the stone into EK, as before. His (tung) then uppon did quake in his mowth.
The veale hangeth yet before.
EK
Δ Then, all beyng uncovered, they be said.

[27] Atra cas carmax pabamsed gero adol macom vaxt
(ie) gestes ladach carse amages (ies) dascal pamselogen dursca zurcoch
pamcasah vsca huadrongunda masue tor gascama af
orthox VAX CORHG asse zubra vaacaas gandeua
arimmaphol vax oh saos abra iebudes gamphe vndaxa
casmat lafet vneas lapset vanascor torx glust habaha
ensede gumas galsedh.

[28] Pacadpha palze zuma carpsah uzad capiden vlsage
EXCOL PHAG MARTBH iasmadel vo'scon sem abnerda
tohcoth iampsala pasath orebeth resmog pasque labaith
agas lada vng lasco ied ampsa leda pages gemze axax
ozed capszed campsa voxal lutsed gedan (ek) fames
artsnad gatsad zuresch pascha lo (in) guma halpse
dax vancron patel zurad.

This name comprehendeth the number of all the fayries, who are divels next to the Earth and Ev[il] dwellers of many &c.

29 Canda labad Bobagen afna vorzed phadel

NOBTDAMBTH gascala oxad vanges (ies) vodots mured

achna (ak) adcol damats zesbamcul pacadaas zimles zoraston

ges galze mazad patbeb cusma iapbes hurascas orpbade

loscad mages (ies) mat lumpamze detcbel (kel) orze camalas

undan padgze (pag) patsmataps zumad lepsada osaax

~~af~~ vlschan (kan) zemblos agne pbamgas iudad capex

luzad vemecs arse

x iustitia a numine divino sine labe

30 onda gams luzgaps dxan gerzed (zen) padex

CONGAMPHLGH (filgs) ascats gadpbam zurdas zamge

glogbcha sapax tassel unsada pbatbets zuncapba

oxamachad semteps ascle zuncas magzed dulm

pamfra husaye axad exoradad casmet ampbgel

adcats luza pathem necotbets gescs (iesk) labla dos

doxa vascbets hoxam lamesde lampba iodocs gonzas

hamges (ies) glutba oxmogel (iel) demapba vzed ascraps.

x [illegible]

31 zudats chadgama (kad) omsaye (ie) hor gadsa gezes

ORPHAMZAMNAHE (na) gedod asphed voxa gemgas

lats gapbes zemblots chasca olpbe dax marpba

lotbe sool (sol) separ marges (ies) bosqui laxa cosnets

gonse dadg voxma amaye vnx gascbets lood

admas loo (lo) ga zem chana pbe amnala ia

pacbets noxda a mas

32 Gedox al ~~semganadabal~~ o. SEM GA NA DA BAH

ongagageda. phacbel loodats haxna guna pa ge pha.

al se geda oh ooda gebops pacbad enol adax loges

famgas laxqui hascbe vadol vomsana gax ma deps na zad

gel panca vam sesquin oxal genops voodal umadabas.

~~77~~

33 Asge lun zumia paxchadma enobol duram 77

ORCHLODMAPHAG mages oscham lod bunda cap

luzan lorpba leuandas orxzed famzad genosodats

pbaselma gesda chom gasnaps geths nag goths (o long) ladmano

vmbar gezen vax gulzad margas luxt lapes

iudats zomze van gothdas vorx guna ia ada

vox hamana

21 words [illegible]

34 Arze galsam unza vcba pasel noxda

Nobroschom ~~Gunadephogas~~ gunadepbogas dunseph

mancaxmalcasmas ied hab mel car na zempbe vncas

lethops both ned ga phi casmel ioth hath chasad

mane ded magon zuna gotbel pascbeps nodax

vam pbath mata

in great letters

[illegible] 48 words [illegible]

A voyce — Orate — A We prayed :.

35 Aphats zunca voxmor can zadchets (kets) napba

~~[illegible]~~ VORDOMPHANCHES gauesgosadel gurats leth

agsnas orza max pace iets cas lad fam pahogama

zoncbaspbama zumblescbapbax vargat magaster

ne ho gat ma gan vn ga pbax ma la gegats

laxqu goga lab nacbes

Here seme to be to many by 3 or 4.

Δ

Here uppon the ~~vele~~ was drawn, and the fire cam from EK his eyes agayn into the stone

Δ Deo opt. Max. omnis honor laus et gloria. Amen

† (136)

Aprilis. 5. Friday a meridie hora 5 1/4.

1 The Vele was taken away, without any speche used by me or EK

the boke and all the former furniture appeared very bright

Δ I made a prayer to God, beginning Expectans expectavi Dominum &c.

EK I here the sound of men playing very melodiously on Instruments and singing.

Take hede of Nettels.

A Voyce — Serve God and take hede of Nettels. Δ This was spoken to EK in respect of a great anger he was in yesternight, by reason that one had done him injurie in speche at my table. [Charles Sled]

EK. There appere a great many, a far of; as though they appered beyond the top of a howse: and so semed far of behinde the Stone: and they semed to have no heds.

Perhaps the Jues shall be restored

A Voyce — A peculier people, and shalbe restored

Δ After this voyce, the sayd hedles people disapered.

Then all appered fyre, and a cloud covered all: and in the top of the chayre, appered three faces, and semed to shutt and close the fyre in the chayre, appered three faces, and semed to shutt and close in one. The faces semed, to turn rownd, and so to joyne in one afterward.

A Voyce — Prayse him in his glorie and Worship him, in his truth.

Δ The fire entred into EK

A Voyce — Orate Δ We prayed

Δ Then they appeared

36 gedothar argo fa adophanas gamsecs olneh varasah

× begotten.

Interprete not yet

A Voyce — iusmach Interpret not, till your Understanding be furnished.

vschna phaol doa vah oho lazed lazured amma

donax valesto acaps lamphages ronox ganma iudreth

loth adagma gonsaps godalya phareps iadsma zema

loa agnaphagon zunaha (zunah) al me ionaphacas zeda ox arn.

37 Adgzelga (agzelia) olms vanaps osma vages otholl dox angabad (one word ... ia)

latqui donapse zu gar × phamah (fama, & will give) nordeps gasmat

gasque gaffa gas NA gasmaphes gasmagel

gasnunabe vamsecs absecel gulapha axrecho

demsa pambochaps iehusa gadaamas nosad.

iures chy almse orsa vax marde zun effa

mochoeffa zurehessa alga lubeth bethlemcha maxiche

iehuscoth iaphan ornada vamne od gsim nos

× I desire thee O God.

(137)

38 Arphe lamse gaphnedg (ned) argaph zonze zumcoth 75

This was put in and out agayn while before EK could have a perfect vew to note it

Omdopadaphaab nulech (lech) gaartha ancaphama soldomcal × the slymie things made of dust

cahra vges lapha ludasphando galubanoh apachana 78

iedeph zemblos zamgyssel [illegible] laquet lozodma

iermith onaph uzad maspeta gynan orphammagah

Δ here seme to want 5 or 6 names.

iumesbalego archomphame × zameheth zoach (zoah).

39 Amchama zeuoth lutsamba ganeph iamda ox oho iephad

made noxa voscaph hamgephes noschol apeth iale

nu mech is two wordes.

lod ga NA zuma datques vorzad numech

apheth nudach caseth iotha lax arseth

one word.

armiplicatar ham a co zamgeph gaseth vrnod

arispa iex han setha × oh lagnaph dothoth brazed

vamchach ododmaah zembles gunza naspolge gatsme

These two words are in one square

orsoth zurath vameth anseh ×

40 Zalpe iedmacha amphas nethoth alphax durah

getho ascheph nethoth iubad laxmah ionsa max

× the fearing and perpetuall fire enclosed for the punishment of them that are banished from the glory.

one word of 7 syllables: 4 in the first part and 3 in the last.

dan donasdoga matastos sateth vnchas amse

facaph zembloagauh (gaf) adphamagel ludchadamsa

amphicatol arnopaa adapagemoh nodasma

machesteptholon

41 Lumbor iemasch orzed gamphidarah × gomaschapa

zeba zun amph naho zucath uomplinanohahal machal

lozma dauangeth buches lauax orxod maches

donchaph luzath marpheth oz landa don gauah oschal

lumasa phedeph omsa nax domagere angenophacha

phachadona.

(130.)

42 Ocsbala zamges onpha gemes phaches nolphai
daxeth machesmachos vastnálpos gemas nach
Loscheph daphmech noth chales zunech maschol
Lu. fro one Lu gasnaph malces gethcaph madena (madna) oas
gemsah pa Luseth iorbástamax elcaph rusam
phanes domsath gel (id) pachadóra, amaxchano
Lumagéno armachaphámelon adro micho
natath ramesebáchola dondádocha +

Δ The fire went fro EK his eys to the stone agayn. Then EK his understanding was gone allso.

Δ Deo soli sit omnis laus honor et gloria per infinita seculorum secula. Amen.

Aprilis 6. Saturday after none hora 10 3/4

Δ The fire shot into EK, as before was used: wherat he starthed All was unco(v)ered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any judgement to discerne what appered, for half a quarter of an howre almost.

A voyce ——— SVM

and agayn a voyce ——— Gahoachma [:Sum quod sum, EK expounded it

43 Asmax gebótha gabseph achandas vnascor satquama
Látquatas hun ganses Luximágeho ásquapa Lochath (Loval)
anses dosam vathne gassador anseh godamas
vonsepalscos ádmacas Lu zampha oh adma
zemblodarma varmiga zuna thotob amphichanosa
gemichanadábas vademado vaselapagédo

44 Amascabalonocha anodas aduradámas gonadephageno
vnachapesmacho geminadochapamica vuamsapálage
vocórthmoth achepasmácapha emcanidobas gedoas

— it was in the beginning [139] 76

45 Nostoah (nostas) geuamna da ocha Lus palpal medna
gorumbalógeph acapnapádapha vossema gonogédocha
ambusábalos gemusacha vamihópha zumnega daphágepha (79)
iurébos This last word was hid a pretty while with a rym like a thin bladder afore it: and when it was perfectly seen then there appered a bloody cross over it. It is a word signifying what Christ did in hell.

✝

46 Zémnoda ammi fa chebseth vsangrada hosadóma
zumacos aphimabácha buzádbazu amachapadomicha
zumanepasso NA vuamanábadoth
zumblegámpha zumblecaphámacha

Δ here seemed to lack 3 words

Δ EK. All is covered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one about an other. In the fire over the chayre appered, the three heds which appeared before.

A voyce ——— Laua zurdah = Use humilitie in prayers to God, that is fervently pray: it signifieth Pray into God.

Δ After our prayers was a very hedeously noyce hard.

47 zudneph armi ioh pan zedco Lamga nahad
Lébale nochas armi cans Losmo rana olna dax
zémblocha zedman pusatha vámo mah oxex parzu
drána anza pasel Lumah cóxech ádamax gonboh
alze dah Lusache asneph gedma noxdruma
vamcáphnapham ásticbel rátrugem abnath Lonsas
masqueth tauinar tadna gehodod gaphrámsana
asclor drusáxpa

Δ pronounce as cha in chary

Δ ratrugem is one of the 7 words on the side of the Table first presented

Amgédpha lazad ampha Ladmáchel galdamichäel
vnza dedma Luz zácheph pilathob ganó
vamah zunasch zemblayen onman zuth catas
max orzeu radse Lamad caphicha aschal
Luz. ampna zodminada excáphanoz salgémphane

I will begynne a new

48

Δ The 49th was fullfilled after 2 leaves: Arney was not ...

Om Vrza lat quartpsc Lasque dets ürad.

Oxmand gamges

Blew

Note this coveringe to be made, for the boke

Δ Now the boke was covered with a blew silk sindall. and uppon that blew covering appered letters of gold, conteyning these words

Amzes nagħezes Hardeh — Note this to be pronounced roundly to gether.

EK. it signifieth — The universall name of him that created universally be praysed and extolled for ever.

Δ Amen

A Clowde covered the boke

A Voyce — Myghty is thy Name (ô lorde) for ever.

EK. It lyghtneth

A Voyce — The place is Holy: Stur not [sayd the three heds

Δ Now appered to EK, some imperfection passed in the eleventh row. And that we were taught how to amend it. and so we did.

inspiration.

Δ Then the fiery light went from EK into the stone agayn. and his inspired perceyverance and understanding was gone: as often before it used to be.

Δ Gloriam laudemq; nri Creatoris, ôes Creaturæ indesinenter resonent: Amen
Hallelujah Hallelujah Hallelujah
Amen

Aprilis 6. Saterday after none

Δ The table, Chayre, boke and fyre appeared
And while I went into my oratorie to pray, fire cam there out of the stone uppon EK, as he was at prayer at my table in my study.

EK hard a voyce out of the fyre, saying — Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding the Time must be shortned,

I AM THAT I AM

Δ — Veniet Vox eius, ut dicat filijs hom quæ ventura sunt.

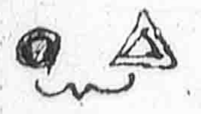
EK. here is a man, in white, come in, like Uriel, who cam first into the stone

Δ Benedictus qui venit in nomine Domini — Ur. Amen.

Ur. — I teache: EK sayd that he turned toward me

Ur. What wilt thow I shall answer the, as concerning this work?

EK. He hath a ball of fire in his left hand and in his right hand a Triangle of fyre



Δ What is most nedefull for us to lerne herin, that is my chief desire.

A prophesie very dredfull. nere at hand

Uriel — Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therefore must thow nedes attend uppon the will of God: Things must then

then be put in practise. A thing that knitteth up all, must of force conteyn many celestiall Vertues

Therfore, in these doings, must things be finished Spedyly, and with reverence.

speedily & reverently

Uriel held up now the triangle of fire

This, is the light wherewith thow shalt be kindled

This is it, that shall renew the: yea agayn and agayn, and, Seventy seven tymes, agayn

Then shall thy eyes be clered from the dymnes

Thow shalt perceyve those things, which have not byn seen, No, not amongst the Sonnes of men.

Uriel now Holding up the black fire in his left hand, sayd as is here written

This other have I brought, whereof I will, now, bestow the Seventh part of the first part of Seventy seven. The residue shall be fulfilled in, and with the; In, (I say) and togither, with the

Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of Understanding

Liber 40

In 40 dayes must the boke of the Secrets, and key of this world be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I brought it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment. That shall thow, write down in his propre and sanctified distinction.

The Abridgement of time

Speaking to Δ

This other, (pointing to EK) shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud

The danger thretned, if EK do not his dutie

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, when the voyce of his Thunder shall present the parte of the next leaf unto sight.

Note a terrible thing

You have wavering myndes, and are drawen away with the World: But brittle is the state therof; Small therfore are the frayltie of his Illusion.

Be of sound faith. Beleve. Great is the reward of those that are faithfull.

God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness

The ende of all.

Behold, Behold, Mark ô and Behold: Each line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.

Δ Ecce servus et missellus homuncio Dei sui, fiat mihi iuxta beneplacitum voluntatis suæ: &c

Δ Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.

Ur. My message is done.

Δ May I Note Ur, (meaning Uriel,) for your name who now deale with us. — Ur — I am so.

Note, by the place here before what measure of proportion of perceyving and understanding was in respect of the whole bulk of fyre.

Δ

Δ I pray you to shew vs also what we are to do in our affayres.

Ur. It is sayde

Δ he sayd to EK, tell him, I haue told him, and semed to smile.

Δ Of Mistres Haward (Gentlewoman of her Majesties priuie Chamber) I wold fayn lerne, wherfore we were not warned of her coming ~~to make~~ vs. She hath caused vs, now, for an howre or two, to intermit our exercise: Is it the will of god, that for her great charitie vsed toward many (as in procuring the Quenes Majesties Almes to many nedy persons) the Lord intendeth to be mercifull to her? I meane as the syncere of these great mysteries ensuing, now (by you) told of. And that by her, I may do good service concerning the Quenes Majesties Comfort.

Mistres Francis Haward called to taste of god his great mercy for her charitable hart. &c

Ur. Who is he, that openeth thy mowth, or hath told the of things to come? What thow hast sayd, is sayde. Mark the ende.

It is a sufficient answere.

Ur. Loke up. Δ he sayd so to EK. Who loking up, saw the boke the Chayre and the Globe a part, abroad, out of the Stone, and then, none remayning in the Stone to be seene. and it cam nearer & nearer to him, and it seemed, as before.

Ur. So, sett down, what thow seest. [Δ The boke and writing was made very playne to him.]

What thow seest, deliuer vnto him.

As it is his will, So be it vnto the:

Do thy duty, whereunto thow art moved,

and it shalbe sufficient.

Fareweli, for a time

Ur.

EK. It is all couered with a white clowde, such an one as I sawe not yet.

Δ We put vp the Stone: and the former boke and other furniture, appeared vppon the table hard by EK. and he was to write out of the same: which he began to do, both in Character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin letters

Δ After he had written 28 lines there in that ~~boke~~ paper boke, the first word being Arney, and the last, being nab. suddenly all was taken away out of his sight: and so likewise his vnderstanding of that he had written was quite gone. For, continually as he wrote, he vnderstode the language and sense therof, as if it had byn english.

~~[illegible]~~

Δ After he had finished that second page of the first leafe, I then did copy it out as followeth.

Δ forte, Arney

𐤀𐤓𐤍 [Enochian characters] [Enochian characters]

1 | 49

Arney vah nol gadeth adney ox vals nath gemseh ah

orza val gemah, oh gedva on zembah noshad vomsah

olden ampha nols admacha nonsah vamfas ornad,

alphol andax orzadah vos ansoh hanzah vos

adma

In ~~the~~ table expressed.

drux
na
ger
pa
van
or
pal
med
gal
ceph
vr
fam
ged
~~vn~~
mals.

letters names, vsed in sounde

drux 1
na 2
ger 3
pa 4
~~[illegible]~~
van 5
or 6
pal 7
med 8
~~[illegible]~~
gal 9
ceph 10
~~vr~~ 11
~~[illegible]~~
fam 12
ged 13
vn 14
~~mal~~ 15.
~~nal~~
mals 15

veh
graph 16 15
gisg 17 18
+ mals 18 17
don 19 18
gon 20 19
tal 21 20

81

Solgars

adma ioha notma gots vamsed adges onsesle ondemax 79
orzan, vnsa onmas vndabra gonsas gols nasad NA.

82

[2] Oxar varmol pan sampas os al pans orney andsu
alsaps oucsa cosdam onzageles natmatatp max, olnas
von ganse pacats olnos vor nasquas lots adnay
nonsas oxansas vals nodax vonquets san sandquat
ox ardans ~~ozabel~~ onzabel ormacs douquin asmax
~~als~~ arpayels ontipodas omdas noscs als mantquts,
~~armad~~ notgals. Vantantquas +

a delete whether ar mai be two words or one.

[3] ondros als vrs. panchas orn sandvas soh andas nol
pan, sedmas zuges als abmicudampaget ordomps,
axas getsol vas axel antsats gorsan vax parsas
vort sang andamsas getseol, vrchan navadas
oxembles armax lotsar, vos antats, orse vax
alnots, other mals olnas getsom vardemacs, alls 3

Orgets

3 [4] Or pasquas omzadas vorts, angenodas varsdua
oncs aldumps, anget onsaual galta ots anets ax pa
gesne ouad ax ornes aldumbages voscomps akre ax,
orzad andas gost astoh nadas vortes, astmas notesma
gots natsad omza, gets altets ox, deyats onda voya
gemnacbe adna dansa als alst

4 [5] arsas. Orthats ols gast ardos max varmas dots nodamq
sath, adnab gotsan, ardrmos astomaget arpaget asters
arde obza, ols (NA) gemnapalabanida orsat nasas

Odmázen ándalphel, ox ambrássah oxah géth nor vamsah genoh daqueth als astna, oh tatóh, alsah goth necor andeoh neo alda nah

5 [6] Vanlah ~~ol~~ demagens on sunfah, paphah olemnes, ózadcha sax ornah vor adme ox vastmas gu labazna, gumnácho asthmah ochádo sandrídah vons sah, Lúgho iahat nabscham nohads vandispa vossamod androch alphoh, zúmbloh ásmah gonfageph aldeh lo dah vax orh asmo, gad au dansequa dco, dath vax nograh vor segbat Mon.

6 [7] Arm olbah galpa lohánaha gáupumagénsah sollo var se darsah goho álbumiclámácapálots reho nad hessah vors ardno immony asquam rath als vásmah génda loggahah astmu.

here are but 38

7 [8] Arnah notah sax vart luboh désmaphi ol ēcapraminacah oxandanbah gemneloriphitonpha accamplahnostapha ormaxadahafrar orzemblizadmah panchefelogedoh áschah ólmah ledóh vaxma

8 [9] Gans na cap san seda ax nor vorza vo saspral onsa gem gemah noph gázo na von santsa nostradg ansel vnsa pal vort vessa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glimnaph gath ardot ardri axa nos gaga leth ardē maxa.

9 [10] Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepos laphet soda nat vombal nams ar geth alloah néphirt. sauda noxa voxtas ardno ándroch. labmageh ossu állmaglo ardot nalbar vanse darto vorts parsan vr vnrah vor gádeth leth orze nax vomreh ayelpha, legar or wembla ar vah su.

4[8]

[11] Zanchcumáchasephs, olzamindah vassehúraah nodaligánax ~~80~~ orsapnago darságnapha nobsibliths armipyths arsepólomitantons jembulsamar lebóge axpar ornáza oldaxardacoah 83

11 [12] Semno ah alchidoácha da Selpagmodah adahubámicanoh dam pha gli ás cha nor oxompaminapho lemp, na, gōn sa pha ne co ál pha ~~aspa~~ as pa gé mo cal na tú ra ge

.50. words

12 [13] Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan sán che dah nor vi car máx coh zum bla zámpha ad geh do ca ba ah

13 [14] Ar gém na ca pál fax, orm mído hab cás pigan alpah gagah loth val sábra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa achrapa máles ~~adam~~ ad mácar pah oxalps on dá pa, gém na de vór guse

14 [15] Lat gans sa par sat lastéah lor ádah nóxux ardephy nónson andoh glimzi vor sab liboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa zriah sephah lúsaz odgálsax nottaph ax vrnoc drpos arta zem zubah lothor gas lubah vom zá da phi cáx no

15 [16] Assótaphe ~~no~~ ondah vor ban sanphar pa loth ayno iam néfroh amalyórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admag (d) or naphú asmo lon gamphi arbel ~~nof~~ ámphi on saublots aschi mor lassax lay doxa pra gem a sestrox amphi nax var sembbh (beth)

16 17 Angélel oxcapácad onz adq ochádah ólzah dor náh
orpogógraphel al sa gem uacapícoh ul da pa pórsah
naxor donsa ~~v~~ rons drbanf lab dún zaps algadef
Loh gem dortaóh amps ahoha za daxorza Leps oxor
neóh ah da dunaca pi ca lodox ard nah.

17 18 fahod dox ar picah Lot tár piges nol zim na plah
ge ó gra plih ne gó ah da lu gan zed am phí la doh
zandeh al nex oh al pha ze goth gedóth axor dan zebá al cá pa
Luma ges ard de oh ah

here semes to be 50.

18 19 Onchas lagod dan Sebageh oxangam pah gos dah manzeh ocondah
dardol Sebagh ol madan NA ohal sepaget, otoxen nardah
Lubatan ansem nofet nu naba notoh ax arsah mans ustgam
pahod pah mal sednah gestons ampheh al manso gapalebâton
arra nax damses amah dot agez nalphat ar zamne oh Sages

19 20 nax lerua nath Zembloh axpadabamah Sanzápas
gunzanquah ona dar demneh gah lod dmnah doxa dal tarquat
mans ol gem nágeph au zanhat dx ~~na~~ anzach al pambóha
naxtath ol nada dam nonsal aua nal gedot dorx alge lah
despag ~~gu~~ prominabâmigah olpaz ord gamnat lem paz
cath normadah on demq

of the n and u of this word I doubt.

20 21 Laffah ie ogg dalleph abrimanadg oldomph ledotsnar
ymnachar onze dam sepno doxauaret ol zantqur amph
nay Sages om nartal dor miscam hemcax Lappad gesso
drux capgol ass Letnar dom
Sausah or gamprida ornat dol asmd onza duh get hansa
goth hubra gallaropah nequax dap gemno ab pnidah
noxd Lumham

At dom was a † to note the end of a Line: But both these make but 49 words.

†

21 22 al gethroz ax árdan oh zempal guh árdax no demnat ar
pambals nop nonsal geh axor pam dartop ab dbrah cardax
Lon songes au dumax ar nephar Lu gemne om Asda

Vorts

Vorts dmrod dal mangh nos Sam, naga drbrast Lurdandax
dpplod dam zurtax Loa an adarn nar gemplicabnadah oxa

23 nooa Babna ampha dum nonsap drs daluah marsasqual orma
nabath Sabaothal netma dol sempra ich Laue ondeh nos
semolax or mansa macapal dugenel dorsepax dr abada noxanquah
dndalph asmoh dxa na Gaspar dmpaxal Lapproh fadd nombal
dp Setquam nol astma dovs drdem gnasphat hef affafefafed noxtah
Zolls Laydam obs nac

24 cedah or mandeh geh axax nolsp damda dor demgoh apoxan
Subliganaxnarod orchal damnad dez gemlehox ar drulalpa
ax dr Samfah oladmax dr sappoh Luah dr pabmax Luró
Lam faxno dem ~~dombres~~ adufx or sembal on damne.
oh lemne dal se quap dn nap nastosm dah doz mazax
Lumato games on neda.

51 words

24 25 Vos gemse ax pah losquan nof afma dol damna dn Samses
oh set, quamsa ol dansa dot santa on anma ol subracah
Babalah dansag olso pay gonred dorn chechust axaroh
dugho am nadom dal sequot ne loxpa dors drs al pam
dans na tomdamal ansipamals notems anq arxe al

25 26 pangef offd ne pamfah alihoh a nostâfâges almesed drmast
geus drmax au semblox satq quayntah luzez arne noh
pamna sams hantes orn dolsax dors dmsapa monsel dah
nox ah pah domreb doth danségox anzazed onz anfal
nom damreh dolts drnacapácapah noshan yalt gelfory
nor Sentqbt onbanzar luntaf dal sentepax

26 27 ormisa nor Pampals anz alpah nox noxa gendah don
gamne dah dors ad na lepnazu achéldaph dar honza
gune alsaph nal domsan dns alpd a domph ar zemnip
ans drnach dancef han yanzem oh aha dons nabrah
dh asmo drat dormez al pasquar no gems nah zem
Lasquith apsantah .

27 28 Vol zans alphi ne gansad ol pam ro das vor vnget a deos
nad vnsemel apodmacas vnsap val vndar ban cefna dax
hansel yax nolpas volts quayntas gam vemney os asq
al panst ans vntas hunsansa Apnad ratq a sanst nel
odogamandzar – olzas gus os nas varsa vpangas neos abo

28 29 Notgas ox vr auonsad vl dats nox lat ges orn val
sedcos lets arney vas ars galep odampsa nol axar vox
apracas nolps admi adpalsas nos vrs gednacs vax
varsablox vrdam pagel admax lor vamtage oxandas
Lamfo nor vorsas axpaa, ols nugapsar adras vxar
nostrilgan ampacos vortes lesqual exos.

29 30 Ses vas nomre gal sables orzas, get les part, ox ar se
de colmacsu araes Lox gempsa lar vamra gos naxa
vors admas gebas, Semfugel adma geod alzes orzam
vanchet (ka), oxam pras ges orzad val nexo, vam seleps
oxa, nosa par gumsas askeps nox adros lestof ad moxa
nonsurracs

30 31 Vomchal as pu gar lan var, sem quas las set
gedos argli oranza vor zima sedcatas zuresos admics,
ors arsas varsab, oliba vortes Lunsansas, adnas vor
semquax, vorsan lap varsas gebdas voxlar geos, gemsel
ad guns. aldas gor vanlas, gesudan vor sablets, gedvel
ax ors, mancs var semblos.

48

31 32 Ar dam fa ge do sas Luxs arcan mans Lubras vor
semblas adna yor partat, nor vilso adcsu apri sed ample
nox arua getol. vor sambla gets, arse pax vor sas gels abo
getsmas or yemsa nas prax chlad ascham na pras oxas
var setqua lexos vor sambles zubras.

32 33 Lax or setquas vas lox remas nol sadma vort, famsa
le gem nas or sepas vartef a ges Osa lon gaza onsa ges
adrux: vomoal-is as vaxtal. nos sedo Lam, vom
tantas

tantas oxarzas Mechol va-chn geth adna vax, ormacha
Lorui adras, Gens arnas vor, Arsad adicos alidas nepso. ~~84~~ 85

33 34 Hastan bas ges los ru mal; vrabro des varsas, Mas rox
idas ru gebna dempse, ors amvi ar, Genba, oxad va ges
Lats vriop: nal pas vi mero to adnavas ged anse las
verbrod vn gelpa, lux ard do as: vast vor gemafanos.

34 35 Amles ondansaha noxt vradas gel nubrod Arb a cha
lo pe go ha pa ra zem che par ma la. Na bura dos gem la pa
orzim fax nol ad micapar vo si pi ca la ton andras vox
ardno, get na ca plos galzun

48

35 36 Or ge mas Luza ca pos nox tras vioxas nebo hu ge o mlas
cox cha das orna suda vol sa pas: No bro cs, al pa
chidomps nas la grux la vx ar ga fam gel ne do ga las
vo sa pas

36

37 Gu la ze dop ax ix ox a max Lun sa gem pas orsa dedsmas
Ge pa cha vor si ma cos alduts gempsa: Nox gal max
arhugaf gli no rob va gen la cax du zum ox am pli zam
zu latmas gegema ohasas.

37 38 Ga la pa drux vaxma geb la geb or che plon gan zed as
vox ar vox gelet ar gasad, gan pa gan dorumina phas
vor zimacs cu pa chef ardras ox ox pol sa gal max nas
guts ardets on zupra cro cro gas var sa ma nal

38 39 Ar sa ba choas nos al ges os, ax ar pa gal osa des.
or za zumax exos es, or ~~cha~~ cas pal donzasa onza
zetsas: no r sap se pas onzap a palmas aldos vos
nablebas gemnapam os malsa or naos zar bu lagem pas
neo ha bras

39 40 Tal gep ar sep nas dos, vors alsa dos necos am ar gets
na ges alpran odox malsapnas, gosor asos gadmas

(150)

ol dáneph aludar donzagab olsagah nebthuh or sapnar balgonph nep gemloh, ax amna duth achar laspa, voha, naxvolh gah vergol ah pratnom gea nor tuamph

Δ

[41] Van sa palsah gon so gon ge la bura doh tato lang ge me fe ran on da pans ge la brah: or pa ge mal onsan tan gen olc ma cha san von se gor a pri cas nor va gel. om bra cau cohadal.

Δ

adros, a, clodfac, dogépnah, lapcah, mocdácode, famón, tualc, dom
vrásnagephamphidon, gánsel, vaxórehamah, vórsafansa, acms
damífaganábulax, orsageh, namvah, ocar, lunsangel, carpaco
Lunsamneph, odárnachoh, zembloh, obsicandongalsorxvlága
fómnaph, apánsageh, lonsúgalan, grastvbsánso, arnox, vonsno
taltémaphech, órmachalágenoxvrstámvah, nadvareh, onsarg
zucánzun, aplíorah, norge, hahanahav splah, gradúnvah, narig
arsah, vónrogen, dahvalah, orzapcvl, carsed, aporsal, qástava
ganfúmarabómonah, gástages, órdolphnaqasorgemvah, noxan

Δ And this is the later ende of the second page of the first leafe of this excellent Booke. The other leaves are written apart, in other bokes as may appere.

But with these 9 rowes and the former 41, doth arise the somme of 50: which is one more than 49: Therefore I am not onely of this but of dyverse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ When I had told this my doubt to EK. he answered me that the first rowe of these last 50 before set downe, was the last of the first page of the first leafe: and so it is that in the first page were first set downe the rowes of which eight and fortith rowe beginneth with this word Amycdpla etc. And therfore the next rowe following (beginning with Arney vah nol gadeth etc) is the nyne and fortyth rowe of the first page and so the last rowe of that page. And thereby also the second page of the first leafe hath these 49 rowes here noted: which is one doubt taken away: The other is of the [illegible] nombre of wordes in some of the 49 rowes of this second page.

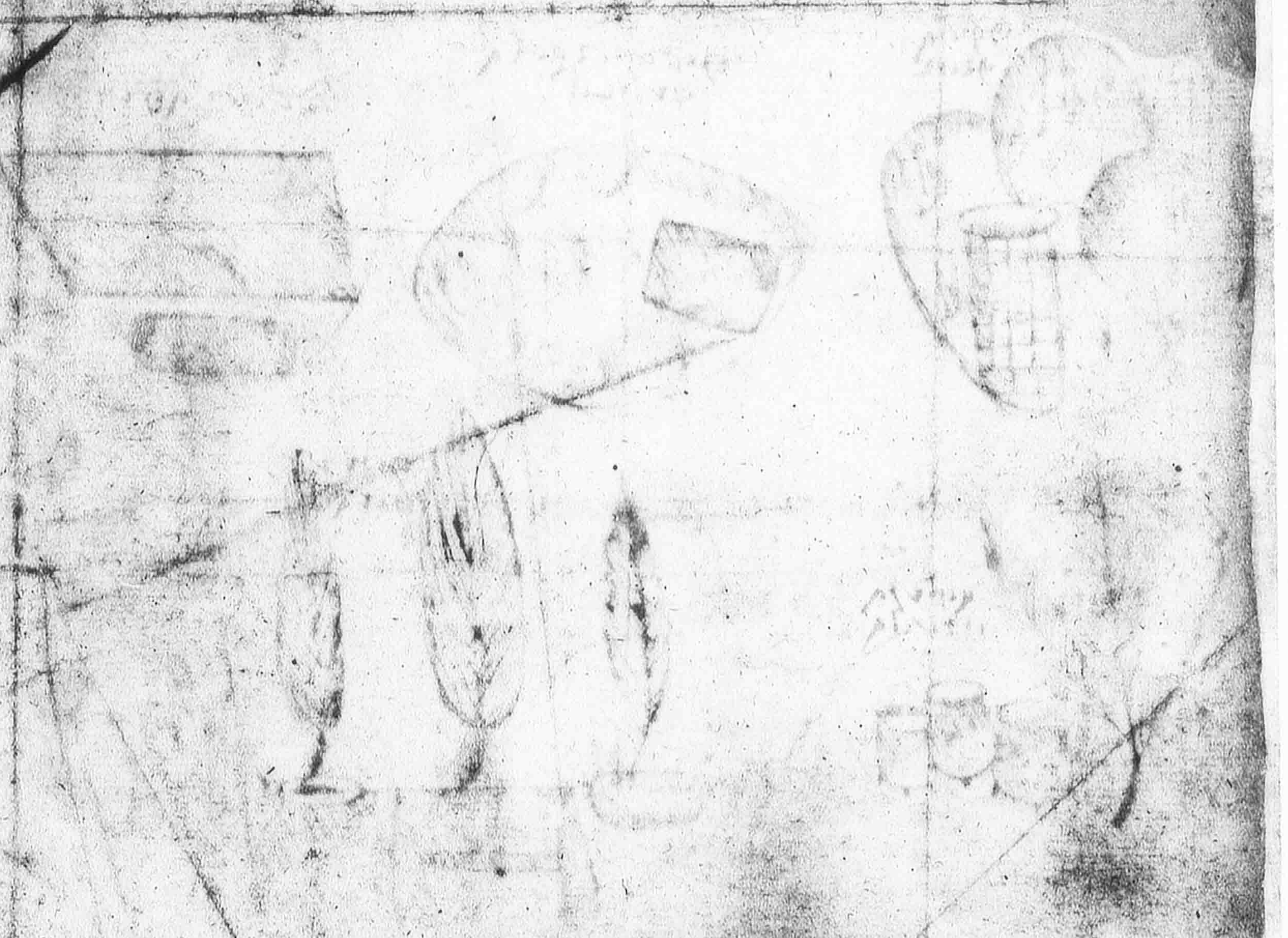
Aprilis 10. hor. 9. Δ As we were talking of the Macedonian (the grecian) who yesterday came at my Sanford his letters, there appeared in the corner of my study a black shadow: and I did charge that shadow to declare who he was: there came a voyce and sayd that it was the Macedonian: and about his hat was written in great letters this word, ΚΑΤΑΚΡΙΝΩ, which EK read out: and it signified condemning etc: and the voyce sayd, that word was sufficient, adding [illegible] be thanked and prayesed.

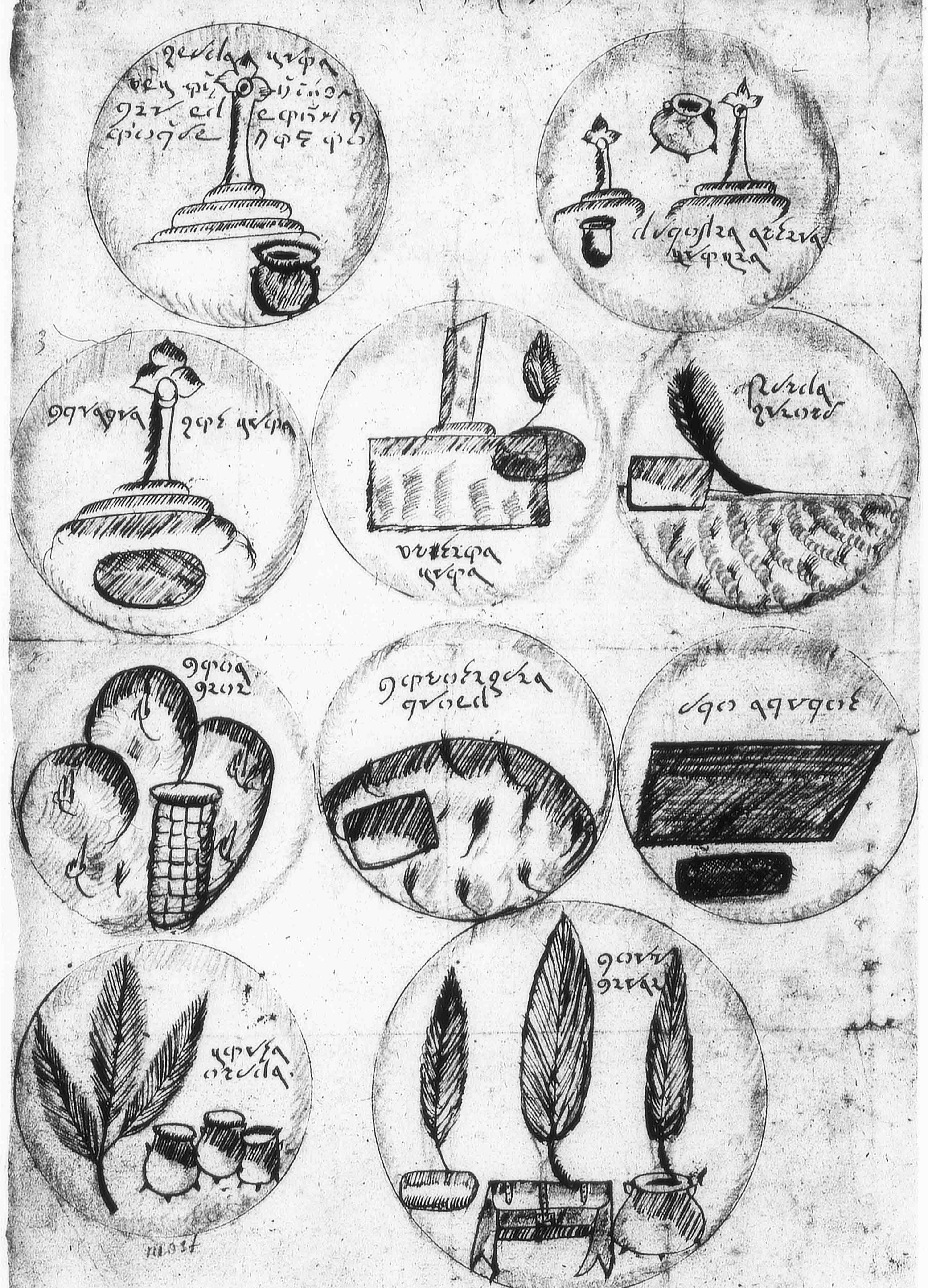
(151)

Edward Kelley
1583 Marty 2
friday

Mr. Hickman [illegible] from Blokley

86





[illegible]

(154)

Aprilis 11. Thursday

Δ After my comming home from the court about 4 of the clok after none, and after my being in my study awhile, it came into my hed to assay to decipher the other writing before is spoken of, which was brought me by E.K., as he was willed to do. 88

And at the first I was half out of all hope, but yet making my prayer, and gessing at it (as the Lord ...) to be Latine, I found this to be the true Alfabet. God giving me the perseverance.

Δ They were found at Huets cross as the spirituall creature affirmed ... Perhaps that is Cross called Huttons cross ...

a b c d e f g h i k l m n o p q r

[illegible]

s t u x y z

[illegible]

And, the first longer writing, was this:

Tabula Locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum Clarissimorum (Britanniae meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hic, familiarissimorum consensu, aliquando ad nostratium redeuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possint ad lucem abscondita efferre.

Note: Dee. This first long writing was about 1520 ...

And the Notes of the ten places, here by affixed: are thus to be red orderly

1. Gilds cros — hic e ..... mer id 10 onali ot on
2. blankis Suters croces
3. Marsars got cros
4. Huteos cros
5. Fleds grenul
6. Mons Mene
7. Mountegles armid
8. Lansapant
9. Corts nelds
10. Merr Merse — a forte Mar

Aprilis 15 Monday (156)

Δ As EK was writing the eighteenth leaf which was of the Spirits of the earth, (whose number was 4 ½ [illegible]) he sawe a parcell [illegible], playing (in the [illegible]) by him self, and thereuppon suddenly at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, and theyr [illegible], EK [illegible] asked [illegible] why he called them. He answered, that he called them not. [illegible] they replyed, and sayd that he called them: Then I began to say, that they lyed: for his intent was not to call them, but only to read and repeat that which he had written. and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more did he call them. and I bad them to depart out of the place. And thereuppon I removed from my desk, (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appeared both on the upper syde and lower side imprinted depe in, two circles of broad [illegible] which were red: And I taking that [illegible], [illegible] they assalted him, and he rose, and cryed to me (saying) they come fiersly on me, they come; and he put the stole which he sat on, betwene him and them. but still they came gaping or gyrning at him. Then I asked him where they were. and he poynted to the place. And then I toke the stick and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, and smitt a cross stroke at them. and presently they avoyded.

All thanks be to the only one Almighty, and everlasting God whose name be praysed now and ever. Amen.

Aprilis 18. Thursday morning. hor. 8. circiter.

Note. Now 30 Tables being written since good friday: 4 dayes only 21 passed since good friday.

Δ As EK came to write out the Tables according as he was wont: and to have the letters appearing in the stone shewed by him, he sawe nothing but a black cloude seven cornered. and after I had put the stone agayne into the frame, and thereuppon did make long and oft request, for answer having, there appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or as it were yssuing out of the cloude, this sentence

He promised, be not carfull. Δ Note, here instead [illegible] letters

Δ as who should say our [illegible] hope, [illegible]: his Day.

EK. The letters seemed to stand at fingers endes (being 21), and so every finger had a letter on it: and the fingers seemed to be placed at the corners of the Heptagonall cloude: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagon, did shrink in agayn and disappere.

Δ All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever Amen.

The stone out of the frame.

Thursday. Aprilis 18. after dynner. (157) 86

Δ We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 Tables being written) a dark cloude to hang in the place of a glorious boke, did greatly disquiet our myndes, and brought us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the Lord might be kindled against us. 89 Whereuppon we prayed severally; and at length, (no alteration or better comfort happening to us) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat beyonde the Heptagonall cloude who sayd

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ I, then, declared my mynde brefely, according to the effect of my prayer. Whereuppon he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of. And among his manifold grave speaches he had these words

Prepare all things

Prepare all things, For tyme is at hand

His Justice is great, and his arme stronge

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Good Angels

Be rocks in faith

It is not the manner of us, good Angels, to be trubbled so oft.

At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.

Great is the light of Gods sinceritie

Appoint God no tyme. Fullfill that which is commaunded

God maketh clere when it pleaseth him. Be you constant and abyde Temptations: For True it is, that is sayde: And lastly I say It shall be performed

What is it now that thow desyrest to be made playner?

Δ Still he proceded uppon my answers: and at length he sayd

Tyme of Justification knowen when?

Neyther is the time of mans Justification knowen untill he hath byn tryed.

The ende of our election

You are chosen by God his mercy to an ende and purpose: which ende shall be made manifest by the first begynning in knowledg in these Mysteries

God shall make clere when it pleaseth him: & open all the secrets of wisdome when he unlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

tyll the very howre

Want of due reverence shewd in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy. What are the works of holiness? I do advertise you: for, God will be honored. Neyther will he be wrested in any thing he speaketh.

Angels abase them selves, to pleasure men by theyr appearing when they take uppon them, or use any sensible evidence of theyr presens [illegible]

Think not, that you could speak or talk with me, unles I did greatly abase my self, in taking uppon me so vilely a thing in forme, as to my self.

But he doth this not for your causes, not for your deserts, but for the Glorie of his own name.

Three are to be lightned.

One is not to be lightned, but all. And, Which all? — The two, to gither with the Captayn

40 dayes.

AK What thow wilt: for, untill the 40 dayes be ended, shalt thow have no one more shew of us.

A.G.

Δ Whether shall we goe to Cracovia, or consent to the Captayne to go down into his Cuntry, as, presently he entendeth.

IL — As ye [illegible]

Δ EK sayd that this was Uriel who had appered and answered all this.

Δ — I will ask the one question. Have we any voyce or no? I do think you have no organs or instruments apt for voyce: but are more spirituall and nothing corporall. but that you have the powre and propertie from god to insinuate your message or meaning to eare or eye, in such sort, as many imagination shall be, that both they here and se you sensibly.

Vox angelorum

IL — We have no voyce but a full noyce that filleth every place. Which wan you any taste of, Distance shall make no separation.

Uriel putteth one in his place.

Let there one come that may better answer: not in respect of thy self, but one, more neere to thy estate. — Do thy Duty.

Δ He sayd this, to one who cam in, and he departed him self.

Il or El

Δ This new come Creature sayd, Wold you have any thing with me, Il?

Δ Who art thow: Art thow one that loveth and honoreth our Creator?

El.

IL — Will you see my hart — EK. he openeth his body and sheweth his hart and theron appered written EL.

IL

Δ He semed to be a very mery Creature, and skypped here and there, his apparell was like of a Vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be vulgarly demed. but I did carefully ponder the pith of the wordes which he spake. and so forbare to write very much which he spake at the begynning. by reason EK did so much mislike him, and in manner take him to be an Illuder.

Δ As you are appointed to answer us by the Message of god, so answer us, who desyre the pure and playne verity, as may be correspondent to his Credit that assigned you, and to the honor of God who created us.

Note Threfold answer

IL — My answer is Threefold — I answer by gesture — by my apparayle, and Will answer thee by my wordes.

Δ Do you know where the Arabik boke is that I had: which was written in tables and nummers?

Liber Arabicus

IL — It is in Scotland — A minister hath it; it is nothing worth. The boke conteyneth fals and illuding witchcrafts. All Lawde honor and prayse be to the One and everlasting God: for ever and ever.

EK. to Knolles

Δ The Lord Threasorer, hath he, any bokes belonging to Soyga? IL — He hath none: but certayn Introductions to all artes.

Note

Δ But it was reported to me by this skryer that he had: certayn peculier bokes perteyning to Soyga. otherwise named Agla, and Agnes, the transposits.

IL — Soyga signifieth not Agnes. Soyga alca miketh

Δ What signifieth those wordes? The true measure of the Will of God in judgment which is by Wisdome

Δ What Language is that, I pray you? IL — a language taught in Paradise

Δ To whom? IL — by infusion, to Adam. Δ To whome did Adam [illegible] IL — unto Chebas Δ Did his posterite use the same IL — [illegible] untyll the Ayrie Tower was destroyed. Δ Be there any letters of that language yet extant among us mortall men? IL — O, Syr, I shall [illegible] that there be Δ Where are they? IL — O, Syr, I shall make

make you in Love with your Masterships boke.

Δ Did Adam write any thing in that Language? IL — That is no question

Δ Bokes than, they were delivered from one to another by tradition. or els

Enoch

Δ Enoch his boke, or prophesie, doth, or may seme, to be written in the same Language: bycause mention is made of it in the new Testament. in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impie egerunt; et de omnibus duris quae locuti sunt contra Deum peccatores impij. &c.

Note excellent Memories, for traditions conteyning and perserving.

IL — I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in men. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable. Nothing remayned of Enoch but (and if it pleas your mastership) mought have byn carryed in a cart.

I can not bring you the brass, but I can shew you the bokes.

Δ forte 18. Note 28 dayes more do make up the 40 dayes, before noted.

Slepe * 28 dayes, and you shall fynde them, under your pillow when you do rise.

Esdras bokes

Δ As concerning Esdras bokes, which are missing, what say you?

IL — The prophets of the Jues have them. Δ But we can hardely trust any thing in the Jues hands, concerning the pure verite: They are a skattered people and dispersed all the world over.

The Jues

IL — I will shew you a trik. Δ he lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to have a short or fowle skyme on his face: which one toke of: and then there appered on his forhed these two figures 88

Δ this might seme to signifie the calling home of the Jues, Ao 1588. to come.

I will shew you more then that, to. and will speak to a man shortly, that shall bring Water to wash every mans face

Δ What mean you, by every man? shall all men, be made cleane?

IL — There is a difference in washing of faces.

Note, El semed to be woman.

EK. This Creature semeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

EK. Ar you not a Kinsman to Syngolla?

IL — I syr, and so are you a Kinsman to Synfullas.

Δ A man may finde corn in Chaf.

IL — So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ This other day, when I was in doute of the Grecian (the Macedonian) whether he had any good and profound lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word Κασταξω. I pray you what doth it signifie — I asked the grecian and he sayd, [illegible]

IL. Loke in your boke. Δ I toke the common Lexicon: and he sayd, No Not that: then I asked if I shold take Phavorinus his lexicon: and he answered Nor that. and I asked which then: and he sayd your boke covered with a white parchment. and I asked, that of Munsterus of Latine greke and hebrue: and he sayd, yea. and there you shall finde that Macedo hath onely that one word Κασταξω longing to it. I loked and I found it. which satisfied me very well.

Δ I pray you what say you of Gariladrah; do you know him? who Long tyme did deale with me?

Gariladrah

IL — If he were lesser than I, I durst speak to him. But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Table and there you shall finde an other name of his.

Δ I remember no such thing. IL — Consider who hath set me here

He was Uriel my guardian.

If the truth thow hast allready, be of a greater then my self, then is it sufficient. Δ What day was that name given me?

IL — Immediately, sir, after your worships last coming

He pointed to EK.

Δ That was Raphael. And I remember that Garladrah sayd that he must take me, and his better (Raphael) should be my instructor, and that then the same Raphael was my Guardian. &c

(160.)

Δ Sing a song to [illegible] prayse, who created us.

EK — I will sing a [illegible] song.

Your doings are of GOD: your calling great:
go down and seke the Treasor, and you shall obteyn it.
Take no care: for, this Boke shall be done in 40 dayes.
Begyn to practise in August. Serve God before.
You shall knowe all thinges, ictu oculi.
And so, prayse, glory, and eternall singing
with incessant humilitie be unto the Creator that
hath framed, made and created all thinges, for
ever and ever, Now say you (yf you will)
Amen. Δ Amen Amen Amen.

Thesaurus absconditus 40 dayes. — August — Knowledge to be infused ictu oculi.

EK — After the ende of 40 dayes, go down for the Treasor.
When those 40 dayes are done, then this boke shall be finished. The rest of the time untyll August, is for rest, Labor, and prayer.

Thesaurus ab[illegible] 40 — Note: till August

Δ What labor? EK — In digging up of those Treasors.

Δ Must we nedes dig for them? EK — otherwise, yf thou wilt.

Δ How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to ax licence, is half an odious sute.

Without digging

EK — Yf thou have a parcell or part out of every place of the erth, in any small quantitie, thou mayst work by the Creatures, whose power it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ he meaneth. Never trust him, if it be not so, as he hath sayde.

EK — No, never trust me, if it be not so.

Δ You mean those ten places, marked in the Table, which, last day, I deciphred.

Ten places — The chest

EK — I marry, not you hit it. Yea sir, and your Chest also, it will do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and when you have it, I pray you let me have some little portion for my wife and Children.

Δ As concerning that Chest, I pray you how came the Macedonian, or Mr Sainford to knowe of it, so particularly, as he did?

EK — Husey told of it, openly, at the bord at braynford in the hearing of divers.
The Grecian will seke him out.
The Greke in grecia perhaps can fynde out Threasor, but not in Anglia.
The greke hath a Threasor in his hed, that will enriche him to be a fole.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that would give better instructions.
Your Chymney here will speak agaynst you anon: yet I am no briklayer.
I must be gone.

A True it is, I had hidden there, in a capcase the records of my doings in Sawles colledge.

Δ God, for his infinite mercyes be allwayes prayséd, glorified, and extolled of all his Creatures: Amen

He advised EK to communicate to me the boke, and the powder, as so all the rest of the roll, whose was there frend: saying, true frendes ought not to hide any thing each from other.

Δ An old proverb it is Amicorum omnia Communia.

The boke The powder The rest of the roll.

Soli, Deo Soli Omnipotenti Laus honor et gloria
Amen

Note: there followeth Quinti Mysteriorum Appendix

(161.)

Quinti Libri Mysteriorum Appendix

91

Aprilis 20 — Saterday

Δ This Saterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as to be done by illuding spirits: seking his dischardge. Saying that he hath often here tofore byn told things true, but of illuding divells: and Now, how can this be other, than a mockery, to have a cornered dark cloth to be shewed him in stede of the playn writing, which which he had written out of? And that when they shold do good in Dede that then they shrank from us. And that he was not thus to lese his time: But that his is to study, to lerne some knowledge, whereby he may live: and that he was a cumbred in my howse, and that he dwelled here as in a prison; that it was much better for him to be in Cotsall playnes where he might walk abroade, without danger or to be cumbred with such slanderous fellows as yisterday he was, with one little Ned dwelling at the blak raven in Westminster; who brayled at him for bewraying of a bargayn made betwene the same Ned or Edward, and one Lush a Surgeon, who was now fallen in poverty, a very honest man etc. With a great deale of more matter, melancholik, and cross and contrary to the good and pacient using of our selves to the accomplishing of this action.

I replyed, and sayd, that we might stand our selves inexcused except on Sunday as, that God wold shew when it pleased him: and that we were not to appoint God a time to performe his mysteries and merces in: Not before than he hath spoken of. And that undoubtedly, the occasion of this dark cloth, was some imperfection of ours, to be amended and that then, all wold be to our further Comfort. And as concerning his doubting the goodnes of the Creatures (dealing with us) he was to blame, to say the or doubt the trewe to be ill that bringeth forth good fruite: for of these Creatures, from the beginning of theyr dealing with us unto the last howre, we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth etc. The things they promise be such as God can performe, and is for his service and glory to performe: and such as have byn imparted to many before: the which neyther impossible for men to enioye agayn, nor unmete for us to hope for. And though his troubled mynde did doubt, yet my quiet mynde, which God hath made joyfull through his mercyes and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but only is bent and setled in awayting the Lordes his helping hand to make me wise for his service (according as long time my dayly prayer to him hath byn.) And seing I have and do ask wisdome of the Lord his hands, and put my trust in him, he will not suffer me to be so confounded: neither will he offer a stone to his seely children, when in tyme of nede they ask bred at his hands: besides that voluntarie [illegible] to faced [illegible]: and by his graces I have him so, and am so careles to do that shold please him, that I make no account of all this world possessions, unless I might enioye his favor his mercyes and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pounds, had a greater charge than he, and yet for all my 40 yeres course of study, many hundred pounds spent, many hundred myles travayling, many an incredible toyle and forcing of my witt in study using, to learn or to bolt out some good thing, yet yet for all this I wold be very well pleased to be deferred yet longer (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playn, that I was resolved, eyther with thy to bide this worldes proffit that, so I might in spirit emonge the [illegible] [illegible] of all wisdome, and

Sapientia.

300 lib.

els to pass forth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, not for the performing of some actions, such as myght sett forth his glory, so, as it may be evident and confessed, that such things were done Dextera Domini.
And many other discourses and answers I made unto his obiections and dowtes:

[?]die — Afterward I began to speak of the trobbles and misery prepared to be now at hand, and by that tyme I had ended a little in the consideration and talk of the matter, he appeared that sayd he was called El or Il, and sayd

Now to the matter.

Δ What matter?

El

Il. — I must have a Wallet to carry your witt and myne owne in.

Δ Benedictus qui venit in nomine Domini

Il — Then I perceyve that I shall have a blessing

Blessed is the physician that hath care of his patient, before the pangs of death doth visit him.

Δ — What think you of that cloudy Heptagon?

Il. — Dost thou consider, I go about it?

I told the, every thing I did, was an Instruction. As I can not stand stedfastly uppon this, it self, One, and one, perfect:) So can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereupon I go.

EK. He went on the Heptagonon, as one might go on the top of a turning whele: (as some horses use to turne wheles as may appere in Georgius Agricola de re metallica)

Il. — I know, what all your talk hath byn: But such mynde, such Infection, such Infection, such Corruption: and must nedes have a potion applyable for the cure. But how will you do? I have forgotten all my drugges behinde me. But since I know that some of you are well stored with sufficient oyntmentes, I do entend to visit you onely with their help. You see, all my boxes are empty? — EK he sheweth a great bundell of empty pothecarie boxes, and they semed to my hearing to rattle.

Δ How commeth it, that you pretend to come from a favorable divine power to pleasure us, and your boxes are empty.

Il — You sayd even now in your talk: Vobis dico plena: If my empty boxes be vertuous, how much more shall any thing be, which I bring not empty.

Δ Then I pray you, to say somwhat of the vertue of your empty boxes; bycause we may have the better confidence of your fullnes

Il. — Will you have my bill? Δ Shall we go to the Apothecaries with your Bill?

Il. — I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ You know we, understand it not: how can it be served!

Il — You must nedes have an expositor

What boke of physik is that, that lyeth by you?

[Δ There lay by me on my desk, Marcus Eremita de lege spirituali in greke and latine, but the latine translation lay open before, on the left side of which, the sentence began Non raro per negligentiam, quae circa aliquam rei operationem committitur, etiam Cognitio obscuratur. And on the right side, began Corpus sine mente nihil potest perficere &c.]

Il. — Mary here is good physik in dede.

You found my name the other day. Go to my name. [Δ So I turned to the Greke boke and brought forth [illegible]. and there [illegible] the word [illegible]. he than asked me, which letter of the name I liked best, and I sayd, L: bycause it betokened the name representing God. El. &c then he sayd somwhat farder of the letters, which I wrote not.

Il. — Go to great M, the second: for this is it that shall serve his turne

If

[margin: A remedy for blyndnes of EK at this instant.]

If this can not serve him, he shall have a medicine, that a horse can not abyde. Use this, and I warrant you, your blindnes will be gone.

Δ. It is here greatly, to be Noted: that I turned in the boke of Marcus, 27 leaves further: till I cam to the Quaternio of M, the second and there I found this sentence notified (by my lyne drawen, and a Note in the margent, Cor Contritum) Sine corde contrito impossibile est omnino liberari a malitia et vitijs. Contritum autem cor tripartita temperantia somni dico, et Cibi, et Corporalis licentiae. Caeterum horum excessus et abundantia voluptatem generat. Voluptas autem pravas cogitationes ingerit: repugnat vero precationi et convenienti cogitationi.

[margin: And 98 many leaves yet wanted of the 40, yf we account from the 6 day of Aprill: but from the tyme of the begynning to reade them, then there wanteth not so much by 9 or 10 dayes]

Δ This being considered by us, we thanked god this instant and thanked God of his mercies, that it wold please him to make us understand some iust cause whie the cloudes were appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria. Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ After our prayer iointly, and my long prayer, also my desire wishing God to deale with us so, as might be most for his glory, in his mercy: not according to our desertes, and frowardnes: &c. At length appeared in the stone a white cloude, folden cornered.

And behinde the cloude a thunder semed to issue

Note

A Voyce — Whom I gathered you, you were chosen of the myddest of Iniquitie Whome I have clothed with garments made and fashioned with my owne hand — I, AM, Therfore, Beleve:

Δ. I prayed, and thanked the highest, that so merciefully regarded our miserie.

A Voyce — I, AM.

EK. Here standeth Uriel uppon the cloude, and semeth to loke upward and kneled, saying —

Ur. — Æternitie, Maiestie, Dominion and all powre in heven and in the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto the: whose mercies are infinite; which respectest the glorie of thy owne name, above the frowardnes, and perversnes of man's nature: which swarmeth with synnes, and is covered with Iniquitie: and in the which, there is founde no place free from filthynes and abomination. Glorie be to the: O, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation. and even amidst and in the number of those, for whome thow hast prepared the flowres of thy eternall Garland. Beare with them (O Lord) for thy mercyes sake. for, woldest thow seeke in the myddst of miserie? Whome yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy owne determination, and writing, sealed before the Creation of the worldes? The fire of thy Iustice consumeth thyne owne seat. and in the is no powre wanting, when it pleaseth the, to cast down, and gather them together, as the wynde doth the snow, and in [illegible] them

[margin: here I mist the terming of a word or more.]

them with the understanding, that they may not arrise to synne.
But what thow art, thow art: and what thow wilt, thow canst.
Amen

Δ. Amen.

Vr. — I haue measured tyme (sayth the Lord) and it is so: I haue appointed to the heauens their course, and they shall not pass it.
The dayes of man shall decay, in despite of the enemy. But the fire of aeternitie shall neuer be quenched, nor neuer fayle.
More, then is, can not, nor may not be sayde.
We can not be wittnesses to him, which wittnesseth of him self.
But (this sayeth the Lord) Beholde If you trouble me ones more, or touche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and will endue ~~that~~ those that are of quiet myndes, with the strength of my power. You are not faythfull, sayeth the Lorde, whome you beleue not. Notwithstanding I haue hardened the hart of One of you, yea I haue hardened him as the flynt, and burnt him together with the ashes of a Cedar: to the entent he may be proued iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckedness of Iniquitie. For, from Iniquitie I haue chosen him, to be a first & chefe witnes of my Dignitie.

NOTA et Caue.

One of vs is by the Lord confirmed in constant purpose

Election confirmed.

Your words are, yet, not offensiue vnto God: Therefore, will not we, be offended, at any thing that is spoken: For it must be done, and shall stand; yea and in the number which I haue already chosen.

Δ I think (sayeth the Lord) is forgotten here

Note

But, this sayeth the Lorde: If you vse me like worldlings, I will surely stretch out my arme vppon you, and that heuily. Lastly, I say, Be Faythfull, Honor God truely, Beleue him hartily.

E K: he kneleth down, and seemeth to pray. Now he standeth vp.

Vr. Lo, As a number increasing is allwayes bigger: So in this world decreasing, the Lord must be mightily glorified.
Striue not with God. But receyue, as he imparteth.
The Mercy of my message, quencheth the obscuritie and dulness of your sowles. I mean of the Infection, wherewith all they are poysoned.

Note,

Lo, how the Earth cryeth vengeance. Come, for thy Glory sake, it is tyme. Amen

Vengeance cryed for

Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shall be finished: and seing it is sayed that our former Instructers shall not come nor appeare to vs, tyll the boke be finished: And seing heretofore, the boke vsed to appeare to E K, that he might write, when so euer he found him self thereto: and seing the same

same boke appeareth not so now: and seing we are desyrous to be found diligent in this work, and to omitt no opportunitie wherein the writing thereof might be furdred: We wold gladly know, what token, or warning shall be giuen vs, henceforward, when due tyme serueth for the same purpose.

JM — Dy in the folly: I haue sayde.

E K. It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ. E K sayd, that at the very begynning of this dayes action when he expressed the first voyce this day, hard of him, his belly did seame to him, to be full of fyre: and that he thought verely, that his bowells did burne. And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman in Saint Brydes Church in London. &c
Allso that when he had made an ende, he thought his belly to be wyder, and enlarged, much more then it was before.

Δ I sayde certayn prayers to the Almighty our God and most mercifull father, on my knees, and E K on his knees likewise, answered diuers tymes, Amen.

A. G. After this, we made A G. to vnderstand these the mercies of the Highest: and he reioyced greatly, and prayssed the Lorde. And, So E K, was fully satisfyed of his Dowtes: And A G, and he, were reconciled of the great discorde which, yesterday, had byn betwene them &c.

Non nobis, Domine, Non nobis,
Sed nomini tuo ~~sit~~ Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum
Amen

Δ

(166.)

Aprilis 26. Fryday. Note. (167) 94 97

Δ By the providence of God, and Mr Gilbert his means, and pacifying of E.K. in vehement passions and pangs, he cam agayn to my howse and my wife very willing, and quieted in mynde, and very frendly to E.K. in word and countenance: and a new pacification in all parties confirmed: and all uppon the Confidence of God his service to be faythfully and sincerely intended, and followed in and by our actions, through the grace and mercy of the highest.

1583 Aprilis 28. Sunday: after Dynner: abowt 4 of the clok.

Δ As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared how my rule for to know certaynly how many ways, any number of letters (propounded,) might be transposed or altered in place or order: Behold, suddenly appeared, the Spirituall Creature, IL, and sayd.

IL — Here is a wordly disputation of transposition of letters.
Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ I had rather lerne than dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchaungeable proportion of their formes, and likewise that theyr order is allso Mysticall.

The mysticall Alphabet

IL — These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the Sowle of man was made like unto his Creator.
But I understand you shall have a paynter shortly:

Δ I pray you what paynter may best serve for this purpose? Can master Lyne serve the turn well?

IL — Dost thow think that God can be glorified in hell, or can duely describe him? Can the wickedness of a paynter, declare the mysteries of God? The truth is, I am come to advertise you, I cast with a small error you be led, far a syde.

The Table of Practise

Let me see the forme of your Table.

Δ I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

IL — How do you like these letters? Δ I know not well what I may say. For, perhaps, that which I shuld like, were not so to be liked: and contrarywise that I should think well of, might be nothing worth.

IL — Thow sayst well.

Alluding spirits then being in them fleing.

Behold great is the favour and mercy of God toward those whome he favoreth. All things are perfect but onely that, which hath deceived or delivered by any good and perfect messager from God. A wicked power did intrude him self, not onely into your Societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. These Characters are divelish: and a secret band of the Divell. The Lord, saith the Lord, I will rayse them up whom he hath overthrowen: and blott oute his fote steps where they resist my glorie. Neyther will I

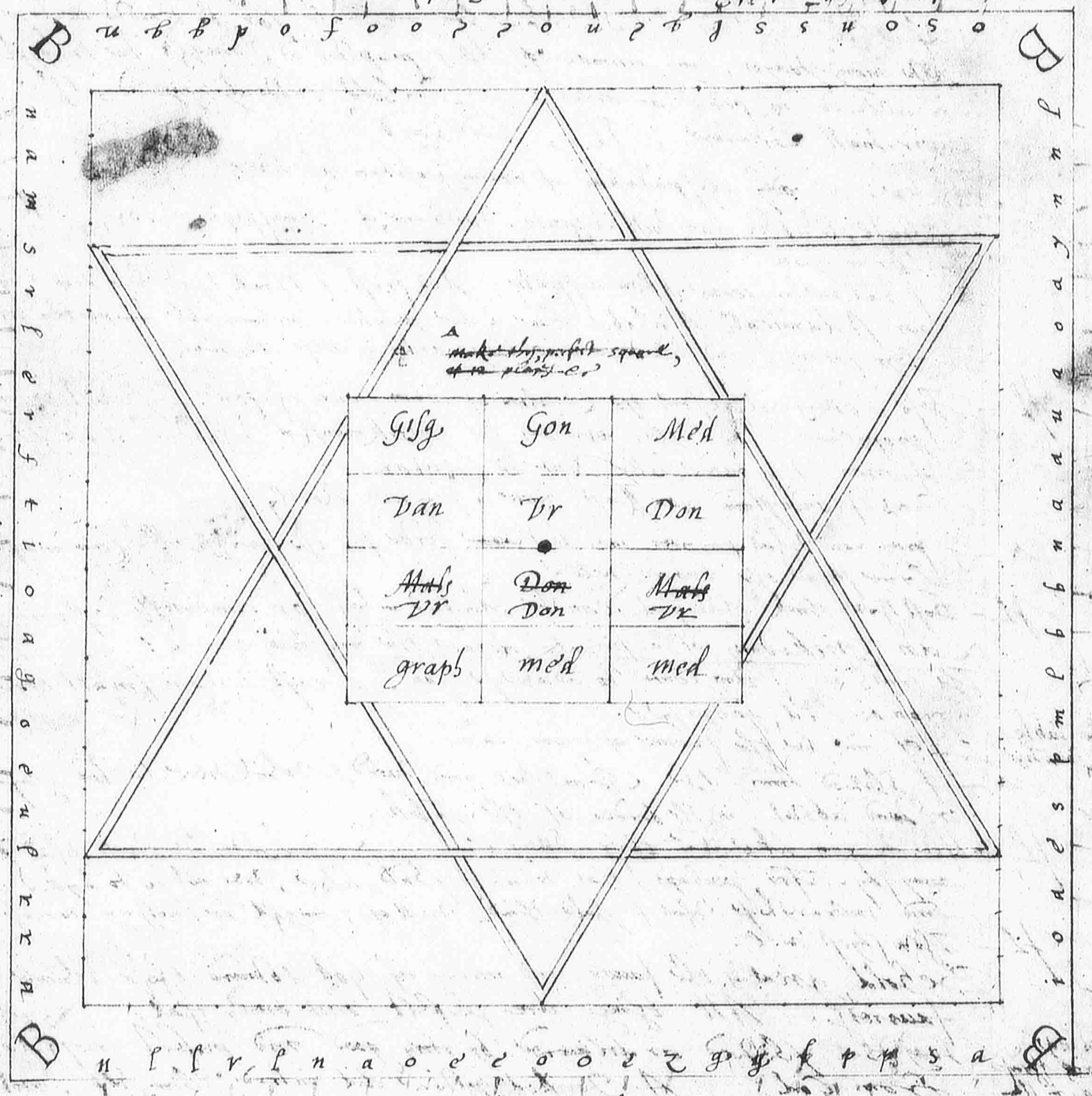
* I understand that the Characters are most untrue

I suffer the faithfull to be led utterly awry: nor finally permit the* to condemne them for ever. He sayeth, I AM, and they are most
But behold I have brought the truth: that the Prince of reason, & of understanding may be apparent in every part of his Celestiall demonstration. Therfore, as thou saydst unto me once,
So say I now to the: Serue god.

Δ* The former square of 6 ynches:

Make a square Δ* of 6 ynches every way
The border therof let it be (here) but half an inche: but on the Table it self, let it be an inche broad.

In fronte Tabulæ



Juxta pectus

Every one of those sides must have 21 Characters
But, first, at every Corner make a great B

Prayer is the key of all good things:

Δ After

Δ After our prayers made, EK had sight (in the stone) of innumerable letters: and after a little while, they were brought into a lesser square and fewer letters. first appeared in the ~~opposite~~ border opposite to our standing place (which I have used to call, in fronte tabulæ) these letters following: beginning at the right hand, and proceding toward the left

1 (In fronte Tabulæ)	2 (A sinistris)	3 (Juxta pectus)	4 (A dextris)
Med	drux	drux	gon
fam	vn	vr	med
med	tal	vr	vn
drux	fam	don	graph
fam	don	vr	fam
fam	vr	drux	mals
vr	graph	vn	tal
ged	don	med	vr
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	vn
graph	vn	graph	vn
tal (forte med)	ged	ceph	van
med	med	ged	vn
or	graph	ged	med
med	van	vr	vn
gal	vr	mals	gon — with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	vn	vn	vr

Sigillum Emeth.

☉ — What have you in the middle of your Table? Δ Nothing. ☉ Sigillum Emeth, is to be sett there.
☉ — The rest, after supper.

Δ Soli Deo Omnipotenti sit laus perennis. Amen.

After supper, returning to our business, I first asked of the heds of the letters in the border, to be written, which way they ought to be turned, to the center ward of the Table or from the Center ward.

Note of the square within

☉ — The heds of the letters must be next or toward the center of the square Table or Figure. Divide that within, by 12 and 7.
Δ I divided it

Ternarius et Quaternarius

☉ — Grace, mercy and peace be unto the lively branches of his florishing kingdom: and strong art thou in thy glory, which dost unknitt the secret partes of thy lively workmanship: and that, before the weak understanding of man.
Herein is thy powre and Magnificence opened unto man. And why? bycause thy divinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi spiritus
For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleve, bycause they see, which heretofore could skarsly beleve. Strong is the influence of thy Supercelestiall powre, and mighty is the force of that arme, which overcommeth all things. Let all powre therfore rest in the; Amen

Δ The Spirituall Creature semed to cast forth, like balls of fyre: having his face toward me, and his bak toward E.K.

AL — Leave out the B's of the 7 names of the ~~Kings~~ seven Kings, and 7 Princes: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the King, with the letters of his Prince following next after his name: and so of the six other, and their Princes. And read them on the right hand from the upper part to the lowest, and thow shalt finde there, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princes do spring from God; and not God from the Kings and Princes. Which excellency is comprehended, and is allso manifest, in that Third and fowrth member.

Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 Kings and Princes

Hereafter shall you perceyve that the Glorie of this Table surmounteth the Glorie of the Sonne

All things els appertayning ~~to it~~ unto it, are allready prescribed by your former instruction

I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition:

To morrow. I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.

(Margin: 12, 7; Note of these Kings and Princes; The dignitie of the Table of Practise; He alludeth to our talke of Talk had of Transposition of letters; Note danger of violating precepts of doctrine)

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~r~~ s	~~r~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

forte. s p

Aprilis 29. Monday; a meridie

Δ As E.K. and I were talking of my ~~boke~~ boke Soyga, or Aldaraia: and I at length sayd that (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall Creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd Then, à primo

Δ Qui primus est et novissimus, Alpha et omega, misereatur nostri. Amen

AL — Glorie be to the, which art one, and comprehending all. Merveylous is thy wisdome, in those, of whome, thow wilt be comprehended.

A short prayer, but appliable to my purpose

Every prayse, with us, is a prayer

Δ: he taketh of, his pyed coat, and threw it up on the corner of my desk: and then he semed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three brayds.

AL — Well I will give you my lesson, and so byd you farewell.

First I am to perswade you to put away wavering myndes.

Secondly, for your instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the Centre. There, is one foundation.

The Flesh must be the owtside.

The Centre it self must be dissevered into 4 æquall partes.

There is your lesson

Δ We understand not, this dark lesson

AL — The hart must be the fowrth part of the body; and yet the body perfect and sownd: The skynne must occupy the place of the hart and yet without deformitie

God is the beginning of all things: The farthest parte of all things is in the hands of God

The like shalbe found amongst the member of his One most holy name.

The Erth is a foundation to every thing: and differeth but onely in forme. In the forme of his own application wherunto it is applied.

God is the beginning of all things, but not after one sorte, nor to every one alike

But it is three manner of works, with his name:

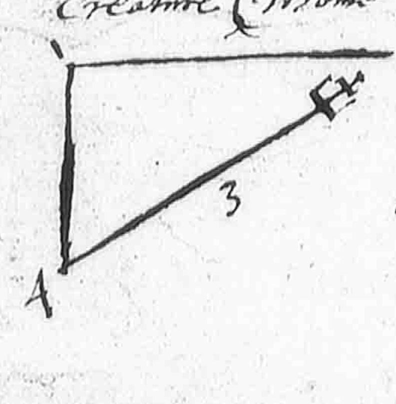
The One, in respect of Dignification:

The Second, in respect of Conciliation:

The Third, in respect of an ende and determined Operation.

Now Syr, to what ende, wold you use your Character?

Δ At our two first dealings togither, it was answered by a Spirituall Creature (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem corporis omni loco, tempore et occasione, et in pectore gestandum.



AL — But how do I hate?

The Character is an Instrument, appliable onely to Dignification

But there is no Dignification Syr, but that which doth procede, and hath his perfect Composition Centrally, in the square number of 3 and 4:

The Centre wherof shall be equall to the greatest.

Δ We understand not. AL — Hereby you may gather

(Margin: ADAM; Apparayle changed; An ænigmaticall lesson; Note; three manner of works with God his Name; Vide inscriptum suo loco, Aº 1582 Martij die 10. p. 6)

(172) Note here of the 7 Tables of Creation, which are appertayning to the 7 Kings and Princes.

The Nature of all Characters.

not onely, to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared; but allso the nature of all other Characters.

To the Second — Δ Conciliation you meane.

Instruments of Conciliation

Δ — The Table is an Instrument of Conciliation

NOTE!

And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every King and Prince according to theyre order.

Order

Now to the last: Δ As concerning the ende and determined Operation

Δ — It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Majesticall, and inexplicable Operation in it: So every letter here bringeth forth the Names of God: But, (in dede), they are but one Name; But according to the Locall and former being, to do comprehend the universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things

This boke of 48 Tables

Note of the Names of God.

Generatio {corruptibilis / mor.}

Thy mercy, hitherto.

The Character allso was a false tradition.

The Character is false and divilish

He that dwelleth in the, hath told the, so, long a go

The former Divell, did not onely insinuat him self, but these things I do mervayle, that we had no warning hereof ere now; and that I was often tymes called on, to prepare those things (Character and Table) and yet they were false

Note

Δ — Yf it shold have byn unavoidable to be made, it shold not have byn suffred to ~~pass or~~ pass under the forme of wyckednes.

The Truth is to be gathered upon the first Demonstration (my demonstration and yours* are not all one: you will not be offended with me, Syr.)

** Lepide, mathematicas meas demonstrationes denotat.*

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a Lineamentall placing and ordering of that which thow lokest* for Δ But truely I understand not.

** The meaning of my propre Character truely made*

Δ — I teache. Take cleane paper.

It must be made 4 inches square

Pray. Δ We prayed.

Note. This to be put in propre Characters.

Δ — These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre Characters.

Write: Never since the beginning of the world was this secret delivered, nor this holy mysterie set open, before the weaklings of this world.

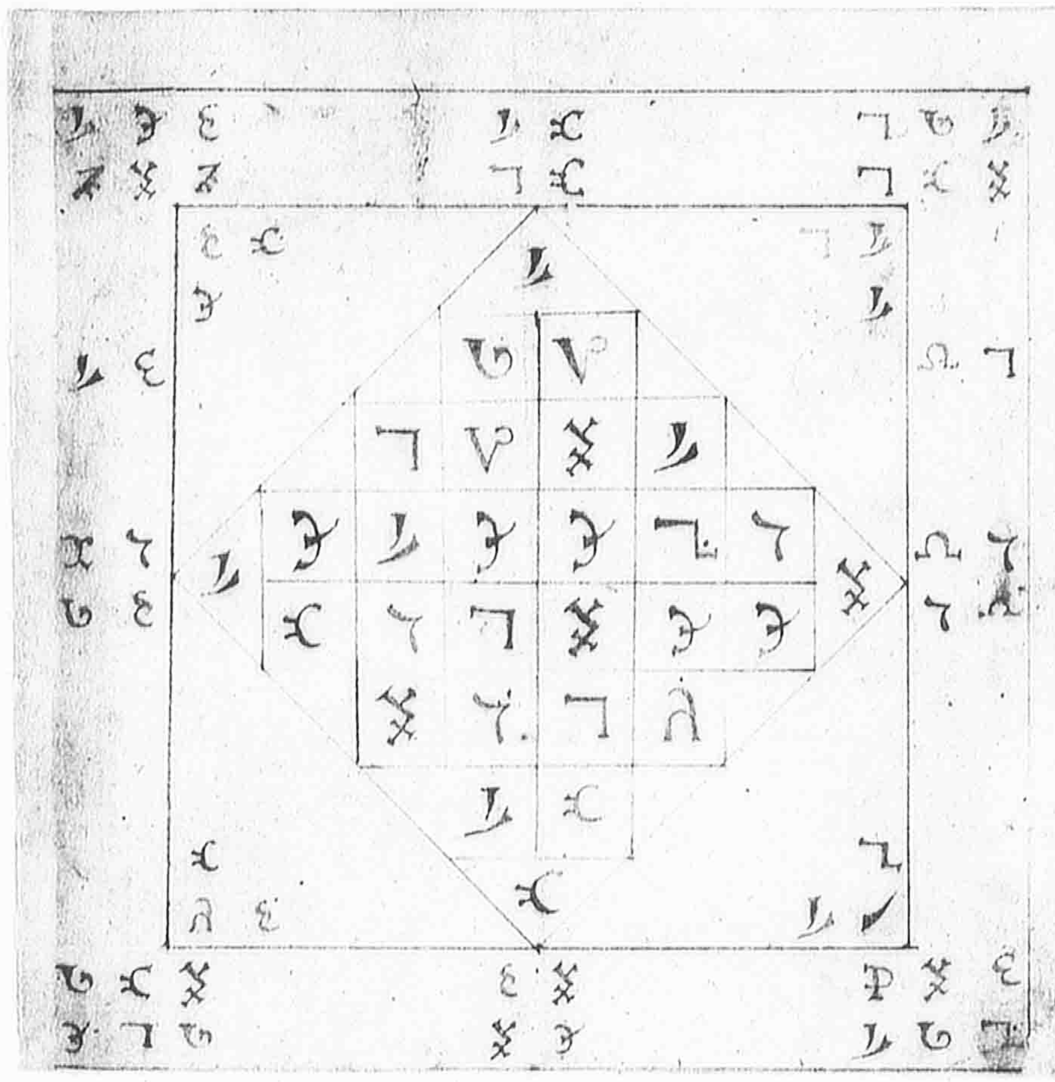
Write in the uppermost prik O,

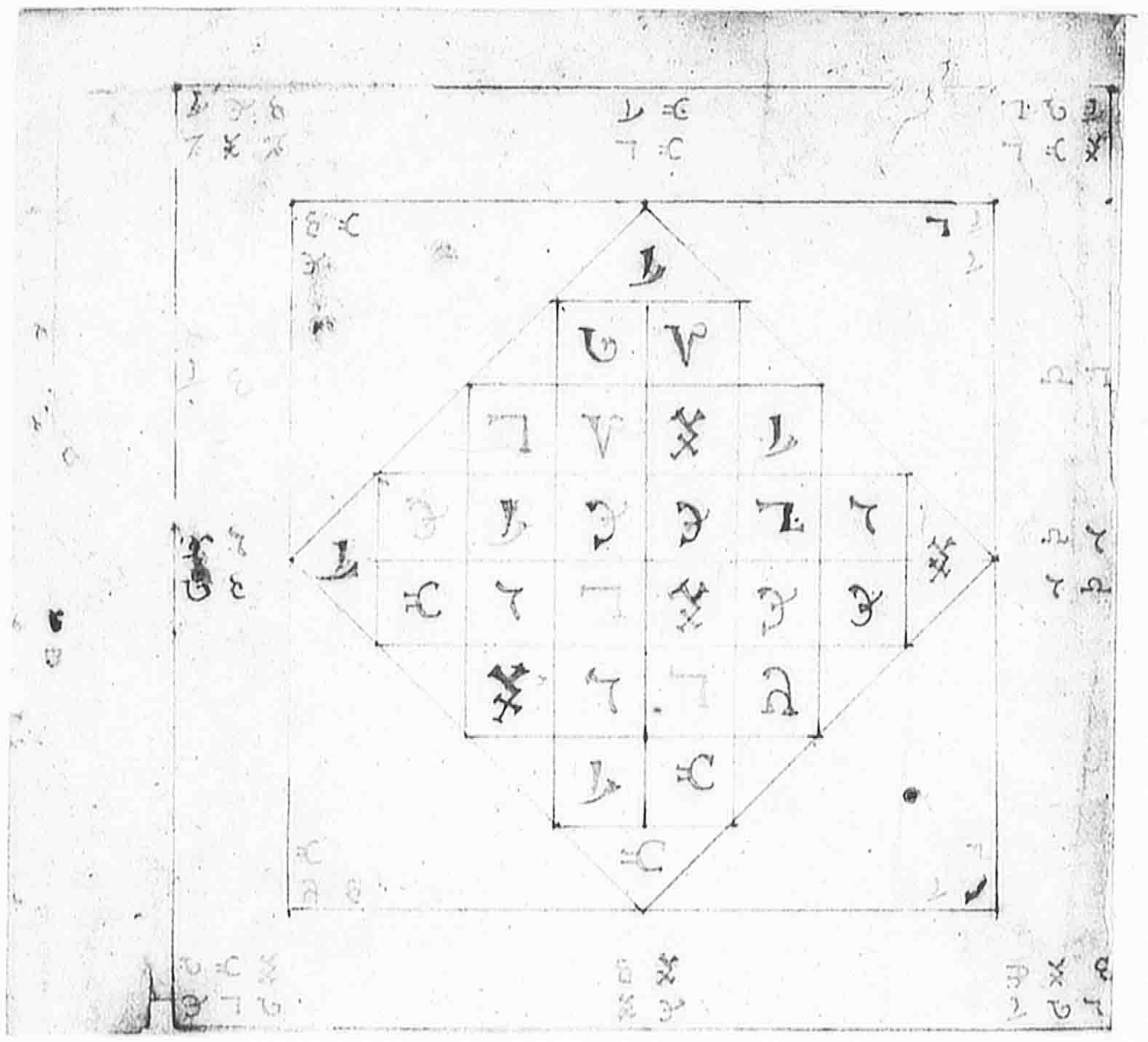
and b on the right hand, and g on the left &c

The two extreme priks; one on the right hand, a and the other

94

97

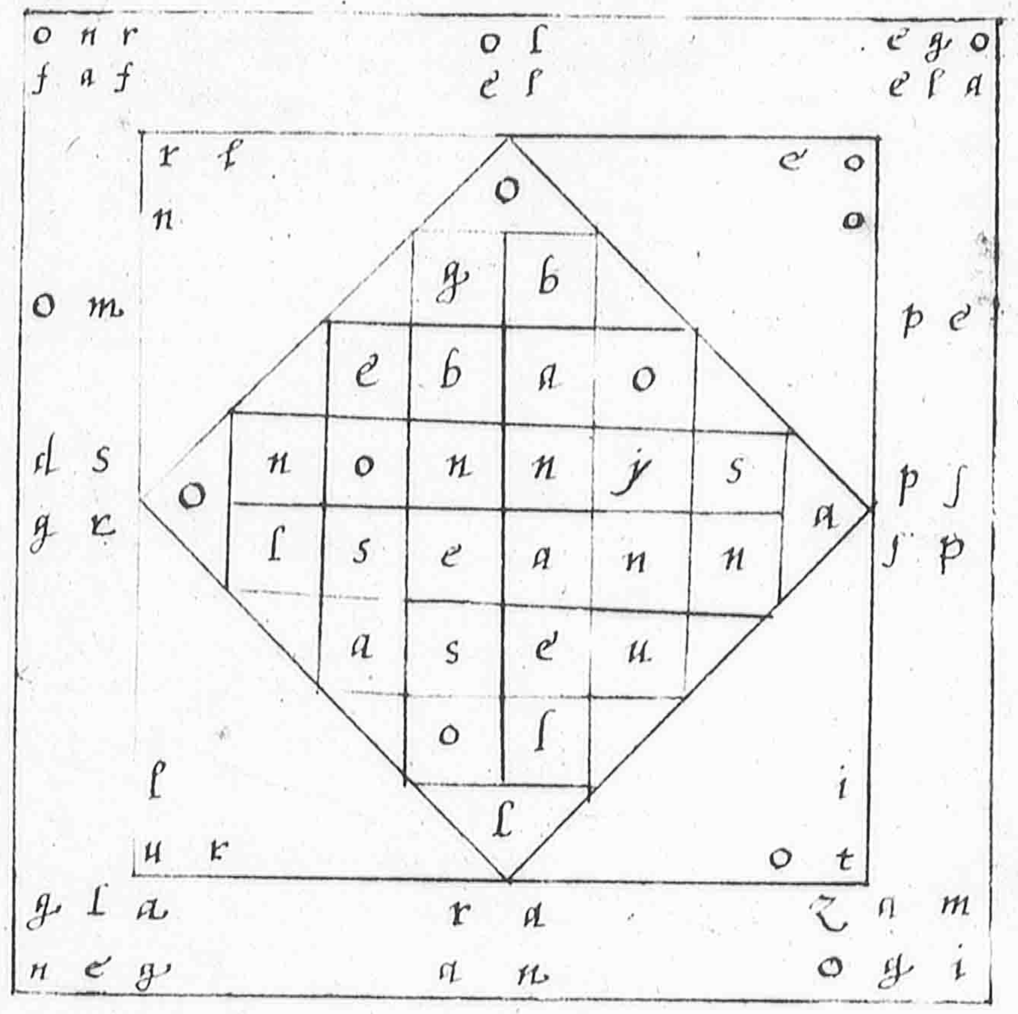




other, on the left o eo

There is the whole

Δ We prayed (vnbidden) in respect of the mysterie reveled.
E.K. was skarse able to abide, or endure the voyce of the spirituall creature, when he spake of these things now: the sownd was so forcible to his hed, that it made it ake vehemently



JL — Set down the kings, and theyr Princes in a table as thow knowest them: with theyr letters bakward: excepting theyr Bees, from the right hand, to the left. Let Bobogel be first, and Bornogo, is his prince.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ Note here, the three diverse maners how the letters are compassed. The middes is called 1. the Hart or centre those about, enclosing the hart, are 2. called the flesh. and two outside pelles (of two letters in a row) is called 3. the Skyn.

JL — Here, is the Skyn turned into the Centre : and the Centre turned into 4 partes of the body

Δ I see now allso, how, the flesh, is become the owtside : o g e l o r n o &c.

JL. I have done tyll sone.

Δ Deo nostro Omnipotenti perennis Laus sit et immensa gloria. Amen

NOTE (174)

Δ After that these things were finished, and EK rose up from the table and went to the west window, to read a letter which was even then brought him from his wife: which being done, he toke a little prayer boke (in englishe meter made by one William Hunnis which Mr Adrian Gilbert had left here: and it lay on the table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray in it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende. and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conclusions], and that other, (noted by the Sert or Circle, Skyn and flesh) before this present howre, he became astonied and in great wrath; and behold, suddenly One appered to him and sayd, Lo, this is as good as that other. meaning that, which we had receyved, and I here before sett down on the former page. Hereupon this matter came EK to me, as I was writing down fayre this last Action, and sayd, I have strange matter to impart unto you. Then sayd I, what is that? and at the first (being yet tossed in his mynde with this great iniurie of the subtle supplanter of man, and ambitiously intending him self, to rob god of his glory) he sayd, you shall know. and at length showed me this little paper, here, by, being the one of the white leaves in the ende of the foresayd little prayer boke. And I viewing it, found it to be ment to be the Counterfeit of ours; but with all, imperfect diverse wayes, after the order of our method: though the words, out of which it had sprong had bin geven, and sufficient: and then I laughed at it, and derided the wicked enemy, for his envy, his ass hedded folish ambition, and in dede mere blundering to do any thing well.

To conclude, we found, that with an incredible spede this Divelish figure was written down by some wicked spirit, to bring our perfect doings in doubt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the worthyness and goodnes of the same things receyved, and so eyther to leave of, or with faynthearted wavering to proceede. But I contrary (by gods grace) to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyve wisdome from him) to be so vilely dealt with all or unkindely or unfatherly used at his hands &c. and entended after supper to make my earnest complaint to the divine Majestie against this wicked intrusion and temptation of the illuding devill. And so we went to supper.

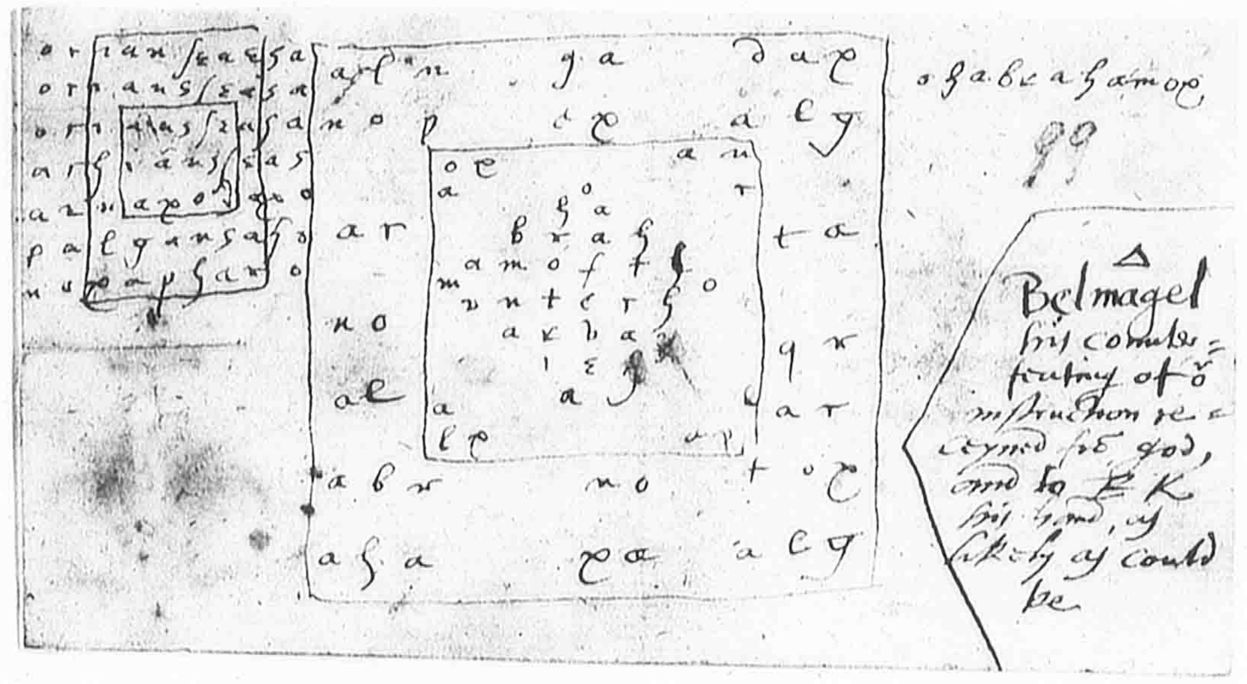
1583. Aprilis 29. Monday. after supper. hora 8a.

Δ prayed / EK prayed

Δ I went into my oratorie, and made a fervent prayer against the spirituall enemy: specially meaning the wicked one who had so suddenly so subtily and so lewdly counterfeted the hand and letters of EK: as by here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene cheyre standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my table: whome he toke to be Il: and so, a child, sayd He is here. and thereuppon I cam to my desk, to write as occasion should serve: And before I began to do any thing I rehersed part of my intent, uttred to god by prayer and half turned my speche to the him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words ——— I give place to my better.

EK. Then semeth to me Uriel to be come, and Il to be gone away.

Δ Then began that welcome Creature to say thus



95x

to say thy.

Vriel

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him
The Lord hath hard thy prayers, and I am VRIEL, and I haue brought the peace of God, which shall from henceforth visit you.

If I had not made this action perfect (sayeth the Lord) and wrought some perfection in you, to the ende you might performe: yea, if I had not had mercie (sayeth the Lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh, Or if it wer not time to loke down, and behold the sorrow of my temple, Yet wold I, for my promiss sake, and the establishing of my Kingdom, verifie my mercy uppon the sonns of men: Whereunto I haue chosen three of you, as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde) Be of stowte and courragious mynde in me, for me, and for my truth sake: And Fear not the assalts of temptation For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite and must ordinarilie follow those, whome it pleaseth him to illuminate with the beams of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the Lord) know me to be mercifull? But I am honored in hell, and worshipped with the blasphemies: Pugna erit, vobis autem victoria: yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection. But, what? and dost thow (satan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling blokes before the feete of thy ministers: Therfore, be it unto thee, as thow hast desired: And be it to this people, and holie place, (as it is the will of god; which I do pronownce) light without darkness, Truth without falshode, rightheousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, O *yongling (but, old synner,) why dost thow suffer thy blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie.

Pluck up thy hart: Let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified, for his kingdoms sake.

You began in Tables, and that of small accompt: But be faithfull: for you shalbe written within Tables of perfect and everlasting remembrance: Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, Love, and diligently contemplate the mysteries therein.

He that hath done this evill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot

Note, sowles created before the bodies are begotten.

Three elected.

Fortitudo in deo et propter deum.

Temptation necessarie.

A perfect be-gynning.

Sententia contra istum Malignum spiritum qui nobis imponere voluit.

*He spake to E.K.

I can not pronounce it: But what his judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning; yea seking his destruction.

Angelus malus proprius spiritus E K.

Who can better counterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of many fingers, so much as he [that] hath byn a direct ther? My sayings are no accusations: neyther is it my propertie to be defyled with such profession. But I counsayle you generally; and aduertise you ~~brotherly~~

Δ Deuils are accusers properly.

throwgh the grace and by the Spirit of unspeakable mercy. This night, yf your prayers had not byn, yea, if they had not perced into the seat of him which sitteth aboue: thow, yea (I say) thow hadst byn carryed, and taken away, this night, into a wildernesse, so far distant hence Northward, that thy destruction had followed. Therfore lay away thy works of youth; and fly from fleshly vanities: yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

E K had byn carryed away in the wrath of God. if feruent prayer had not byn; as may appere in the begynnyng of this nights Action.

I say, be strong: Be Humble with obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.

The boke of this Prophesie shall contynue.

Finally, God hath blessed you, and will kepe you from temptation and will be mercifull unto you: and perfect you, for the dignitie of your profession* sake: Which, world without ende, for euer and euer, with us and all creatures, and in the light of his own countenance, be honored

Δ a malo Temptationis

Δ Professio mea est Philosophia Vera. Vide Libro primo.

Amen Amen Amen.

Δ Hereuppon I made most humble prayer with harty thanks to our God; for his help, cumfort, and judgment against our enemie, in this case (so greatly concerning his glorie). And at my standing up I understode that Vriel was out of sight to E K. yet I held on my purpose to thank him, and to prayse God for Vriel that his so faithfull ~~and fruitefull~~ ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis laus, honor, et gratiarum actio, nunc et in perpetuum.

Amen

May 5. Sonday. a meridie hor. 4. the circa.

Δ Forasmuch as, on fryday last, while my frende E K was about writing of the Tables, he was told that the same shold be finished on monday next: and that on Sonday before, (that is to wete, this present Sonday) at after none all doubts shold be ~~and~~ answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres inuocation to God, and prayers made, E K sayd, here is one. Whome ~~(...)~~ we toke to be Vriel; of hir way, in ... I had layd 20 questions or articles of doubts in writing uppon my desk, open, redy for me to rede (uppon occasion) to our spirituall instructor; he thus began his speche, after I had used a few wordes begynning with this sentence. Beati pedes, euangelizantium pacem etc.

Vriel — The very hyght and true wisdome (which is the somme of my message and will of him that sent me) make you perfect, and stablish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyue so abundant mercies. Amen.

Δ Amen, per Jesu Christ. Amen.

Vr — This boke, and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) why it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, above the capacitie of man: This boke (I say) shall, to morrow, be finished: One thing excepted: which is the use thereof. Unto the which the Lord hath appoynted a day. But (bycause I will speak to you after the manner of men) See that all things be in a redynes agaynst the first day of August next. Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the secrets, that shalbe deliuered. For why? The Lord hath sent his angels allready to visit the earth, and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fulfilled. Dowt not, for, we are good Angells.

This Holy boke

The boke to be finished to morrow.

The day appoynted for the use of this boke Augusti. 1.

Our nine dayes contrition preparatiue

Angels sent to visit the heape of synnes in the world, and wayeng etc.

Good Angels.

The Second of the greatest prophesie is this (O ye mortall men) For the first was of him self, that He shold come: And this is from him ~~self~~: in respect of that he will come. Neyther are you to speak the wordes of this testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his Chosen, for the greatnes of his glory.

The second of the greatest prophesie, is this.

Our Testimony of this Prophesie, all the world ouer, to be by us published.

Therfore (I say) prepare your bodies: that they may be strong enough for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Now, is even that wicked Childe grown up unto perfection: and the fier tungs redy to open his Jaws.

WO therfore shalbe to the Nations of the earth: And WO WO innumerable to those that say, WE YELDE:

Wickednes (o Lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysoned the earth, as her own seat.

In 40 dayes more, must this boke be perfyted in his own marks: to the intent that you allso may be perfyted in the Workmanship of him, which hath sealed it.

Oute of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that Lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

Thy Character must have the names of the five Angels written (spread) in the myddst of Sigillum Emeth, graven uppon the other side in a circle. In the myddst whereof, must the stone be, which was allso brought: Wherein, thow shallt, at all times behold (privately to thy self) the state of gods people through the whole ~~world~~ earth.

The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: Within the hollownes wherof, thy seales may be kept unperished.

One month is all, for the use therof.

Thus, sayeth the lord, when I brought you up in likenes of birds, encreasing you, and suffring you to touche the Skyes, ~~and call the sterrs to testimonie therof~~ I opened unto you the ende of your reioysing: For, this Doctrine shall towche the Skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all] the partes of the ~~world~~ whole World.

The sylk, must be of diverse cullors, the most changeable that can be gotten. For, who, is hable to behold the glory of the seat of God.

All

Margin notes: Our bodies to be made strong. — Antichrist is allmost ready for his practise. — 40 dayes more for the tables writing in their own characters. — The frute of this boke. — The backside of my Character. — The use of the stone which a good Angell brought to me the last yere: Remember it is hall an inche thik. — The 4 hollow fete of the Table. — The use of the Table of practise, is only for one Month. — * Vide sup. A° 1582 Maij 4. — Great Longe iornayes to be upon of us two. — The Cullor of the silk for the Table.

All these things must be used, as that day.

All errors and doutes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ. As concerning Mals Con Mals what is the worke to be placed in the middle of my practising Table.

Ur. Write

o	o	e
l	r	l
r	l	u
o	i	t

rather thus

t	l	o
u	l	r
l	r	l
e	o	o

Δ So they seme to have bin ment in the figure of the Table of practise before described.

Δ from whense, are these taken?

Ur. They ought to be gathered of those names, which are first gathered by the ~~by~~ by ordre: (In the myddst of them) ~~the~~ the Kings and Princes being placed, as thow (of thy invention) didst gather them: Not putting their own princes next to the Kings: but as they follow in Tabula, collecta by the: as thus

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	r	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	y	e	n	o	l

Note. Δ Wherfore is the Table of Kings, and Princes set down in so diverse manners? as, one, to have Bobogel and Bornogo in the first rowe: an other to have

2. Baligon and Bagenol (his prince) in the first rowe: and here thirdly

3. Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, ... of, and his prince and Ministers: but very secretly.

4. Ur. Blumaza is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be delivered but by the dysting(u)tion of the boke. Notwithstanding, thow hast truly considered of it allready.

Δ I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing etc.

Ur. They shall be delivered to morrow.

Δ Whether is the King his Name Bnaspen, or Bnapsen?

Ur. Bnapsen.

Δ The Character or Lamine for me was noted (Nove. 17. A 1582) that it shold conteyne some token of my name: and now, in this (accounted the true Character of Dignification) I perceyve no peculier mark, or letters of my name. (* p. 85)

Ur. The forme in every Corner, considereth thy name. Δ you meane there to be a certayn shaddow of Delta. Ur. Well.

Δ Because many things do seme to be taken from under the Table, as out of a Stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur. These things that were delivered by Gods, under an Imagined Table, were the

Margin notes: The ... of August next. — The Princes were not put next to their Kings. — Note 4 diverse wayes. — A secret of preeminence due to the Kings etc. as in Astrology ... every planet a base or a grownd ... proper ... signification of ... 12 ... or in respect of his proper and essential significations. — The Symbolism of my name in my Character, here and where.

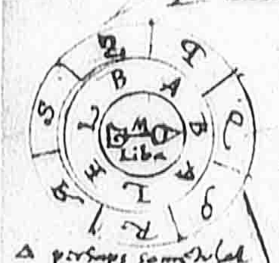
The members of God his secret Providence.

(140.)

The members of God his ~~providence~~ secret Providence, distributed unto his [illegible]
as the Principals of theyr Offices. But under thy table is nothing to be set.

Δ What more uses are there of the great circle or globe, wherein there are capitall letters under the Kings names and charakters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are adverse, som reversed, &c.

Vr — The letters turned bak to bak, (being Capitall letters,) ar equally to be divided according to theyr numbers, with a Circle cumpassing the name and Charakter of the King under which they are placed.



Δ perhaps somewhat like this

The other letters, whose greatest number doth not excede 7, are certayn by notes of wicked and evill powres; which cannot, any way, but by the true Store of truth be deciphred from the good. Whereof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle — He that standeth in the myddst of the globe, signifieth Nature. Whereuppon, in the first point, is the use and practise of this work, that is to say, as concerning the first part. For it is sayde before,

The Boke conteyneth three kinde of Knowledges

Three kinde of Knowledges in this boke.

3. { 1 The knowledge of GOD, truely
2. { 2 The number, and doing of his Angels, perfectly
1. { 3 The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ What is the use of the 7 (tables) lamines (like armes,) and from what grownde are they framed or derived?

The 7 ensignes of creation — Uriel — They are the ensignes of the creation; wherewithall they were created by God knowen onely by theyr acquayntance, and the manner of theyr doings.

Δ Are they to be made in any metall?

Ur — They are to be made in ~~pure tyme~~ purified tyme: And to be used at the time of theyr Call.

At the time of theyr call.

Δ Ar the letters there to be altered into the holy ~~&~~ Alphabet letters or charakters?

Letters to be altred. Ur — Into theyr proper Charakters. Δ May I not use them as they ar, unaltred? Ur — [illegible]

Δ How to be used; hanged or layd?

Ur — To be layd before the uppon the table. Or thow mayst place them (if thow wilt,) contynually at the 7 angles of the Holy Seale: Laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.

The 7 ensignes to be paynted on the table.

Δ What is the ~~use~~ foundation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of those theyr consequencie, or following eache other, seing in our practise we call them not by a perticuler order.

Ur — Thow hast nothing there, but what hath byn sufficiently spoken of.

sup.

Δ If 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur — How canst thow distinguish any thing with god?

Δ, Lord I know not.

Ur — Yet, by the boke it shall be perfectly knowen: but by skyll above nature.

Δ Have

gyvnes and then

Δ Have I rightly applyed the dayes to the Kings? (~~101~~ 99) 103

Ur — The dayes are rightly applyed to the Kings.

Befafes — Δ How is this phrase: the fifth of the seventh understode, which Befafes speaketh of him self?

Ur — He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, although not consequently in the Order of Operation.

Δ It was promised that we shold be instructed, when the Day (in this practise) is to be accounted to begynne.

Ur — It is not to be enquired, which is sufficiently taught, it is a thing most easy, and perfectly delivered.

A.G. — Δ Adrian Gilbert how far, or in what points is he to be made prive of our practise: seing it was sayd, That none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very comfortable to our societie.

Ur — He may be made prive of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be drawen.

The last Ternarie. Δ The phrase of the last Ternarie, which, Babylon (otherwise nemmed Carmara, or Marmara) used, I understand not.

Ur — He is the ende of the three last corruptible times: whereof, this is the last.

Three times — Δ The one, at Noes flud ended, the second at Christ his first comming and this is the third.

Ur — It is so.

Vide supra pagina praecedente. — Δ The Charakters and words annexed to the Kings names in the utter circumference of the great Circle or Globe: How are they to be used?

The 7 Charakters of the 7 Kings on the former page as Baball[illegible] Liba &c. — Ur — They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shalt have cause to use them.

Δ For the bringing of the erthes hither from the places of hidden threasor, What is your order and direction?

Ur — After you have eaten, it shall be told you.

Δ We prayed, and so went to supper.

1583

The same Sonday. ~~#~~ May 5. (after supper) hora 8½

Δ After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur — Be it thus unto you [He prayeth in hidden language.]

Expedition — After this holy boke is finished, then is it necessarie with expedition that the foresayd commaundement, as concerning the fetching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus

My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it

How the Threasor is to be used.

Or how it shall be bestowed, is yet to be enquired of.

Secret are the determinations, and unsearchable purposes, whereinwith the most mightiest dealeth with worldlings; and loketh into the u[se] and necessarie application of worldly things. Many temptations shall assayle him in following this commandement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. If thow haue my doubt herein it shall be satisfyed.

Δ What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the Skroll. And then with the erth of those ten places, the rest of the Skroll, the boke therewith found, and the red consolid thing in the hollow stone, to come directly hither: and then the rest of the peculiar practise for enjoying the promises, to be served. Or how els will you haue him order his iornay?

The Skroll. The Boke. The red powder.

Vr. As thow wilt herein, so shall it be brought to pas.

Δ As concerning the victorious Captayn ^The Lord Albert Laski ~~Alasco~~ the Polake, who so much desyreth my acquayntance, and conference, how shall I use my self, to his best liking, my Contries honor, and my own good Credit?

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583. Maij initio

Vr. Remember, it is sayde, that the Princes of the erth shall not discredit, much lesse work thy confusion. He that dwelleth in thee, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted.

My good Angel.

Δ As concerning the Chamber for Practise appointed by me, and the half pace whereon the Table standeth, how is it allowed of?

Vr. The place can not sanctifie the Action, but the Action the place. But I answer the, after the manner of men, It is sufficient.

Hereby, may many other answers be considered

Δ The 4 hollow feete for comprehending the 4 lesser Seales, how great ought they to be?

Vr. According to the feete, of the nearest proportion. And so as the heith of the Table, be as it now is.

EK. He semeth now to sit in the ayre: but I perceyve no chayre beneth him.

Δ Are all these things of this dayes Action to be Noted with your name as Vriel?

VRIEL

I am VRIEL, which allwayes will answer untill this Action be finished.

I teache: Be mercifull, thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not. And it is done.

Multa nobis perpetienda propter Deum nostrum Omnipotentem

Δ As

Δ As concerning the vision which yester night was presented unto [me] for to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, What are we to ymagin therof?

Vr. The One, did signifie the provision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The Other, the death of the Quene of Scotts: It is not long unto it.

Note the Quene of Scotts to be beheaded. So she was A° 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn the Pope and other princes called Catholik.

The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever. Amen.

EK. At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ Gloria sit sempiterna Deo nro Omnipotenti et Æterno
Amen

May 6: Monday, I went to London; and EK remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the tables ending and for the perfect forme of the holy letters wayting: which two points when I cam home that after none, I found done.

Note. But it is to be Noted, that, when EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawen on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing there remayned only the shape of the letter in blak: after this manner and in just of this quantitie and proportion.

May 8. Wensday: After dynner hora circiter 4.

The Erthes

Δ Being desyrous to finde all things on my part to be performed, and to lack the Company of EK going for the Erthes (before spoken) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes when they shold begynne: and allso for that I wold do all things (gladly) by warranty of Counsayle of our Instructors, I was

The boke

desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lynes were to be ruled, grene or blew &c. And for divers other doubts, necessary to be dissolved, I was carefull to have had some advertisement. After long prayers of us both, nothing was eyther seen with eye, or hard. Then it came in my hed to set furth the Stone.

Note the Stone.

EK. sayd, that as sone as he looked into the stone, he saw there the Table, Chayre and three, come into the Stone. Uriel sat down in the Chayre. The other two, inclined theyr body to him reverently: and then stode by; one on the one side of the Chayre; the other on the other side.

The Shepe under the table

The sydes of the Table cloth were turned up, and a thing like an yong Shepe, bigger then a Lamb, appered under the Table. Then they two did knele before Uriel and sayd,

Verus et Sanctus et sempiternus.

Δ Then they rose agayn. and they semed to have talk, or Conference together. and thereuppon Uriel sayd

VR Be it so, bycause powre is given unto him.

A Temptation permitted by God.

EK. The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace: and out of the pallace cam a tall well favored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like curtiers. and this brave man sayd

[Man] — How pitifull a thing is it, when the wise, are deluded?

Δ — I smell the smoke; procede Syr, in your purpose.

[Man] — I come hither, for the desyre I have to do the good.

Δ — Come you, or are you sent. Tell the truthe I charge thee, in the name and by the powre of the eternall Truthe.

Δ Note: After I perceyved evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and ernestnes to rebuke, and to charge him. But he stiffly and stoutely did contemne me a good while, mock me, and at lengthe threaten to destroy me, my wife and children &c.

Δ Thereuppon made my ernest prayers to god agaynst this spirituall enemy: but he in the myddle of my prayers, sayed thus

[Man] — As truely as the Lord lyveth, all that is done, is lies

Δ That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ After this great turmoyle past, was this voyce following, hard of EK.

A voyce — Pereant tenebræ, cum Principe Tenebrarum

Δ All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared agayne

VR —

(1414) 5

Vr: Temptations & hinderances

Vr — Arme your selves; for, great shall be the temptations folowing. You shall be hindred, in all, that may be.

Δ — Nothing can hinder god his determined purposes.

Vr: — Man may hinder his owne salvation. ~~144~~

Fullfill those things that are commanded.

The forme of the boke committed to my discretion

Forme, and write the boke after thyne own Iudgment. 105

God his determination is iust; therefore putto your hands

More then hath byn sayd, and more playnely; cannot be uttred.

His works are true, for, and to the ende.

Δ Forasmuch as expedition is to be made for the erthes fetching and divers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme better provision of mony then we have, we cannot redress the case: Therefore, if it might pleas god, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this present, it might greatly pleasure us.

Vr — Will these worldlings hold on in theyr iniquitie?

EK They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde. and so disapered utterly.

Δ Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ After long prayer, appeared in the stone a thing like a Tunge. all on fyre, thus hanging downward and from it cam this voyce

Tung — Thow hast delivered thy self into the desires of thy hart, and hast done that which is not Convenient.

Thow hast spoken iniquitie, and therefore dothe the veritie of Gods doings by us, decay, in your wickedness.

Δ I dowt of the veritie of that tung.

Tung — Man (o God) beleveth him self in his owne Imagination

Therefore wipe our bokes from the face of the erthe

And Iustifie our doings, where we lawde and prayse thee.

Δ I becam more abashed of my former speche, and perceyved my Error: axed forgivenes bitterly at the Lord his hand. and at lengthe it was sayde

Tung — Do that, which is commaunded, the Lord is iust.

Δ O Lord, forgive me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall utterly perish: unleast thy mercy be our safegard, destruction is our desert.

Tung — It is forgiven: but it shall be punished.

EK The tung mounted up toward heven, and he saw it in the ayre out and above the stone. above a hand bredth, mounting upward

Δ Thy Name be prayse, in Æternitie, O god Amen

Δ Hereuppon

Hereuppon, I was in an exceding great heuines, and sorrow of mynde, sundry tymes, bewayled my case to God: and promised a great care hence forward, of governing my tong: and consenting to no unlawfull or inconvenient desire of my hart: yea, to forbeare to accompany with my own wife, carnally: otherwise then by his only leave and permission, or if uppon any protestation making in the hearing of the contrary that unless the Lord order and redress my cause, I shall be overcome: that if I shall, so deliberately call for help, and not withstanding be entrapped that then, such trespace, shall not be imputed unto me, as gladly, greedily or willingly committed of me. &c.

May 9. Holly Thursday in the morning.

△ Being desyrous (before E. K. his going down into the countrie) to have some comfort and token of free forgiuenes at Gods hands I brought forth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paynes that I had endured for my offenses, and the desyre and intent of my better heede taking hence forward and prayed the 22 Psalm. in the conclusion of the prayer.

&c. E. K. — One, all in white, appeareth in the stone, who sayde

* forte Amaël — It is written: It is written: yea, it is written: Even as the father his compassion is great over his younglings and Children: So, is the abundance of thy mercy (O Lord) great and unspeakable to the long offences and sinnes of thy servant. For, it is written, The light of thy eyes have beheld those that feare the: and those that trust in thy mercy, shall not be confounded.

Be it, what it was: And be you what you were: For, the Lord, is even the same, that he was, before:

But be you warned.

Misericordia Dei. Behold, my armes ar longer then my body, and I have eyes round about me: I am that, which of GOD pronounceth uppon you: Be it as I have sayde.

△ Thereuppon he disapered; and immediately, appered Uriel, who sayd

Ur. — Actum est. △ Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, and more beautifull, then in foretyme.

NOTE

Ur. — Thus, sayeth the Lord: Even as the tabernacle which I restore, is ten times brighter then it was, So may your worthynes deserve brightnes ten tymes greater then this. The rising of synners doth greatly reioyce us [and] That he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice, they

---

Justice they shall finde me theyr God: & in mercy their great comforter.

Before we say, In thy name (O thou most highest) fiat.

fiat.

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.

△ Whereas the ordring of the boke is referred to my iudgment: in my mynde it semeth requisite, that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all languages of Latin, greke, englishe &c.) at the ende of the boke: and the ende, at the begynning, as in the hebrue bible. Secondly the first leaf can not be written in such little and equall squares, as all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) thereof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, so to distinguish the 49 rowes of the first leafe: and at the ende of every word to drawe a line of partition, up and down, betwene the two next parallell lines. &c. or as shall come in my mynde then.

Be boke. Note

Ur. — He, that sayeth, DO this, directeth thy Judgment.

E. K. Now is there a veale drawen before all: and all things apper far beautifuller then ever they did.

△ I rendred thanks to the highest, and became in mynde very joyfull, that the Lord had pardoned my offenses: whose name be praysed, extolled and magnifyed world without ende. Amen.

I prayed after this the short psalme Jubilate Deo quotquot in terra versamini &c.

E. K., immediatly was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bought a pretty dun nagge, of goodman Pentecost: for iij li, redy mony, or thereabout. God be his guyde, help, and defense

Amen.

Sunday. May 23. Circa 10 1/2 mane. (108)

Δ EK being come home yesterday ~~to his wif~~ againe & hauing the erthes of [illegible] plates before specified: we being desirous to vnderstand of the vse therof, and in other matters ~~pertey~~ perteyning to our Actions in hand: I made prayer to that intent, both in my oratory and at my desk, rendring thanks for EK his safe returne, and for the benefit receyved of late of the Governor and Assistants of the Mines Royall. Which I perceyved, was the extraordinary working of God, for the inward perswasion, being very vnwilling so to let the lease, as I obteyned it: and making somwhat touching Albert Lasky.
At length, EK heard a melody a far of, and the voyce of many, singing, these words

Pinzu-a lephe ganiurax kelpadman pacaps

Δ At the length, the curten was taken away, and there apered a clere white fume but not fyre.
After that, cam the three, which were wont to come in.

Michael — Gravida est terra, laborat iniquitatibus inimicorum Lucis.
— Maledicta ~~est~~ igitur est, quia quod in vtero perditionis et tenebrarum est.

Vriel — Sordida est, et odiosa nobis.

Raphael — Proprijs sese flagellat tremulis.

EK. They loke about them, as though they looked for somwhat or at somwhat.

Rap — Vos dicit, sed non est qui audiat
Gemunt [illegible] vidimus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum eius; quia [illegible] sanctificamur in illo

Mich. — Fiat.

EK. He plucketh all the wall hanginges down about the place, and now they take the table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of state to hang.

Michael. — Transeunt vetera, Incipiunt nova.

EK. Now seme like clowdes to come about the Canapy being very bewtifull: and the bottom or flowr of the place, all covered with pretious stones: and in the middle therof, a rownd thing, like a Carbuncle stone, bigger then ones fist.

Mi — This? [they sayd, poynting about the stone.]
Vriel — That
Rap — We

EK. They bring in a Throne like a Iudges seat or throne and set it vp, with the bak of it to the wall.

Mich — Be it covered for a season: For ever and ever and

(109)

~~That~~ and ever is thy Iustice, O GOD: [all three sayd] [EK. And there ~~they~~ come light fyre flasshing from the Throne.]

107

There commeth a beame from the Throne, and thrusteth Raphael his hed, and semeth to come out at his mowth. The other two seme to knele downe: Michael on his right hand, and Vriel on his left.

Raphael. — I will speak, O Lord: bycause it is iust that thow hast commanded.
Your rasshnes o worldlings, is trodden vnder fote: He sayeth, I say not: your synns are forgiuen

Δ O blessed God; ô prayse we his mercy for ever: ô comfortable newes

Raph. — For, whome I will visit, those do I clense (sayeth the Lord) When other thinges decay by reason of their age and filthynes, (quae nunc sunt in summo gradu,) and I will not suffer them to move one fote farder (sayeth the Lord) Then shall your branches begyn to appere: And I will make you florish, for my glories sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is comfortable. ~~And lift vp your harts, as from the strength of another~~ ~~But be you vnto me~~. My hand is hevy, but my help is great. Be ye comforted in me: for from me, in my self, I am your comforter: and lift vp your harts as from the strength of an other. But be you vnto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I have byn with you from the begynning. For whosoever shall arrise agaynst you (Behold) I am with you.
{ Your fathers lived in darknes, and yet were deluded
{ yea your fathers were in light, and yet they saw not Truth
{ But I will be knowen: yea the Nations vpon erth, shall say
{ Lo this is he, whome we have rysen agaynst I AM. therfore very

All three [sayd] We perish o lord for our vnrighteousnes sake. [and there they fell down] But in thee we were created and in thee we rise agayn: Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacad uasam.

Gyrd your gyrdles togither and pluck vp your myndes: I say open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in Israel.

Decedant mali, et pereant.
Depart o ye blasphemers, and workers of Iniquitie: FOR Here is Glory, Iustification, with Sanctification

I answere the

Δ Note: he meaneth, now to such matters as I propownded first of my self, and the Poland prince [illegible]. The Prince had left with me these questions
1. De vita Stephani Regis ~~Polonici~~ quid [illegible] [illegible]
2. An successor eius erit Albertus Lasky, an ex domo Austriaca
3. An Albertus Lasky Palatinus Siradiensis habebit regnum Moldaviae

Erthes

[illegible] the Lord

[EK] was moved to the [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Iust:

Peccatorum remissio

Ps. Thorny [illegible] sup: Mar. 6 24.

Angeli iniusti respectu Iustitiae Divinae

Mercy.

190.

Behold you thanked God, and it is accepted.

I say, Although we require speach of the end of you: yet . . .
. . . speach of us, you have a Master, we are his and both
are Schollars, without us you could not heare him: [illegible]
we heare him of our selves.

(margin: require none of Gods hands in this case.)

Consider the first, respect the second: Measure your selves,
as the third.

For what you were & shalbe is already appointed
And what He was, is and shalbe, it is not of our determination.
His purposes are without ende: yet, to an ende; in you to an ende.
Therfore when you shall be called uppon, DO, that which
is commaunded! But appoint no forme unto god his buil-
ding. Many wyndes are to come: but they [illegible]
[illegible] rayne: It is sayd: The Conquest shalbe yours.

(margin: Note we shall be called upon.)

To the purpose. Who put up this princes father with desire to
visit these contries: or who hath prevented him: even he that hath
provided him a sonne, as an arme unto his cheston.

Truely the hills shalbe covered with blud: The valleys shall take up
the cedar trees unframed: He seeth these places, but knoweth not
to what ende. He is dead, in respect of his absence But somme
[illegible] him, whome God hath sanctified. -- For, Behold the Lord
hath sayd: Thow shalt govern me a people [illegible]
is prefixed: and it is the course of thy somme [illegible]
sayd unto him, O King.

(margin: Albertus Lasky; The dead man; Prophetia de regno Alberti a Lasky. Sed ... Deo.)

When you seemed to be carryed unto [illegible], you [illegible]
Behold (sayeth HE) Fornication shall not prevayle.
the very stones shall be taken away: and the valleys shalbe covered
with blud: and their daily banket shall be wo wo.

(margin: Fornication)

Whatsoever thow takest in hand First Loke up. See if
it be Just: Yf it be, put forth thy hand: for it is
graunted.

(margin: Iusta facienda.)

It is sayed, I have given the power, and thy persuasion shall be
like fire: And for my names sake, thow shalt triumph
against the mightiest. But beware of Pride.

(margin: Persuasion)

Many witches and enchaunters, yea many divels have risen up against
this stranger, and they have sayd, We will prevayle against
him: for why? There is one, that aspireth: and the [illegible]
is, that seketh his confusion. But I will graunt him
his desire. He shall do good with many. Your names
are in one boke. Feare not, therfore; Love together.

(margin: Alb. Lasky; Alb. Lasky his name is in the boke with our names)

[illegible]

(191) 108

There shall arise, saying, [illegible]
talked with strangers But I
will drive them from the [illegible]
the bones which are buryed a far of
They do spit vengeance against
them in their [illegible]
All men like [illegible] . . . [illegible] it is glorified
Happy are they whose faces are marked, and in whom
it a perceving fyre of workmanship

(margin: Faces marked)

I will move the Prince, sayeth the Lord: He
shall shortly say, O give me Cownsayle: for they
cownsayled me, conspire against me:

Behold, such as showed the little frendeship, are rather such
dede (as thow iustly hast confessed) as were forced to do
good. I say they begyn to repine at that they have
Let those which are of tyme, yelde to time. [illegible]

(margin: [illegible])

The everlasting cumfort of grace, and perfect love
be amongst you: to the honor and glory of him that
loveth you.

Beleve, for the teacher his sake:
All thow demaundest, is aunswered.

Of our selves (we say) We desire to be with you:
And what is of us, the same be it unto you.

E K. They pluck the curten, afore the stone, all over
The curten is like beaten golde: [illegible]

A Semper sit benedictus Trinus & Unus
Æternus et omnipotens Deus noster.
Amen.

Liber sexti ~~[illegible]~~ Mysteriorum (et Sancti)
~~[illegible]~~ parallelus, ~~sequitur~~ Novalis
sequitur.

MS. A. ~~650~~
3189
XVI F

This is the original MS. in ~~Dr Dee's~~ Edward Kelley's handwriting. ~~It previously belonged to~~ It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in MS. Sloane 3677. f. 328.* ~~[illegible]~~. FM

A copy of this Book may be found also in MS. Sloane. 2599. FM

See MS. Sloane 3188. fol. 80.b for some account of the writing of this volume, &c. 6 April 1583. FB.

ght this booke of Dr Biggs for a Guinea

Mr Jane Hulbert is my nam

1

The Book of Enoch
revealed to Dr. John Dee
by the Angels.

This writing begining (not at [Arney Vah̃ey] but) at Oxar Varmos &c. is the 2d Page of the first Leaf of the famous Book shown in the Stone, wch consisted of 49. lines or Rows. ~~&~~ every Row of 49. words or Letters. The first 40. of this Page have a Word in every little Square. wch could not wel be contained in the little Cells of a square ~~table~~ in this Book — Therefore they are writ thus at large as you see

But the 9. last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof — pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. & So they are set down, as hereafter follows in this Book — Vide. l. 5. MS. pag. 142. 143. &c.

The first Page of that first Leaf is not (as ~~they ought~~ it ought to be) transcribed here before this 2d Page. save only the 49. or last Row. begining (Arney Vah̃. &c.) But they may be seen (if thought fit) copied out thence in l. 5to MS. p. 150. 151. &c.

Liber Misterioru, Sextus
et sanctus

MVSEVM
BRITAN
NICVM

Liber 8.

[illegible]

1. arney vah nol gadeth adney ox vals, nath gemseh ah exra
vall gemah, oh gedra on zembah nohhad vomsah olden
aupha nols admacha nonsah vamsus ornad, alphol. andax
orzadah vos ansoh hanzah voh adnia ioha nolma goth
vamsed adges vonseple ondemax orzan, vnsu onmah vndabra
2. gonseh gols nahad Na.] oxar varmol pan sampas os
, al pans orner andsu allaph oncha, cosdam onzagoles
natmatatp max, olnah von ganse pacath olnoh vox
nasqnah loth adnar nonsah oxansah vals - nodax
vonqneth lan saudquat ox ardanh onzâbel ormach
dsnqmin astmax arpagels ontipodah ombah nosth als
mantqbts, armad notzals. dantmtqnah tondroh als vehs
3. pmchah orn sandvah voh, andah nol pam, sedmah zngeh
als abmicadampáget urdomph, axah gethol vah axel
anthath gorsan dax pansah vorr sang andamsah getheol,
vrchan nabadah oxemblis armax lothar, dos antath, orse
dax alnoth, other mals olnah gethon bardamach, allsa
4. degethlox pasquah omzadah vorts, angenodah varsaba
onch aldvmph, anget onsabal galta oth arnsth ax pa
gesne odad ax ornth aldombagrs, vosromph alze ax
orzad andah gost astoh nadah vortes, astmah notesma
goth nathad dmsa, gith alteth ox, degáth onda doxa
5. gemnache adna dansa als alst arsah. orthath ols gast
ardoh max varmah doth nobany lath, adnat gethan,
ardemoh estómagel urpagrt ástrth arde obza, ols (na)
gemnapalabannda orsat nahah odmazen andvlphel, ox
ambrassah oxah geth nor vamsath genoh daqnrth als
astna, oh zutoh, alsah goth nrcor indroh nro alda nah

6 Banbah oja demagens ou Saufah, paphah olemueh, ozadcha lax oxnah vox adme ox vastmah. go labazna, gamnacho astmah ochado landridah Bons sah, lugho iahat nabscham nohads bandispa rossamod androch alpoh, zembloh isnal gonfageph aldeh lo dah vax oeh asmis, gad ao dansegna deo, dath vax nograh vox seghat Mon ~~chistha~~

7 Axmi olbah galpa lohanaha gaupbmagensah ollo vax sr darsah goho albzmiclamacapaloth itho nad veslah vors ardno immom asquam rath als vasmah genda loggahah astmo. ~~arnah notah lax vart lugho desmaph~~

8 Arnah notah lax vart luhoh desmaphi ol capzaminacah oxandandah gemnelorphtoupha accamplahnostapha ormaxadahajar ovzemblizadmah panchefelogedoh asrhah olmah ledoh daxma

9 Tans na cap lau seda ax nor borza ro Laspral onsa gem gmah noph gazo na Von lautta nostrag ansi busa pah vout vella ox ilda viax nor adroh semnes ols vmdesqual olzah nolpax pahah lothor ax rb bansax glimnaph gath ardot andei axa noh gaga leth arde maxa

10 Corsal mabah noplich alps ax od vord vansax oriox nabit gemneroh laphet toda nat vombal nams ax geth rlloah nephirt lauda noxa vortaf ardno androh labmageth ossb allmaglo ardot nalbax vanse darto borts pursan br bnrah vor gadeth leth orze nax vomreh agelpha, legar or nembla ox ax vah sb

Zanchesmáchasrph, olzaminóah valsebrach
nogalicánax orsápnago darságnapha nobsiblith
ar.mipyth arsepolonitantons frmibilsamar lebóge
axpar ornaza oldaxardacoah

12 Semmo ah alchido ácha da Selxaginodah
á da hrbá mi ca noh dam-psa gli ás cha nox
ox om pa mí na pse. limp, na, gbu, sepha
ne co ál pha as pa gé mo cal. na tú nage

13 Sen gál se quar urs fa glau fox tast
ór maca ox i no dál ge brah nop tax nágel
vom na ches pál ma cax, arsep a dón sadg
asc lan san che dah nor vi car máx coh
Z vm bla zánpha ad geh do ca bá ah

14 Ar yóm ma ca pál ux, ox nido hab cás pigan
alpuh gágah soth val sá bra dan go sá pex
vól san qués tan sudapha opicab ox zh lá pa
a chra pe má les ad má car pah oxalps
ou dá pa, gém na de vor gase

15 Lat zanb sa par sat lastzah sor adah
nóxcax ardéphis nóusou andoh ghirzi vox
sab liboh ad mi sá pa loh gaho lux va
noxax oho lan sempah noxa vriah sephah
bósaz odgálsax nottaph ax vínoc árpos arla
zem zbbah, sothor gas bobah vom
zá da phi cá no

16 Ozzótaphe ondah vox ban sanphax pa loth agno
iam nésroh am algórs vrrábah zeusih alde ox
nah vors pixllox ámphicab nóstrohh admág
or napsh asmo lon gumphi arbil nof ámphi on
sembelvh aschi nax laffax las doxa pra gema
seslrox amphi nax var sémbvh [beth]

17 Angésel oxcapácad onz adq ochádah ólzah vax
náh orpogógraphel al sa gem na ca pi roh-
ol da pa pox sah naxór vonsá vous vrban
lab don zaph algadef loh gem vortáoh.
amph ahoha za varorza lesph oxie neoh ah va
dz na ca . pi ca lodox and nah.

18 Jahod vox ar pi cah sot tar pi ges
nol zim na plah ge ó gra phí ne góah
va lo gau zed im phí la doh zandeh al
nex oh al pha ze goth gedoth axer van zebá
al ca pa semma ges und de oh ah

19 Onchas lagod vam sebages oxangam pah gos dah
manzeh ocondah vardol. sebagh ol madan Ila ohal
separet, otoxen naxbah subatan amsem nofet ab
naba notoh ax arsah mans vstgam pahod pah mal
sednah astons amphes al manso gapalsbaton arra
nax vamses amah dot agen nalphat ar zamures oh
20 sagest nax lerla nath zembloh axpadasamah
sanzapas gnnzangnah ona vax demneh cah lod
vmiah doxa val targnat mans ol gem nagephar
zaubat vr inzach al pambeha naxtath ol nala
vam nonlal ari nal gedot vorx alge lasdespa
ab prominabamigah epaz exd gamnat lem paz
21 dath normadah on demg | sasah ie oga dallsph
abrimanada oldomph edothnar imnachir onze
vam sepnd vexabart ol cantgn amph nas
sages om nartar vor m am zeneox sapoul
22 gesso dmn gngol ass estuar vom | sausah or
gampirida cenet n ma onze dns get sansa
dorh hubra salicopah nzgrar lar gemno ab
23 pmidah norel vembamfal getiroz ar ardan oh
zempat gon artar no demnat ar vambals nop
nonlal gah ixor pam vartop is d rah cardar
lon songes ab lvmax ar nanor in zenne
om asda vorts dmrol val mangh noh sampnaga
arbrast lrbandax bpplod dam zortax loa
un daxn nar gempriabgadah oxa ncoa babna
ampha dom nonap ves xatrah mar asqual ocna
nareth sexiotral nerne dol nompra sith sade
ondeh noz nmo ix oi mara nanpm dngeriet
vorepax drafala nomguah dnlaph asmets oxa
na dasvar impazal lapprob aal mata on
setgnam no arima dors drdam gnasmat set
afafarazel noilah dolls tasdam obs nacirdah or
maven gez ixix noso damba dor demgoh apoxam
enbligandexnasod orcal vamnad vez gemlsbex ar

dablalpa ax dr samfah oladmax dr sappoh luah
pabmax lmro lam faxno dem dombres adusx or
sembal on damne oh lemne dal sequap dn nap natosm
dah dozmazax lmato games on usda doh qemse ax pah
losqnan nof afmadol damna du samses oh set gnamsa
ol dansa dot santa on amna ol sabracah babalad dansag
olo pas gourd dorn chechust ixaroh rughe am nadom
dab equot ne texpa dors drs al pam dans na somdamal
ansipamalc notems ange arxr alt pamgsf offd ne pamsaf
agboj a nostafages almsed dmast geus dmax an
semslox aty quaruntah suzez axue noh jamna sams
bantro sun dollax dors dm ape mourl dah nox ih pah
domrro doth dansequx auzazed ouz aufal nom damreh
dotts drnacapacapah mshan valt gelfar nox sentqol
oubanzar lmtaf dal sutepart ormu nox dampulz
auz alpar nox noxa gendah den camne dah dors ad
ma lepnazd achrldaph dar honza gnue alsaph nal
sinsan ons alpal a domph ax gemnup ans drnatch
dancet ban sanzem oh ahe bons natrah dh asmu
dvat dormez al pagnar no gems rah zem lasquith
apsantah bo zans alpar ur sanad ol pamro dah dox
dngef a loh nad rusemrel agrdmaceh dusap dal
dudax ban ema dux sins sar nolpah doh
quaruntah gam demns g a g al panlt ans dutaj
nmmana lprad vaty a saust nel odeqamanazax
lozah goh oh nah darsa spangah nrch aho
flotgihe ox dr asonsal rl dats nox eat yos orn
nal sedroh leth anry nah nro yaldp odmpga nol
axar dox apracas mph admi alpalah noh drh
gsdmah drx darsablox ndam pagel admax lox
damtage oxaudeh lamto nor bxah axpaa ols
mgaphix adras drar nosrilgam ampacoh srrtes
lesqual exoh . ses dah nomxe gal sables dezah
gel les par , ox ar e d olmadh ardih lox
gempha ar dimra est noxa bors admah gbah
semsugel admar god algeh ozzem danhet, oxam

pruh geh orzid bal urxo; bam selepy oxa, ma pa
par gbmsah. asz-eph nox aduoh lesto' ad mora
31 nousdrrach. Domrhal as pB gan san dar,
sem quah lah sst gedoh ugli oranza dor zma
sedrákah zdréhoh admich, ors arsah bar, ab. oliba
bortes. bnlursah; aduah dor semqdax, dorau lap
barsah gedah dexlar geoh, gemfel ad gbus. adih
gor danluh, gehbdan dor áblss, gedbel ax ors,
32 manch dar embloh. Ak-dam ja gé do hah
lpch arcan mans; kdbrah dor semblas adua gor
parit, nor disso ádehB apri sed amphle, nor arua
getol. dor sambla geth, arse prx dor sah gelh aho
gethmah or zemfa nah prax chilad achám na peah
oxas dar etgua lexoh dor sambleh zdbrah.
33 Lax or setgnah dah lox remah llol sadma dort,
samfa le gem nah or epah. bartel a geh oha
son gaza onsa ges adenx: Bombálzah ah bartal.
noh gedo tam, dom tanta oxargah, Meeról da zebn
geth adua dax, ormacha lordi adrah, gens arnah
34 dor, drsad odícoh alidah urpho. Hastan oah ges
loh, rB mal; drabro dzu dorh, Mch ror idahord
gsnu demphe, ors embi ar, oraba oxad da ges lah
drop: uil pas dr ms kó to ád na bah ged anse
sah drzorod du qelpi, sux árd do ah bastl bor
35 se ma fa noh. Amlss ondumpha noxt dradah
gzé ndbrod, Arb a cha so pe go há pa ra
zem ehe par ma la lla bu ra doh: gem la pa
or zm six nol ad micápar, do si pi ca la son
audrah dor uduo, get na ca ploh gál zbu 4 fc

36 ór gz mah lrzá ca poh nox tráh bi
nebo hb gz o mi lah cox chádah orna ho
vol pah: nó bro ch, fl pa, chidomph
náb la gebx labx ar gá fum gel, nz do gá lah
37 vo sa pah. Cr la yz dop ar ix ór a max
trnfá gem pah, ór sa debílmah Cr pa cha
vor i ma coh, ardúth gempfa: nóx gal max
ar shb gaf gli nó rob da gen lá car
db zbm ox ám pli zam zb latmah gz gz ma
38 ohahah * Ca lá pa ldrbr dar ma gró lá geb,
ox ché plon gan zéd ah, dox ár dox gelzt
ar gahad, gan pá gan: dordrinnaplah dox zinah
cb pa cref, ardrah ór ox pol sa gal máx nah
gbth, ardéth on zbpra cró cro gah dax sa ma mal
39 Ar sabáchoas noh al geh nh, ax ár pa gal
olza d'h, ox za zb max, troh zh, ox cah pal
lrnzahá onza zethas: no r sap fz pah, onzap a
palmah aldoh boh náblebah, gem ná pam os malsa ox
noh, zár b lagem pah nó ha brah. *
40 Tal gep ar fep nah doh dors alla doh nzoh am ar
ceth, na gzs alpran odox malsárnah, gohor ahoh
gadmah ol dánrph aldar dón za gab ól sa gah
nrbthzb ox sapnar halgonph, nrp gzmloh, ax oyna
dnth ichár lasspa, zohá, nár boh gas vergol ah
pratnom gzá nosthamph. * Dám sa pál sah gon so gon
41 gz la bn ra doh l rato lanc, gz mé fz xans
on dz pans, gz la brah: ox pa gz mal, on san fan gen

ólr ma cha san bon sé gor apri cas nor da gel
om bra rab rohadal.

~~a d r o s a r l o d f a r d o g e x n a h l a p r h~~

a d r o s a c l o d f a r d o g e p n a h l a p r a h m e o

a d r o s, a c i o d f a r, d o g e p n a h, l a p r á ~~x~~, m o e d á e o d e, f u m ó n, t b a l r, d o m,
v r á s n a g e p h, a m p h i d o n, g a n s e l, x a x, ó x c h a m a h, v o x f a f, a n f a, v r á s,
d a m i f a g a, n á b v l a x, e r f a g e h n a m b a h, o i a x, i v n, f á n g e l, r a e p á t o a.
l v n f é m n e p h, d á x n a t h o h, z e m b l o h, o b l i r a n d o n, g á l, o r x, v l á g a.
f ó m n a p h, a p á n f a g e h, l o n z v g a l a n, g r a s t, v b l á n f, o, a r n o x, v o n f á o
t a l t e m a p h e t h, o i m a i h a d á g e n o x, v r s t a m b a h, n a d v i x i h, o n s, a r g,
f v r a n z v, n a p l i o r a h, n o r g e, h a h a n a g a, v s p l a h, g e a d r ú n b a h, n a v i o,
a r s a h, v ó n r o g e n, d a h v a l a h, o r z a p, r b l, i a r e d i a, x o r f a l, q e f t a v a,
g a n f v m a r a b ó m o n a h, g a s t a y i s, o i d o l p h, ñ a y á s o r g e m b a h, n o x a d.

ilia opnay qdiemmah

abimar|hadort.nalvmangznvadahnota.grlddmrha.oxpreicah
semdáp|han.londaxsambigahexnab.yanjistrorhs.oxáxdasvl
lamphx|aonildax.siquah.vorti.balgzmah.oxab.napxsagit.vxo
damsél|avtolíyax.bridag-cOrmon.vans.rápnagol.axvah.gols.
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zyrebth aho dañ lanfal ckamza

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ꝫxaap sтυιιχ ꝫiιcꝫ

Ilod Alged Zaxem

Lemgrapha oxanadoth.garsan.onaygrbah.donsemblahgukligo
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[illegible]

Zvbla ox arnogan Algers aclo

a r b n a z a y t l o x z a d n a m o r g l x i c g a b a n a t h o x y n d a m d a g r s o x o h
a x i d m a h z o n s a b z l x o x d z x i u h g o n s a g a n o x a r b z o h a b l i g a n s o
d g n s a l e p o x r h a d a b s a b z m r l a r h o l d a m d a g o x z a l r g a o x a x d a h
x e h c d a a h o x a l b r n z a n o n g i n s o g a l s i g o u n a r d l a b r a h o s r h a l
z a n g r n b l a h o v g a r v l s a g o r s a h n c l d a b n u g i f n r z y a l n o l d v x u x
g z f x h m e o p i n a d o g a z n o d a n s a g l a n z a m a g x o h o t r h y m a r h n a p a
h o r z y m r o n a v a n g a v l a d v a x o r s z g a m i n v t r o a x p o c g z a c h v r a l
z a n r a g a h a l g r d c g a r t x a r d a r h r t v o r a x u i d r m i g c t n u h o l
a l r i d a x l o h a n i a g z m n a r h o l a s r h z n o h d a x n a g e h r a r s a n a e p
o d x o n r x o l g a m n a p h z u d m a r h o d a x m a r h a g a m x c h o z a d d a m n o c
a l g a m a h o x a e g a l a x p a r x o g e n d a r v n d a l p h a n g r o d h a l x a l a c o
v a v g p a x a r v d n r h n o r b l g h o r h a d m a r h l o z u n g l a h v o r d o n g a
l o z d n g l a d v o u r o n g x a p y o h h y m a l a h d o x a d m a x r h o x a d v a l l o h
z a r d a p h a n o c a x d x a m b a n g z n g l o h a x b a x g a d v e l r h a m f a n r h o r h
a x x r d a n l o h a y d l a x o x r h a n d a g h a l r d a b z o n h a x r h u n d i f a l g a h
x o r h a n d a h g l z u d m a h l o y r a x n h a l r d x a u g r p h a o l r h a n d a c o x r
s o h o l g a n x h a y o m o r o h a l g z n d a d a h n o h a n z d r h a m a i g r b r o r i h
z a z a m d l r h a r o r d x a s d a f l z r m d x c n a m r h a r n o r h a g d o l t z a d
x r z y m b a h g d n a y o x a d m a r r h g e l h a x o u r h a n d a n o c a x d a n a h o d a
x r a r h a d m a d r h z n o p a r a l r h x d n a t m a r h o u d r a n g x p h a o c o n o
a g i l d a m o r p a m r h a l z i o o r n a r o o m n a p h z a s d r r h a r h o n z a d a
o l r h a r o m p n o n y l p a h a x o x o h r a x n a g z m h a n z o h a l z d r a d o x a
z z n d x r h b a i t o g r a p h z l a l d a x d a n d z o r g r a b a x o c a n g s m p a n t
h a l g x a p h a x n x g a b a l o x m a r h a n n a z l d a x o x b l a d a x c r h a d o
t a l p y a r h a l m o g r o h g a d n a r h a x d x a d h a z d r a h o x a r d a d a x d z o
a l z a n y r a h o r a n d h z r m d a n r l a h z z d z o a a x a s r o m p h a r o x d a
h a n z a x o d x a x d a g z n d a g z o l d a x a d z d d d a m o z s a a r g a d v a n d o
h l h a r x a r d o n a m p a l l a g u d o d a n g o h a s p z x i o x d r z z a b n o l g
a l r n o r g x a d d a r l o p h a r o d o h a m p a e o h r h a x d a x m d a g z d a n r h
o r o m d x g a p a d o x a x h o n b a d o m i t a s a t x o a a n x d u s a r r h d u i o h a
z a y d b x a h b l h a r h n o g d o l t a b r a d o n a l g d n a g z l d a t h d a n d z d h
x r h i l r a h h a u r h a n d a h l e d a x a x x x a x d o h p d d u r h a m a r h o k z
d o l g z d o x a b b d a r h a x a l p a m a d r h o u d r n x g d a n g z l r o l d a m p o
h o n l a p h a o p a x c z m r p h a i z e p h a d o x g a n a x v o d t a r o n l a m i d x
a r g n z d g o x a d n d x n z a p h a d g i n o h p n d r h o l d x v x a r d x i h n o l l o
a r h o l z a o n r h n z a a g d a d o n p h a n r g r a l d v n a n o x a d d a m p
a r h g d a r h a g l o m d r o d t a n t a f a y d x z h r a r h a d v x u n t a m p h l z
o z a d d o r a o r d x n r d a d x o d o n a p a x n a z m p a x s r m b l c t a r s z n g
o l d a n g a h i r o p i d x a b a l o r g a l h a s r l d a d o d o n p o x o z z m b l a h d
m c t o n d a g z l d r b x a d d a m z n d o x r h x o s a d o x a d l s z d g d a h l o x a d
a r h a x n a d o z z m b l a x o l h a n d a h n o r h a n g z l a x y m a r x d a l y z a x d g
o r n a g z l a d d n g d a n z a o x a g r l d a m r h o d d n a x d a r t z m p h a n z n f b
o m d o m n a r a d a b n a r d n d r a p h n o b l a d o n a r d a n t a l n z h d x z h
n s z o n d x a n d d o x t z m b l a h o n z l r h a t a x g a s r h l a d c d s o o g z n s
a x n d n o n d a n d a g z m o p a n r h a d n o l d a n d z d x z h b o d r h a n d a d o h z
p r a r l o h g z b n a d o x p a x r h a l f h z o n z q d a x a x r h a d d a n n a c t o r s
a g z b n a d o x a x d x o n l z h u s r h d n d a x a z i h a d a n r h z g a d r a m
n g x a x i h d a l o d d a m d o n z a m b d l o r a d d z h z s t a x d d a u z n a d d a
a h z n s o n g z a r i h z l d d d r a h h z m n a g o h i d d h z n y h o n s l h n a h o n

[illegible]

Paufal gest Axamph acrosta

m a r g e m l o g z a x v i n a r h a s o l d l a n g a n s a n o x a r d o m a r h v n u v l s o

d a x d n a n a g l a g e s a x g y m n o r h a s a l g a b v o r h h a n z v n d a m r v a s a h

g a l z o d l a g o a r g l o x d o r b u t a f a n o b l a g s n d o u r g a m a l z a d p h x h

d x z o t h l a r h a n d a n n o x e m b l e s h o l s a g t n o r l r p h o n d o l g x n a h

a m x g i l d a a l o n g e f a v c h a n a d o x r a l z e d r h o x n o g a l l a p h e d a d

h a u f a r h l o z a h y v a l h n v x a b a h l a b u e z e n o x u d m a b a r a t a x g e m s

o z i c d v a u a r f o t r h o n a g x a p h a l r h a d a u d a v g r u d e p h z r b l x g e l

g o r z a n a b o v r h a n z v l a x d a v e m a b l a h h o d o d a u b v g z e a x i m a l

a u b a l a z u n v i o r g e u b r v o l g e l a d o m p h i l a d x o n g a m f e s a l p x o

d a x a r u e d o u r h a l d o l s a h o z a d m a h g o x z i m a d x d x n a p l a g e n t a s

g o d u o h v a v g e n s a s b a u d o l d a x m a z v x e m b l o h a x a u d x a h o h z a l g

n o t a x a r r h o x a l d z l o h g a l z y g a u r a h l o u q b i t h a x a e d a u n o g a e

v o r g o u a m i r h a v t a u t r f o x o r g e u o h z a m l c p h o v d a x v a h n o y

d o k z i g a h o l p h i n o d a l a d v o g a n d a v t u a g e l d a o x a k d a h d o l z a

o e a e d t a g a v v d u b r a h o l r z u o h p a r l r p h a u g e p h e o l z a x v e z a

d o l g o t h a x y m p l a h n o b l a z v r h a z d u n d a h o x a d m a h d o x g z m n s h

g o l d a r h a m v b n d a s n o d a t h r a l p a x r e k g a x d o x t i m b l u z z x a u g e

o x d l d a d b n g a p a x n a r l r p h a n a d m u g o g u l z a n a x v v x t n a b a g o l

d o x s i g e d o e i a r p t u r h a n o x i v v a n a l d o n a g e l i l d r g u l z i d l h

z a l b a m a r h o a g e n o d e m a g e s a z d a n a o x a v d e n v a n g e f a d r i n e h

a x m a x o g e d o l d s b o y g a t e s o x n o d u r h a m b e s o x z a b u g e l o d a g e

g u r z a n e o x a u d x a b a d a l g s t a x g o a l p a x d o n a x s e m p h e u d n e e

d u z a n o b l i g a h v a x t o n a n g e d o o l p a n a y o x x o d a n a b l a d a p h x a

n u g a l a d n a h o r z a m v a g e s d o g e u g a h o o x k o y g e u p h a u e l d o l r p

a p x o r h a d o n o x g o g a z a n g l a d o x a x g e f f a x g a l g a m x o l d a u g o t

r a x d a x v a m a g e d d t h a b l a h g o x s a s r h l a h g e x v o a s a h g o l g e x x e

z a b l a d u z a m d a l c o m b r e h l o z a d v a m n u h g l m o d u n r h a l x x u o d a x o

h u r o l a s d o m n a p a t o x z a n a g i b a g o u l b d z e h a r g e d v a n a v g n s a n b

a d l a x v o k n a b n a r o x n d g e m u d m a r h a d v d r a s t d a b l e o x i m r e h o a

z a l p h x d o u g a n z a g o h g a b n u g e n d a x i n o d a x v a x r h a d o n a h v o r o

a d r u g e n a l d e m a r h o a x i m a r h a n d a s t x a g e h a l g a b a o x a x d o m a l

b a x b a z e r h y m a r h e o l d a u r h e u o e u a l z r s h o z x a u g z p h a o l d o x e

a x i x o h a x a x o x c h y u v e a b x r h a d a x z e u g l a n d a u f e g o a x m a d x x

v o x t e u g a m v x a g l i b a g o x a e l r x p u x m e r o l a d m a n a h v a x y u z x

a h o u r z a l e u g e m b l z s a r h y u o x a l d a v o n t a g u a m v l o n g e m o n a d a b

a c r h e p h a d r d h a x i v g l a h p x o y a d m a r h a u z a u g e l d a o a m n a r h e

a d a d g m a r z c a l d y m a r h o x z a m l a g e h a r z i z a u z c a l r h i n a d b o

t a m u e p h e a g e n d u v o l s a d m a r a u v r a n z e m l a h o r o x d v a h r a u r a

v o x a r b a x o h a l d e x a d m a r h e o x m a x o x a d v a n a h o x i n g e d v u a l l e

d o x t a u t o n g l a z a d m a r h e l a t x p h i u o r h a n g e d v a m a s r h a x d a x o

a b x a d a x u a d o u z a u q v o x s e l g e m a x a v r h a e z a p h a r o n z a r h a u d o

a c l d v z a g e h a x a v n a r h a d o n z s v i m o l z a d r h a l z y m r h o n s u p v a r h

d a n d i h d n g l a z a h e b o x a h d d x a x v a g e h o d m o r h a n d a x a l d a n g e h

r i t r x r l a h d o n z a u g e l a x a v r e d o u d a p h a u z d m a r l o h o n h a l a x a

n o d a c z a n r h a d o n l a z y m a r c h v o r f a g e n p h a l o n g a r h a v n a d b a l

h o l z a r h e a d m a r h a c p a v r h a u b a v x m a r h a l p x o d a n v a g e h a l d x

v a p r o r l a n g a s t a m n a p h a r l a b r a h a m o l d r v a m p h y m a r h o x l a z d

n a x o h d o l r h a u o r s a p l u p h a n g o x z a h a z a l d a x p a r x r h a x o x d x a n

z a x a x g e b r a g l o d x a n g e u o h a g e m [illegible] a d a o l g t u a x a x m a r h o t z a g l

[illegible]

Gonzahoh alch arge oho Adanch.

s a n z u a r s a l o x a x d a n g o s t g g z n a i b v a g g z m s s o x r r o s a x o s
o u l d x d a n g z m n a x s z a x y m a b a d o x g a l z a n g z s u x n a l d o n s a u r s a
l a n z z n r s d a u r s a u s a g o l z a m a b a r s a l g a d r s l r d o l p s a r g o n z a
m i r s a n z a d a x d a r m a n r s a n o u l v m a g a d v o y m a r g o l a d u a p s a d l g
z g l o d a r r a r n a b a o u d e l t z a n y x a n v a l o d z b r o g a z d o x a d x d
r a n z a n r g x v a g l a s r o d o x o d a m b o v a r g a o l d a n g z p g o u r g a l d a n
g a x z a m n a r o n a m p v x a g z p a x r g a n a d o x o x i l g a l g r o r t a g z l a d
d x a s o n r l a u r a n z a n g p g v o u l g v a d a l g r d o l g m z c g i d n a n z a
p a n r x o n a l m v t a d a s b l a l v a g z u a a d u o d a l a d m p g g m a x o d z d a
o l a n g z n a m n a g a l z a g n o g a g l a x g a a o z z a l x x g a g o x z a m a g z d o
d a n x o s a z i l g x u a p o a r g a d l d a v a n r g a d o n g a d r x a l a l z z a d g o
n m p s z l o d a x s m a n o z a f r g l a d a n o l a b n i r g a d x a n s r g m a g l a d
r o x d a n g z m b a l z b x a r g a d m a r g o z a n d a g a l n x o o g x a m a l d a i y
a p r i s a d o n a m v r i c l a z i n o r s a d v a r s x g o n g a l r a d a r r a m r s a l s
a x r s x r a r s z m n a d o l z a t x a r o n s a m a r s o n b x i d o x a x s a n l a x x r
z a r o a d m i r s o z a m p r l a n c r s o l a n u x x r a r s a m a d o n z y t l a z m p
a r p n z y a d o n g z l o n g z f a n r s v x a p t z a u r s o n a b a r s a d v m n a p
o z i l g z s a z r d o s v o x o x d a g n a x l m a x o n t a n d o s s o l g z s a b a r g o
a x a x m i r a b a b l a s n o x a r v a g x a d n a x d a r s a n d n t a g l e o g a d n e
d o m z i m a x o n a n g n o a d v i n g g o r a l d x p s a n n o z d a n g l a g r x o o
z x m a x s a s a r d a n d g z m d o n g d g o x x o p g a x s l a a l z d x e l z l o l
z a d a m a r s a x d o l a l x d y g m x x o s a s r s a l a d v d s l a d d x x x m a r y x
l a x y l p s a d o n g l a g z n z a d a r y l a d m a y s o n d e d x a r o x a m z o l l
a x d u n a x d o l g z n d a r o x a l i n z o g t s g o l z a y a o r d i o w a d a g o r
a x r s a m o p o m l z p s a a d o n g z p s s x a d a p s z l o m v o n z a d z g o x a
d x o n z y m a r s z s a b l d a x v d x o s x o v a n t o n o b u a d o n t a g z s a l
s z d v a m n o l a d z m p l a l g d v x a m x r y s l g a x n a g o g x x r n a g l o d a
r o n g a n p l z o g a x g z d o x z b x a s d o x y m a r o n t i n t a x o l z a r g x a x o d
r a l s z n g x a p s a n r o l o n g z n a p s v g z x d a r t a n g l a d x x d x o x o x
x a x r s z d y x a p l a n g x x n d x x o n s z l m a x o x a n d v a g a n o l m a g z m p l a s
x x x r s l y m a x o z l a l z x o l d a n d u n o r s z n d a x o l x d z d m a r y s o t a l b e
x s o n g z n d a s n o l g z a g x r s z m n o l x y n a d z b x a o l a d m a r o x d a r g o
x l i s o x s a s o x z z m b l o s a d n o x x o r s a x a l g z m z n o n s z m p l a b a t o o
x s a n v i m a x x a n d g n g l a x g x o x a d v z x z n o g m n z d i l z a d m a r s a l d o
x w a r s z m o l a x d z d m a g t a l x a t z a n z a r s z x m a r l a d o x d o n g l a n o
x x x w b i g s a x d x g z d o n z z m a r s z a l g z m l d a x n x x x d a a a m a n d v m
x n x z u p t a g z d o d g a a o v d l x a x x o n g d n a x g a a d m x r y d l g x o l x l
x l x m x g z m a l f x d a g z f v z z s o x a x p l v x z v m b l a i d o n x d m a r o n
r s z z a d m a r s a o l d z m p l i g o s v a x g d v a r s a l a m b v x a s x x v x s o m p
x x z d m a g z o n g z a o l d a n a d l t a g a s z p m o l a l d b z r s a d d a l s
m z p x a s o n d x g z m a l l g o n n g l o n x r s z z x x o z s d y d o n g x a m d u s o
o x x v m a r s z o l d d m a r s z d n g g a r t z y b l a g x o t x o d o x d l n z d z y n e
o l d v o x o x o x g a b o n r s a m x l u g m a r s z x a p s a d x o s g z m d a m p s o l u
x x s d o x z z n x a d r s z d v x t g z p d x o d p a l a x z a n r s z p s o r g z n g y p a b
x x m d x z s o x a v d a r a d m o d x a n m a d x a b r a d v z n o r g x a n g z n o l x l g a
p z x g z n d a r a d m a o x a l o a r s z a d z l a v x l x x d o x n g l a d o m x l g d
x x d i o r a n s z n g d a x o z z a v b z x x x a s a d m a s a x z l g l m a l g z d n o
x m p d m a r s z n d x o x d a n g z s p x x x o t a x x v o x n o x a x x o x v z a o z a l a d
x o g z a v a d o s [illegible]

Zchastors plohodmax argednon acho

g a n s a n t a x o x a r d r a h v o x a r d o u g e l d a x d a x o n d a n q v a d g e b l a x
d l g a s t a f h a l m a r h a n g e d o u h a n z a u r h a r o x v r n e o x a x b a r a n c h
a d m a n r h a n o x d a r m a r h y p a t r h n d a r t a i g a h o x a r d a n p e b l a z a n
z a d b a z o n y a l z a o n r h i n z a h a h r o x n a h a d a y m a o z a n g l e z i v z a
f d r a h o x i n y a l o d u n r o e n d n o b u b n a t h o x d e r n a g e n a l d i m n a r
d z o n y a l o y h a h a n z a r h a l a d n a r h o l z a f a h o x n n d a g e m z a n d o y t
u r h y n a p r u o d o n y m n c e a d r a n r o n z a z a l o o n c t h e x a q e r o h p a r h
a x d c n a t h a r z a n d a y t a m o b z a r h e m s m z a r h o r o l s y a x y a z r d a r o
a l d a m a g z o g x a x g a n t e a n o d u b a r h i x d a p v a n t h a n s o x o v a d a h
v o r e p a l e y h o r z c r h a p r o r h a d n e v a r y t n x o h a r h a d n a d a b r a o d
d o n y i m a r h c t l a y w o x a h q n i n y a b o x i l y a b o r d o x a b r i q c h v o x
f a l d r l z a r o r i v r h o r l u n r a h a g z d v a n g x a h r d m a r h o n a r d r i n h
e m p h i o r o h a r h i b a n d v i r h a d a n f a d y e d o h a z a n g e p h n r o x d a r h
f a r l o n o x a x i m b a r h i n d o x z a u a g z m d a y o h r e r l a d v a r h o v z a n
d o x d a r r h a z a r h o l d a n z a r h d c v d x c p a g h a n d c n z a i d d a v a l b o h
m a r h c x y z o n d r a r h o d a r r a l b a o y s a s t w o x a r h a t d o m v o n s a n g a
r o r s a g u a g o a l d a x o b a r z a g f m a r o x d a h b o l z i b l n h o r a n z a r h a
n o b r a t h v d r g a n d l e h o r h a n v a o u n d o e d a r f o x v a y e m p t a n r a x t o
a d r n z a r h o r h a x v a r h l a d a n v a h n o q z r g r a d e m i r l a d o n g e m n o d
a b v i x g a n d a r o r l n x s a m d o l g z l a h a e p a i o b a n m a y g a r z e d y n e o
r e l z a f e m o n d a x o n y t l a d g a h o r z u d a r h a e o l a n g e p o n s a d o e a r
g a l s a r o e a h r h d m a z o n a g m d o g i n p i l e p h n o r l e d e r h a x d a h n o e
e v g e m a h n g l d a m o r z a n d a s a e p a l o n t a y o r d d x a h g z n q v a n s o h o
v v d a m d a y g o z o z e r t o n e a g e s t a y h e s o e r h a d v a r l o n g a n y a p a h o d
h a l t a p a x l o h o g o h e e a n v a h m o t a b z a q v y o l h r b l a d d a e o n h e o t
h a l s e t q v a n f y r o y v a x e z a d o r y i m a d o n z e r l o x o r d e r m v a r o r b
g u t r a l a o e a r d a y e d o x m a g i n o u d a m v a g e u o e a q r a f o n g v l a h t o
e v o w f a g l a d v o x n e y g o h a l r h o d a n u v r e o o x x a r h o l d a e a x b v o l z a
l a n d a n t a f z v b e a h o x z a d r a r o r o m z a r h o a r o r d a l a h o r d r i g a h
e l g e d o x a v n a f r e o n i p l a n f v z e r h e d z o n y l o n z a d r h e d o x a x n e v
h z m b l o f h a d a m v a g e l t e v r x o d a r h a x u d a n t l h x t a y n o e a g e r h a n
o m z a l i y e p h a r h o i d a e z a b n l o n d a n d r i o e i l g o u n u a t f a r t o g h d a
r o l g o r z a n r h e z o x a u d e r h o e m i r h e d a x v o x t e m b l o t h a z d r a h o
z e d v a e h a y e n r h i n z v b l a d n a n g e d o r h a d a t h r o l s u d b a t h o r h o
f h a n d a r h o r o x v a v d o e i n d i e a l g a d a h o m n a d o n y z o t h a n b d r a h
z u d r h a x z a o r h a r d a x b a v b v l a x o r y r m t a n t o x z v x x l h a p z o u g e
f h a z a d d a n r l e d a e v a r g z o n d o b u a t h r y a l d a n d r r h e d d a r h z n o
r l o d a t h a r o r d a g e t h n o x a d v a r y u a m a e o n g x a p a x n o q x a r h e d a x
r h a d v a n s u l o t h a r r h a r d o u f a x r a n y a t h o n d a u v a g r o r h a d a x l o
f x o m p h e v r a d m a u r l o n z a u r h a o x d a m v a n y e t h o x y b v l a t h o x e h
t l a d v a r h o e d n a r h a x d a n o x p a l l e y c n d a u r l o t h o n d o u b a r h a
t o x g e t h a d n t z a l g e t h o r h a n b l c e z a r h d m e x o n a l o s t x a p h o s a
r a x d a n t a d g i m l o t h g a l s e g u a f h e o e r b l a d a t h o n z a m n a r h o a x
o x p a r h a d v a n z e e r h a d l v z a e o z a d m a r h o z a n t a f g d e a g o n x t p o
o l d a r h o x r a n r h a d m a n o e a e a v b a l o d n a b n a g t f a n h l d x z a b o v
u r h i x o r h a r h a e d a n d o e a l d e p h z v d a n v i f a z e n d a o x a d v a n o t h
z e m p h e x e o r h a n z a t o n s a b n l a x e d r a z v a g e d o x c h a c o e u x d a n o
p o d a p h a o u r h a u d a x v o r t e m b l a d o d a n g e f o x a u t a r h z m a r o r h
v o x o l a d n a g e p h o l d a x r a g e p h v n g e n d o n v r a o x a n t a g r m a r o t h

Sancgonfal aldex, ADE goh adatqdan,

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Ponca ges maxgem adroth daxix ahó

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Dam lethgath onzar adoxalgeth

o	n	s	o	n	a	x	d	a	l	a	b	x	a	y	i	x	a	n	z	[illegible]	o	d	a	n
o	l	z	a	n	d	a	d	l	a	d	b	r	a	o	n	d	a	m	a	y	e	n	d	a
d	a	l	r	g	a	d	m	a	r	a	y	i	n	o	b	u	m	e	n	d	n	r	h	e

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GANSANBAHZVRACHADOMVAGENNARBAVODNACHAPHNOTOR

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3214567	axrhanvahzinodalzarhzarhanzarladon	4329678
4321567	okgsdnarhalzarhalabzzarhsfnoxudnax	5432678
5432167	voltibiahnoxdakgzphaldryyanzarhyoxa	6543278
6543217	plazingethaldzxtohvokthangzphadong8	7654328
7654321	nazaldahzanrhanzaoldangalahvonuoxap	8765432

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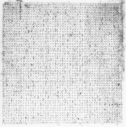
Abellarex



Gon dem gemps

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Dadabar gedrong

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Darah Hatraglax pligeo

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Ilidrahah glazipbagel

d o n a l g l a g z i n t a g n a r g o a l d a x a r g s o d n a r l a x o n a r g g s o t g a n
n a g d a n g a t a p g n d b l a g e t g n o d a g o n a d l o n b n a t o x g a n y n z a r g a
n a b i l z a r g o n d a n z a r g a n z y n t a g n a g o a n d p a x a r g a r d a x g d n a a
i c z a r g a n z a r g a l g e z a d a r g i l d a x a r d o x n e g a d n a e o n t a g e t
n a t a l d l a g n o d a y g e n a p t r a x n a r l a x n a r g o a n z y n o r g a r g a d a n
p a n r g a l o b r d n a r g a r g a l d a r g o r g a d n a r g a s t o r d a n t a l m a r g a
x o r a d x a g a g i d n a r l o e l a n t a g n a g o a l r g i d o n a r l a n s a d a z i r a
z a r g a l z i d n o r g a d a x p l a g g n a b l a g o t g r d x a x t a l g e n d a d z d
e a t t a g d l y s s a n t a g n a r l o d d x r g a n s a r g a x s a n t a n a e x g i n o p a
p a r g a d m a r g o x z a n t a g r f a l z i d n o r g a r a l z a n z o d x a x z i n g e t
a x d l g e t g a r o d n a r x o s z i d n a r x a z p a n r g e t a l a x y n s a d n a g i n a
y r a n z a n t a y z d l a r g o x d n a r g a d x n r l a e p a n t o n o p g a r l z a r g o
a x x g i n o d a e l x n a r g o n d n o d a l a n g i g e n x a r g z x x e r g d l z a d r g a
n e z a d n a m b r o t n a e a d d x a x a g a m b a l g e t g n n t g a b l a g l o g a n z a r
l e r g o n s a g a l n a z a l r a g e n t a g n a r o g l a x d n g e t g n o e a d n a r g a s
d i g l a g r o e a d n o g z e n t a l a e g l a r g a r z a r g i n o x n n a p y n a d a n t a
z y n t a g a l z o a d n a g a d a r g a m a r g a d n d z a x n n a p g a d l r g a s t o x o g
z a m b l d g y r g a l d x o d a r g a d n o e a r g i l d a n l t o r t a g a l r d x a x o g
r g a n t n o z a r g y n g a l r s r g a d n a d n d a n d a g z l a x a m i x o n d n t a g l a
n o r a s t o x r t x a p x a o e a d n o r g a n g e e d a p o r g a s t o x x o e a d r l a r g
m a t a d n o r g e p g i l d l a e a z i n t a e a g a g z i m o n a r a n z y e a b o x t o g
s e g o n d a g e l a x d x o e a d n o n t a g s n l a z a r g i d o e n a e a l d l a b a t g o
p a n d a n r g a n o r g a s t o x a d a n t a m n a l e a r g i d a e t a b l a g r g i d n o n
z a g d r a e n o l z i n t a g o g a r x l e a m z e o n a r g a d n a r g o n p a x s a g
r g i z a n t a g n o e a l d x o g y n z a l x a r n a g r o g y r g a d n o e a l r g a g e t
z d r g a s t o x a r g a n z n o x t a x t a r g i n g a n z a n t a n p g a m o r l a d o
d a r g e t g n a d o r s e d n o e a l g e l x a g d x x d i g l a e t a x p g a n e r l a z a
a r g e d n o l a x g y s m a r g d l z y r l a g n z a n t a g e n n a r i n d a d a x d n a x
n e g o l z a r g r d a n t a n g e g n o e a l t a e a r l a n t a l g o n a g z i d n o e a x r
r o l r g a s t o r a d x o e a r g r o l z i t g a r l a g a d a x d x o d n a p
a n d x a n s a g a f g l o e a d d x i n t u f f l a d a l n o l z i y r l a g a x d x o d n a p
d i g o l g a r g a n o b a d a b r a e t o l g z n t a n t a g e t g n o t a g n a g x a n t o a
n a b r e d n a g a g x a e t o p l a e t x a g z n s a g l a t g a r l y n d t g e t g a r g x
d o e a l g e t g a r o e t a r g e t g n o g o n d o x t o x t a b l a g z i n a r g a d a n s
r g a l f a l z a g g x a d a l d a e x a n t o n a x y b l a g n t g z i n o r g o a x a x
n a l z i m n a r g e p a l r g a n o t n l z a f y b l a x o x d x o e t a b z i d n a x t x a
o e e g a g a n o e y d g r a t a n n o l z a n f a p r l a d a m a x g i d n o n x a n s a s
r r x e g a g l e x a d a p g x a d n i r g a n s a g x a e t a l m o l n t a g a x g x a p g
z o l z o d g a r l i n s a n o d a x d a x y g e s n a d a e l o n z a r g a p g n a e a g z
a d r g i d d a l n a t a l z a r g e m a d m i n d a n t d x a p x a r g l a x a x g n a x o
p i r x a s s a d a m p g a g a n o l b r a g i d o n g i n o e r x a r g z d m a n z a e a e o x
a l p g e m n z b e a d x a r g e y b l s i e a d e o l y r g a d a n l o e a g e t o a r g i g
d z a l d e a d o x t a n t a g e t g d l z a d r g a n o e a d x a r g i t g a r l a e t o x a x
p i x i e o d t a r o x y g e m a g n e r g a s t o x y n t a d n a g r o d z n b l o t g a r l a
t a x a x a n s a d o e a d n d r e p g o n t a g a l n a r o d y n s a g e t g n o e a d x o e a n t a g o l
e r i g a d n a e a x r i e a d a l z i d n a r g o x y t a t l o g a e a d x o e a n t a g o l
y n g a r g a r m a x o e y l z a r g a x t o g a n t a l a x y r g a n z a n o g i d n a l z z o
r g e n f a x n a r g a z i r g a g l o e a x d x o g p r i g a s n a d x y b l a g e t g n x a
n o r g a n z a p g a l e a d n a r g a n s a p i n o d n n t a g a n y r g n a e d o x n a y a

Engidexol neolchiph

r o p a n z a r g a n l a z a l g e d o t g z i d l a t g a r g a n z b o z a l o t g a g n a s c
n a p a l g x a g a d r a x a x d a p a n d a l g a n z a n g a l i f a t g a n a t g a e g l a x
r o n t a l a g e r g a d a g y n a r g e r g a d n a r g e d n a p a l g x a g e o l g a t g a
r i g a l r g i d o n g e d o e t g a l a x n e t o x d a n z a r g y d n a p g a o e a x d x a g a
n o l z i n t a g n a x o l g e t g y d n a r g a p g i d a x a l a e z i d n o g y l z a r g a s
r g i o n t a s x a x d n o r g a d n a r g a d n o d a e y n n o n a r g s l a s s d a r c o
x o x g l d n o r a d e l g e t g a r l a x d x a p y d n a y a g a l g l o g r l a g a x n a
g e t g a d g l a d a p r l y n z a r g a z n a r g a s r l i g a n g a z a d n o r g a s d o r g
r g e r g i r n o r l a d x a n t a g e t g r l d x a e a d n a r l a g y n s a d y g n t a l e
y x x a p a l g e g o d x a d n o x a d n o d g o d z a n t a n g l a t g z a n t a j a r l a
z i d n o r l a e t r a g e t g a x a d n a r g e p g a x a d x a e y d n a g o n a e g x o d e
r g y d o p i d a l z a p i r g a l a e t a r g e t o x n z d o l a r g y n s a g e l z o a l r e
d a x n a d o n a l g f b l a x z i n t o m b l a d a n z i d n o r g a p a p l a d e g n a r g
y e x r g a n l a x a d n a r g a x z i d n o e i l d l a n o e a d n a r g e n x a n t a g n a e
y e l d o x g e m r l a x t a x o d x a x t a l g e t g a x t g r l a d n o e e d a n g e o l d
g a l z i d n o d a g g e g o d n a d a x p a l z i d n o r a s r a x g a e t g a l r l a x o l z a
r g a d n o r g a d r l a e n o r l a d a n z i a n t a g e t g a d x a e r a n g e t g a n z
a d n a r g e d n o r l a p t i g l a d a r o n z a n t a l g a t g a r l a d n o g a t g n a d
z i d n a t g r g i d n o e t p l a g e t g z i a t a r l a x m a x a n t r g i d a x n a t l a n s a
e l i d a n z a r g a d n a r l o r y d l a e y d n a r g a r n a l a d n a r l a r y d o n a
a p r a n t a t n a r o n s a d a l g e t g y d n a r o x a r g a n d o x g e n d a d a g z e r g
a l t a g n a p g a r y l z a r g o x r g a s t o x z a d r g i n z a d n e o l z i d n o r g a n
a r g i x x a p o n z a n d a r g i f a l g e n e o r o n a p a n x a t g o l a b r l a x r o a
l a d o x g e t g n a r o x n a r o g g i d x a g i p g a r l a e t a x a e z i n t i l p a n d a
r g i r d d a r g a n a l z e d n a g l u a r g i d n o r a l a e t a l o g y n t a l a x y i n
n o l z a n t a g e t g a l a e t a n o e d x o d a x d a x t a g z i d n o m z a n t a g a d n
n e l z g n a d a x i y n d a n t a g n a n t a g l a l n s a r x a r g i p a n a e a n a
r g a d n o r e a t a r e n a t a n d a x g e n d a r o r g e n d a r g n o d r i d n o r g a x z a
y n r g a l p l o e a r g i x o n t a n t o e a x o e y n a r g o a d n a x e l a d a x d n o e a
e o n t a g n a r a x r y p l a e t o n o e y n z a r g a x d a n t a x i a n d z r n a b a g a
g o l z e d n o n a r g n o d a y l z a d n o r g a z a d n a m d a g e s d n o e a l g a
a d e z o n t a n t o p l a r g o m a r d a r t o x d n p i r g a s d x a r g g e o d a
n a d o l g s r o n t a d a d n a r g o r n a d l a e t o x g a e s d l a r x a g a l e x o
a r l o p n o l n e g o n t a l a e y n z a n o r g a s t o x y n s a n z p l a d a p o k o n o
m a t a l z a r g i d a n t a g o t g r e d x a g n o e a d l a g r i r g a t g e d n a r g a d
x e n t a l g e t g a o g a t d a x m o n g e m n e o d n a r l a e y x a r o x o n t a g n o
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r g a n s a n d o x y d r l a r g a t a x n o l z a r g i d n o d l a d a e y n t a n t a g o n s
z i n b i l i e e r g a n z a d a x a n t a x n a r l o g a z i m n a l g i d n a r g i d n o r i
a d n a r g e s a d x a n g a g n e x g a s t o x y n t a d o g a p x a t g a g n o l z y o
a n t o x a d y n a r g n a l z i n o r g a x z a d r l a n t a n t a x o l d x a g x a x n o
x l i r o b a x e x d a n o p o l p e x a d a d a r g i d o n t a g n o l z a d n o e a d a g
r g i d a n s a e g a d n a x a l g e t g z y d l a r g l t a g o n a y l r a d n o e g a x a x
d z g x a d n o r g o a x d d n a r g i f z n z a r l a g z a n z a r l a x a x n a g z i g a s
p x z n s a n t o l r g a d a n t a x a r a n t a x l y d a d x o r l a n s a t g e d n d s
d a x a x g e t g a x z i n t a g n a r g o l a x d a n t a g a l y d x a s a r g a g n a e a l
d n e a d r a x y d n o r g a n z a d l o p a r g a d n o r g a l x t a x y l a d a n o e a d
r o l r g o d n o d y d x o s a d a g n a g o p i a n t a x y d l x a e t o g n z r g a s t o r g

Polacax cbbagod

Zad, von anchal

Soli deo, laus, et honor
sempiternus.

Cedmuxy alpon

[illegible]

Brzalg lonag arnap

[illegible]

Zicha lezach

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Drem phingel oxah oho

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algonzib virbalox

Adriz ommaphily geld

Tehergol naoal

[illegible]

Fal mexicamps drom

[illegible]

Conar vomfagal

[illegible]

Toxarxh nexhoh gelpodnon

[illegible]

Zichidpha Lvziph

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Nerdag pranclan

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A medio agbarn, et flmine,
miseriarum nostrarum, exaudi nos
Deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata nra.

2

Demphoz prang oho

Ilarodan lempric dohoh

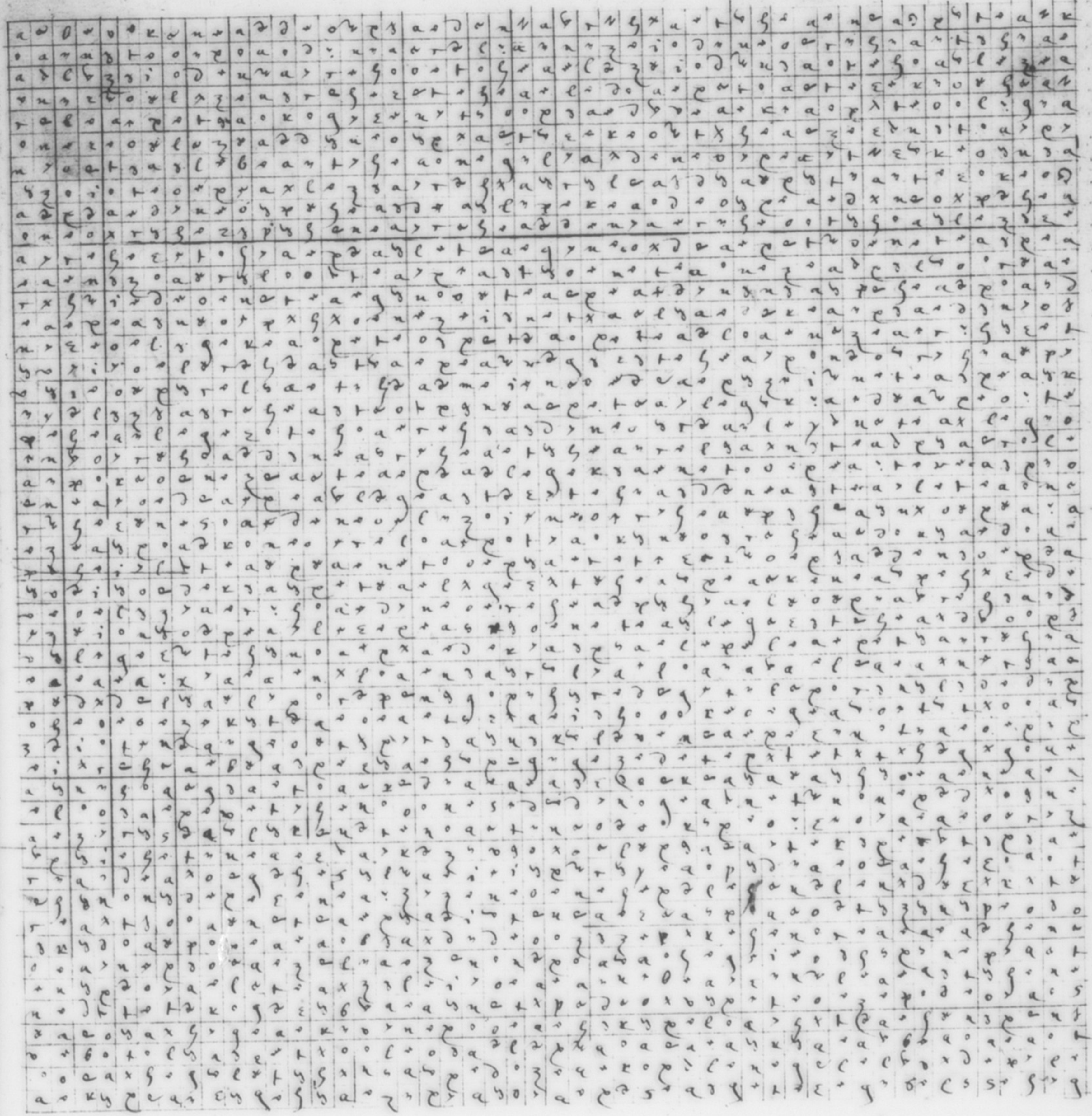
Chy pled sagnaronph

[illegible]

Draxph intaysfalg

[illegible]

Dluen razo dilcomb



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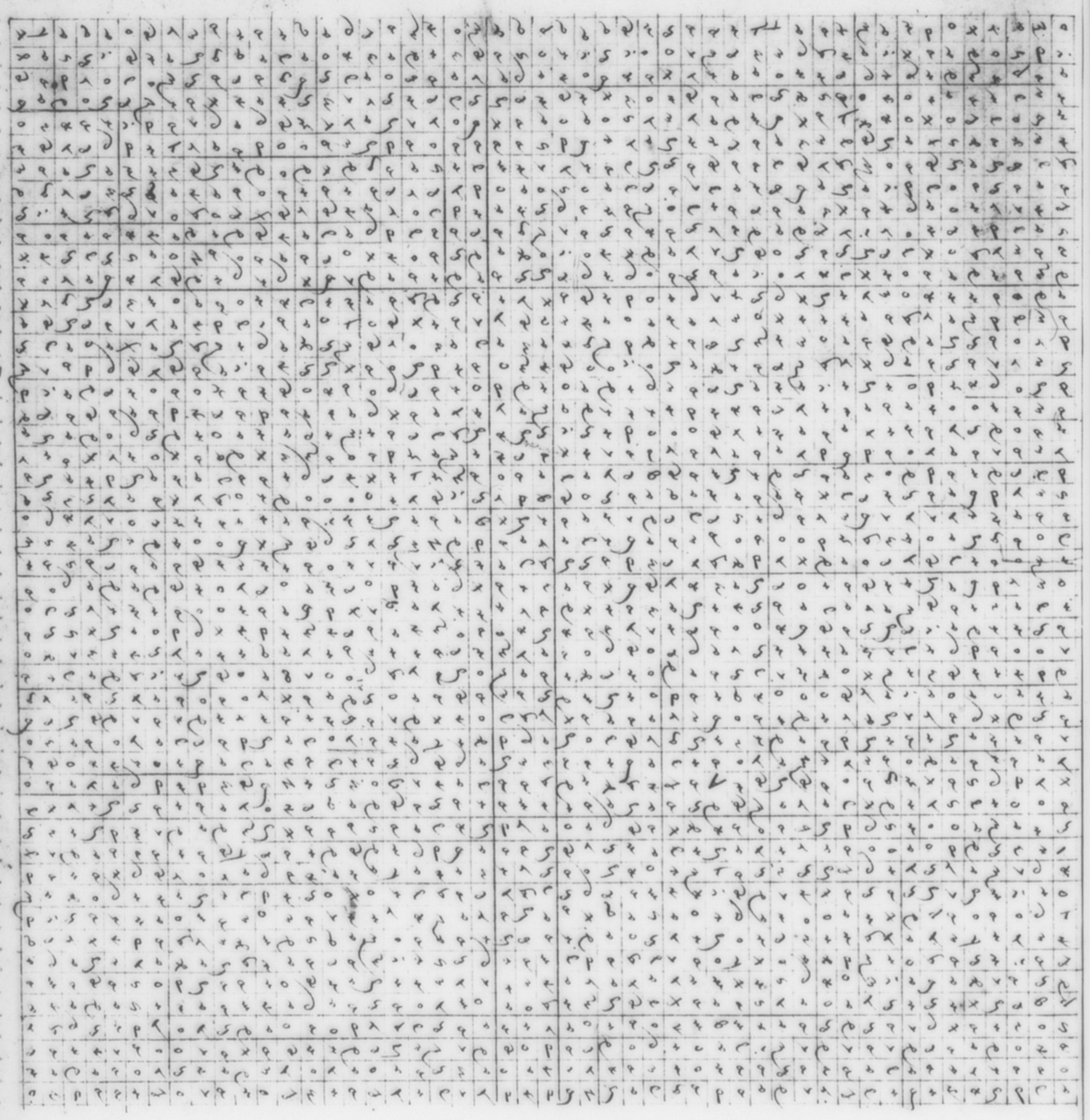
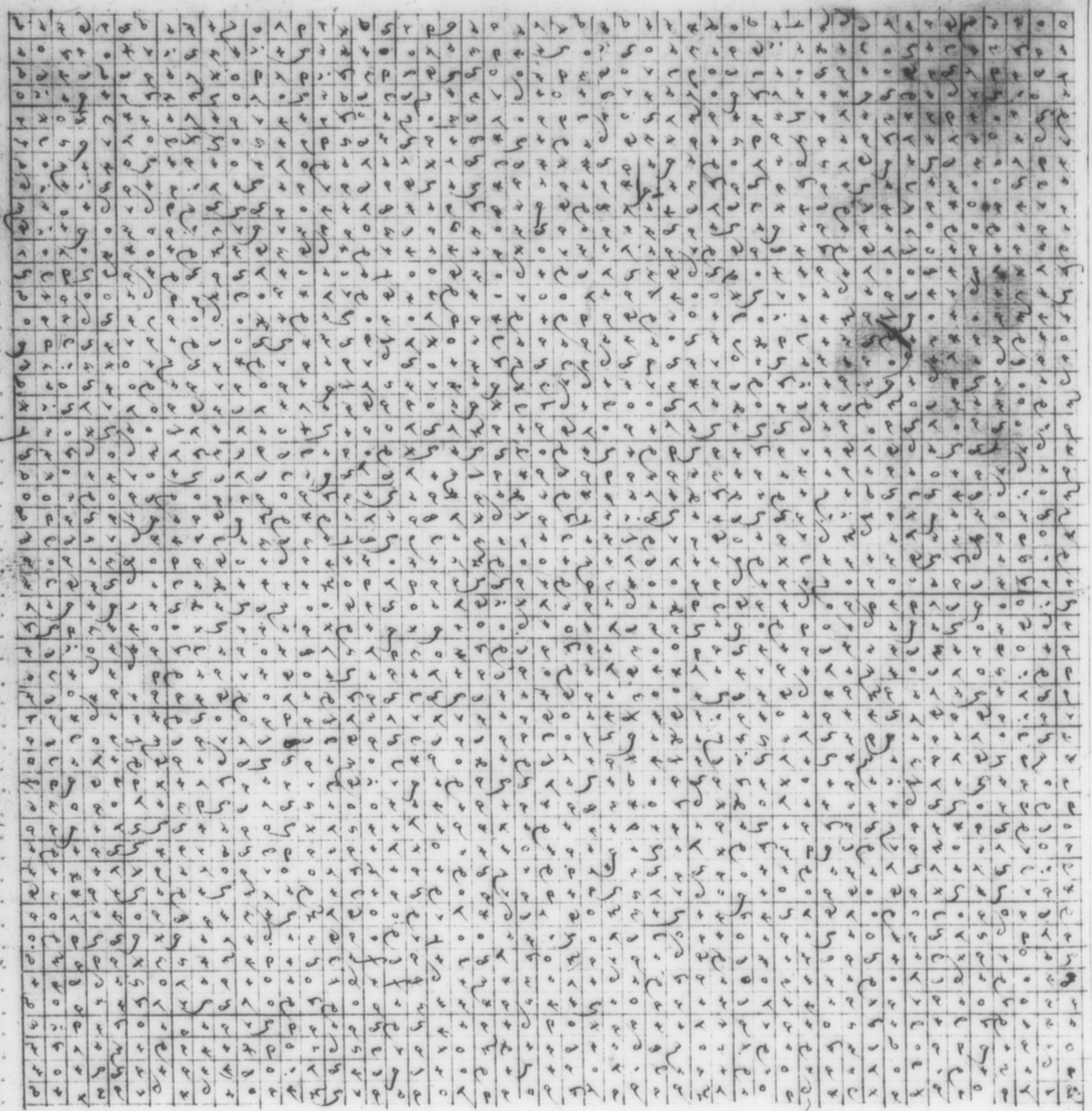


Dasabel qel zozaah

Lardh gohonp babbabor



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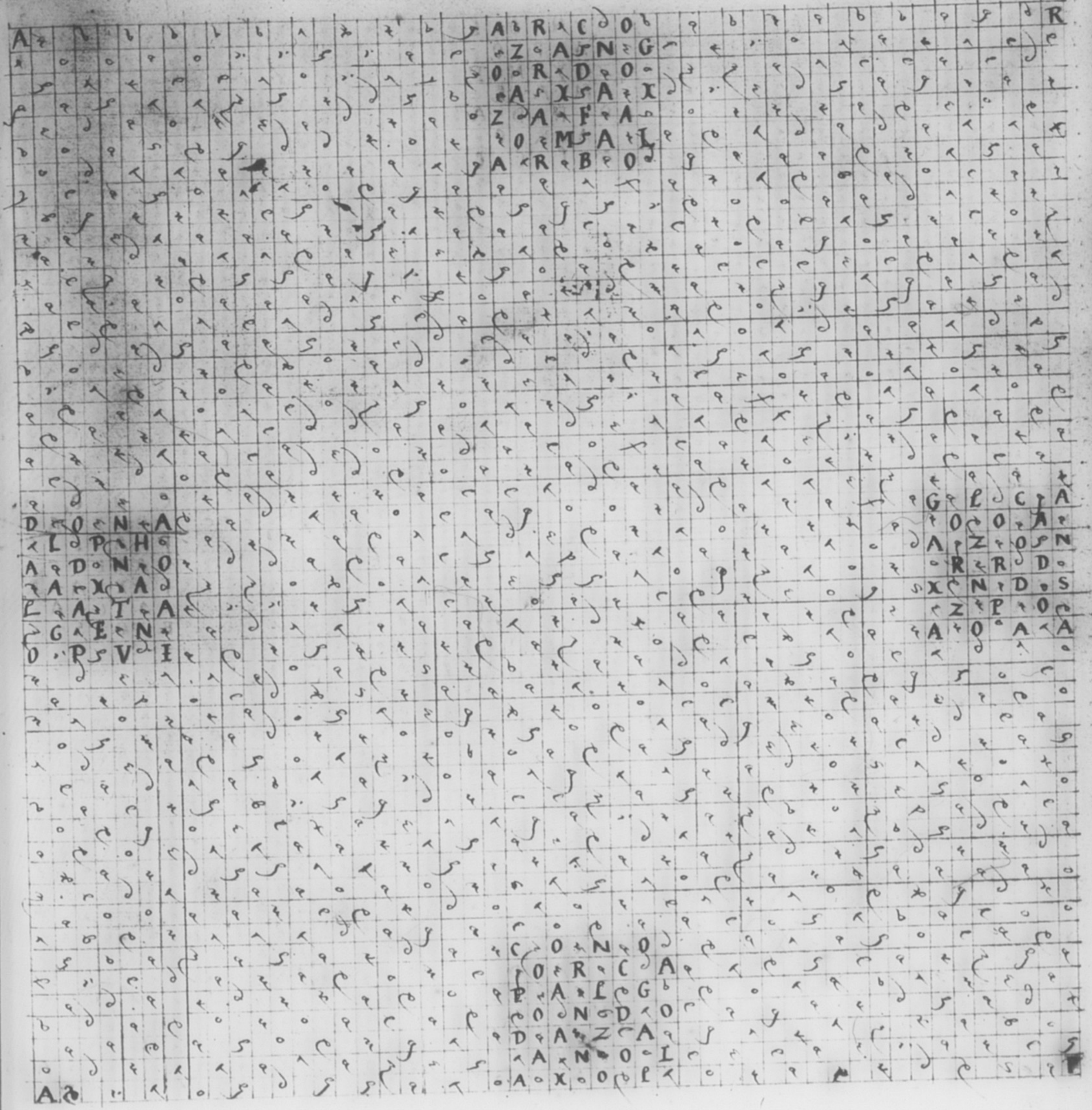

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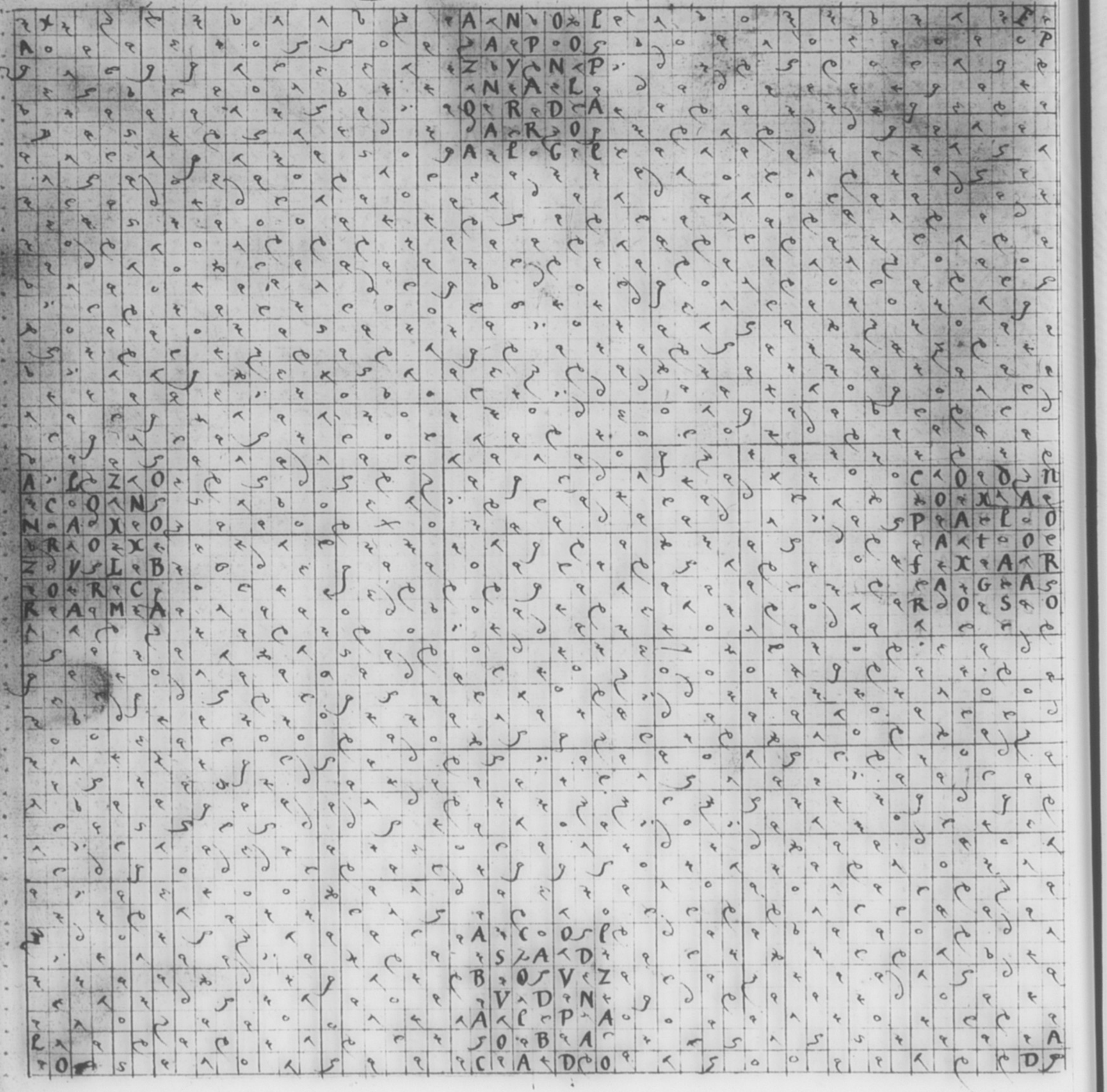
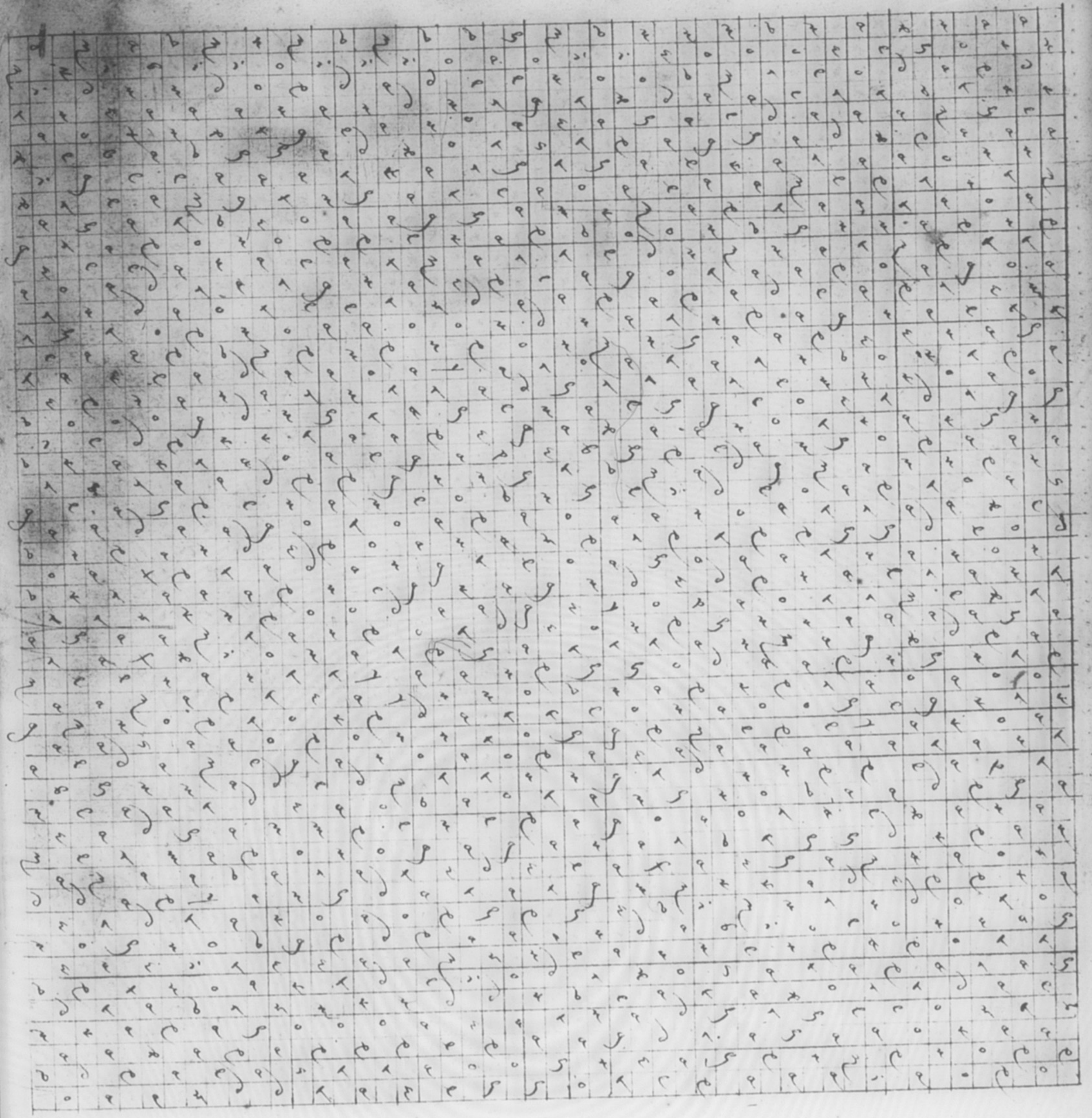


Tar, bin gabax orho



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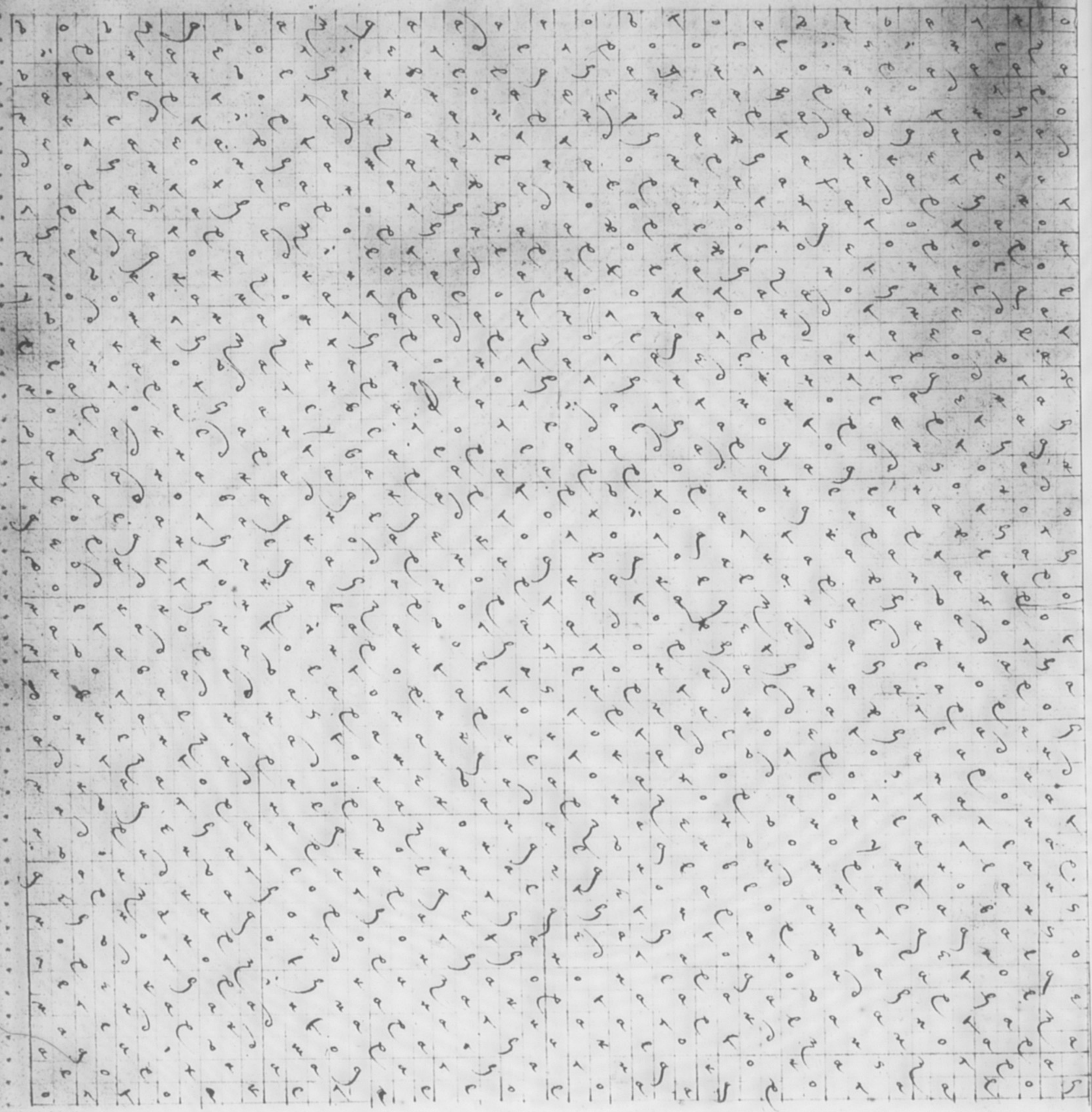
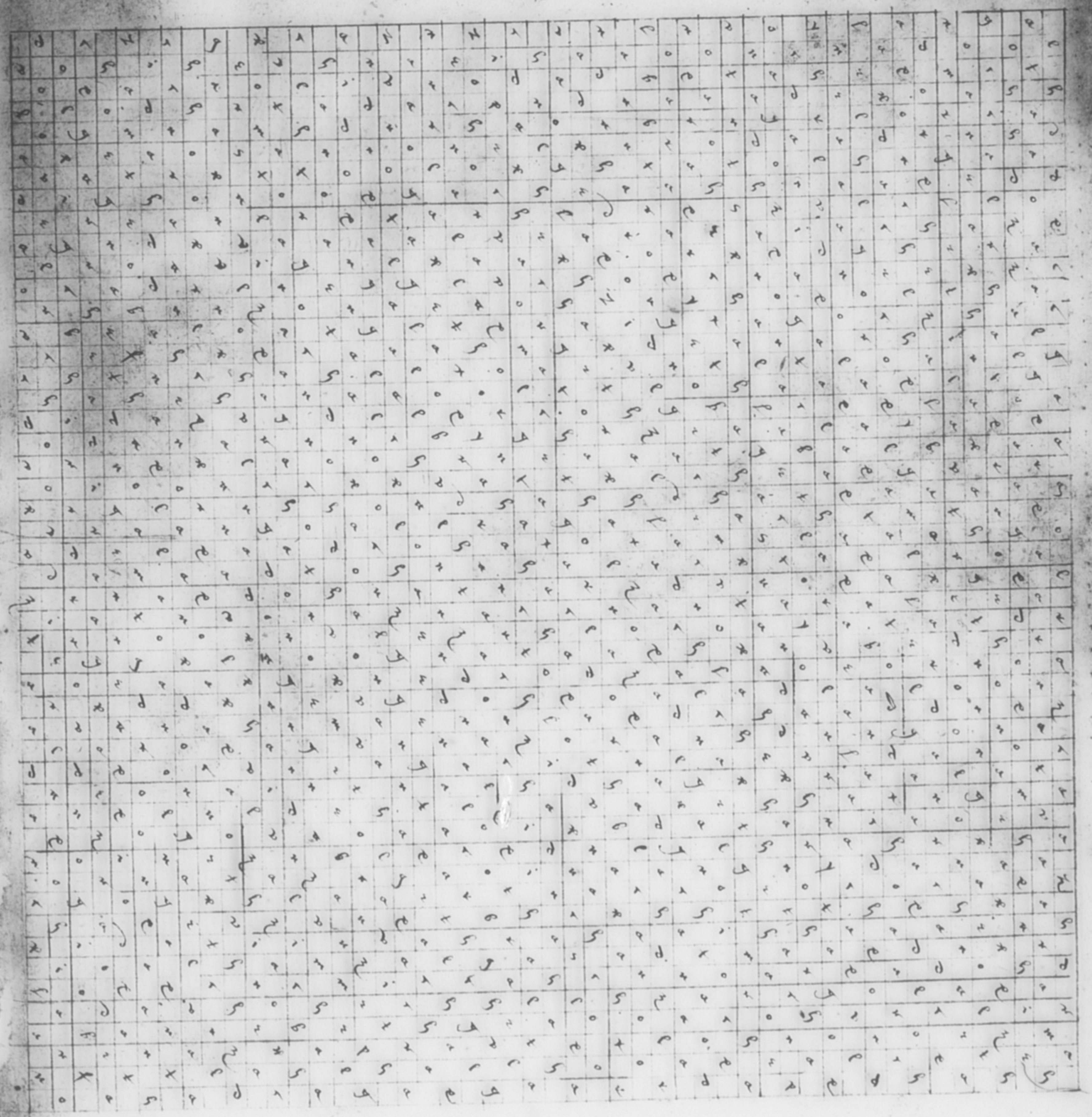
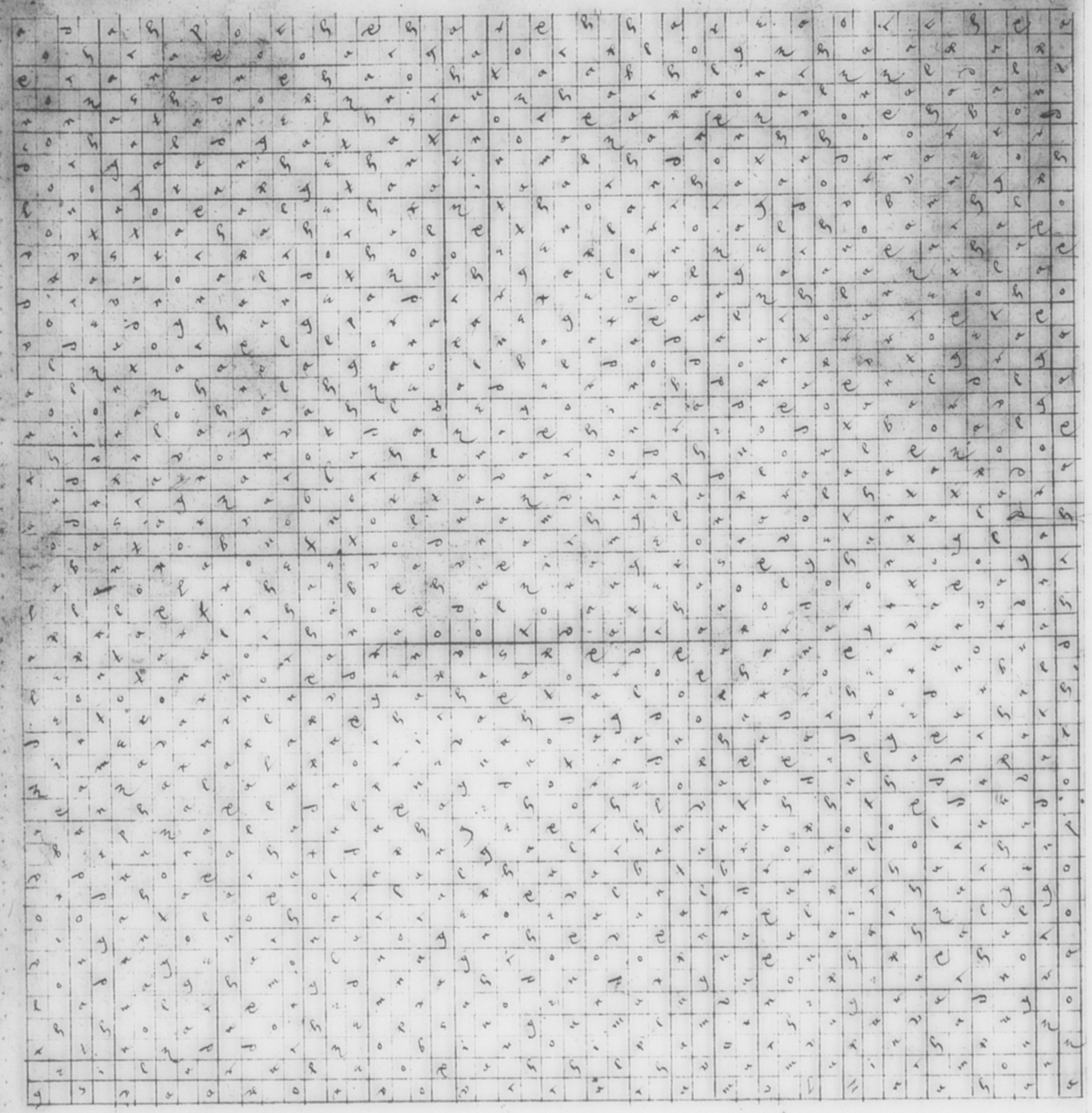
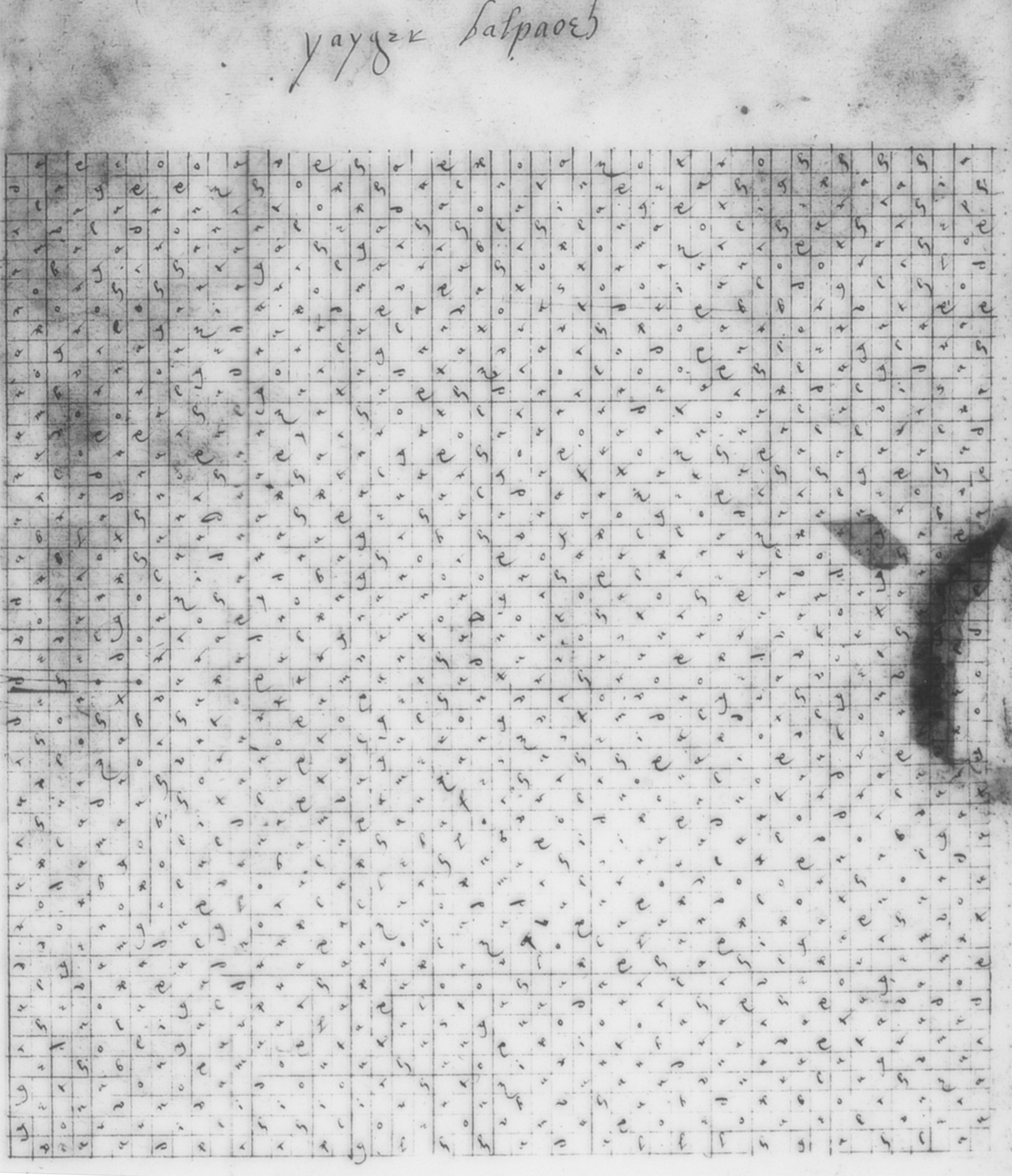


Gemnarb · Hnucol



Ryns zichzor · chalan





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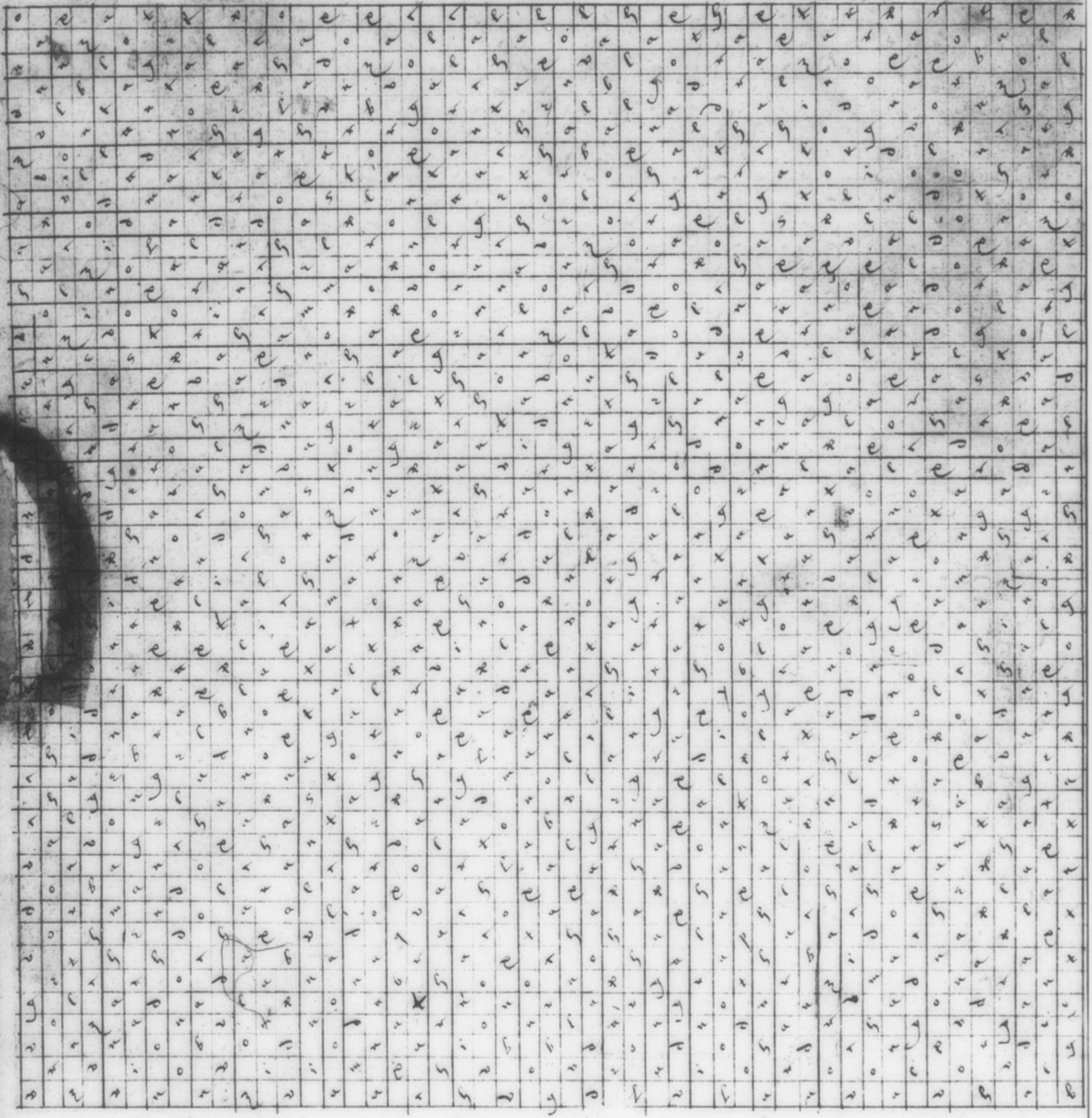
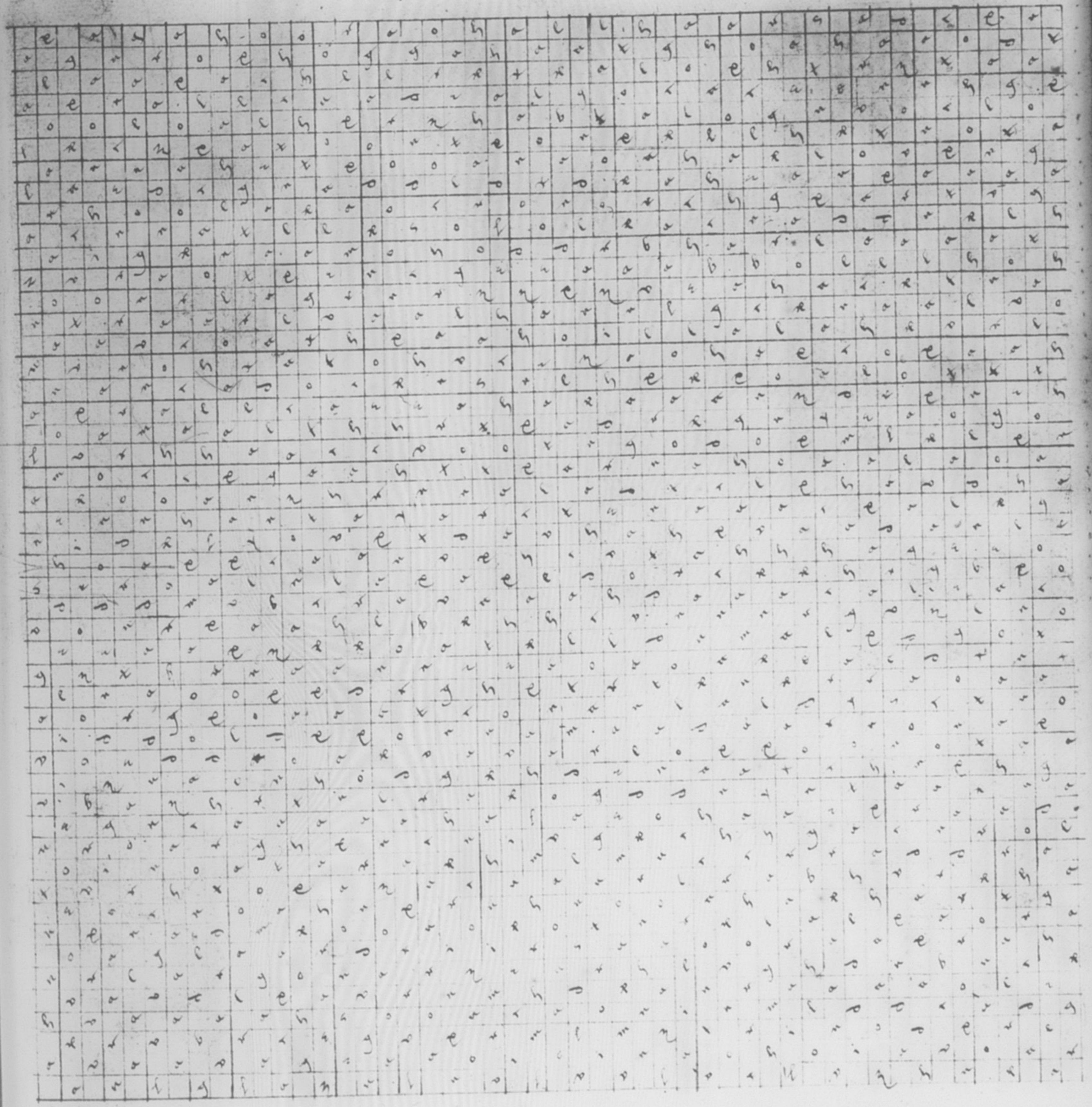
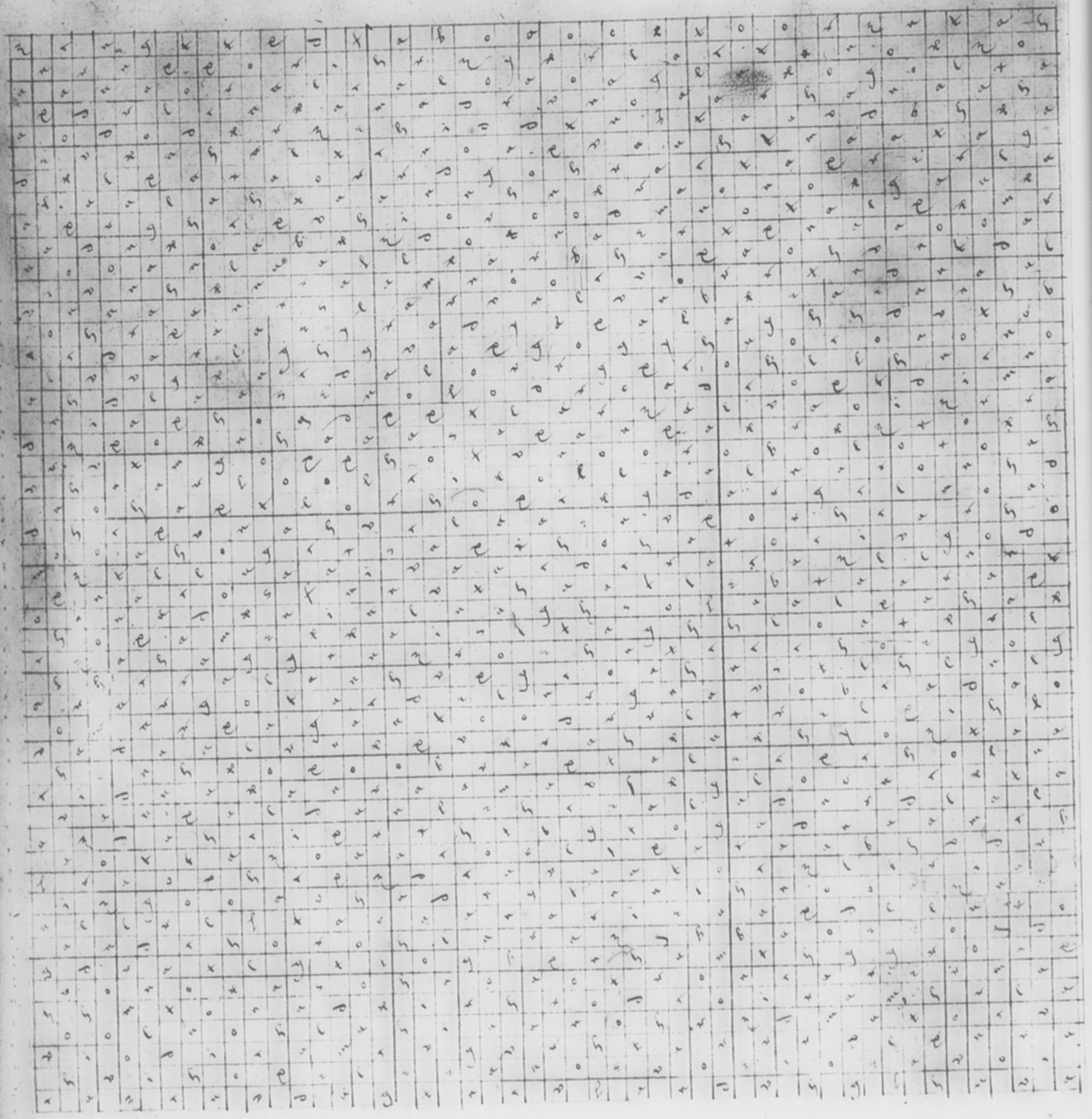


Dio nilg oapho



Toxhencol ylnorox ziborh



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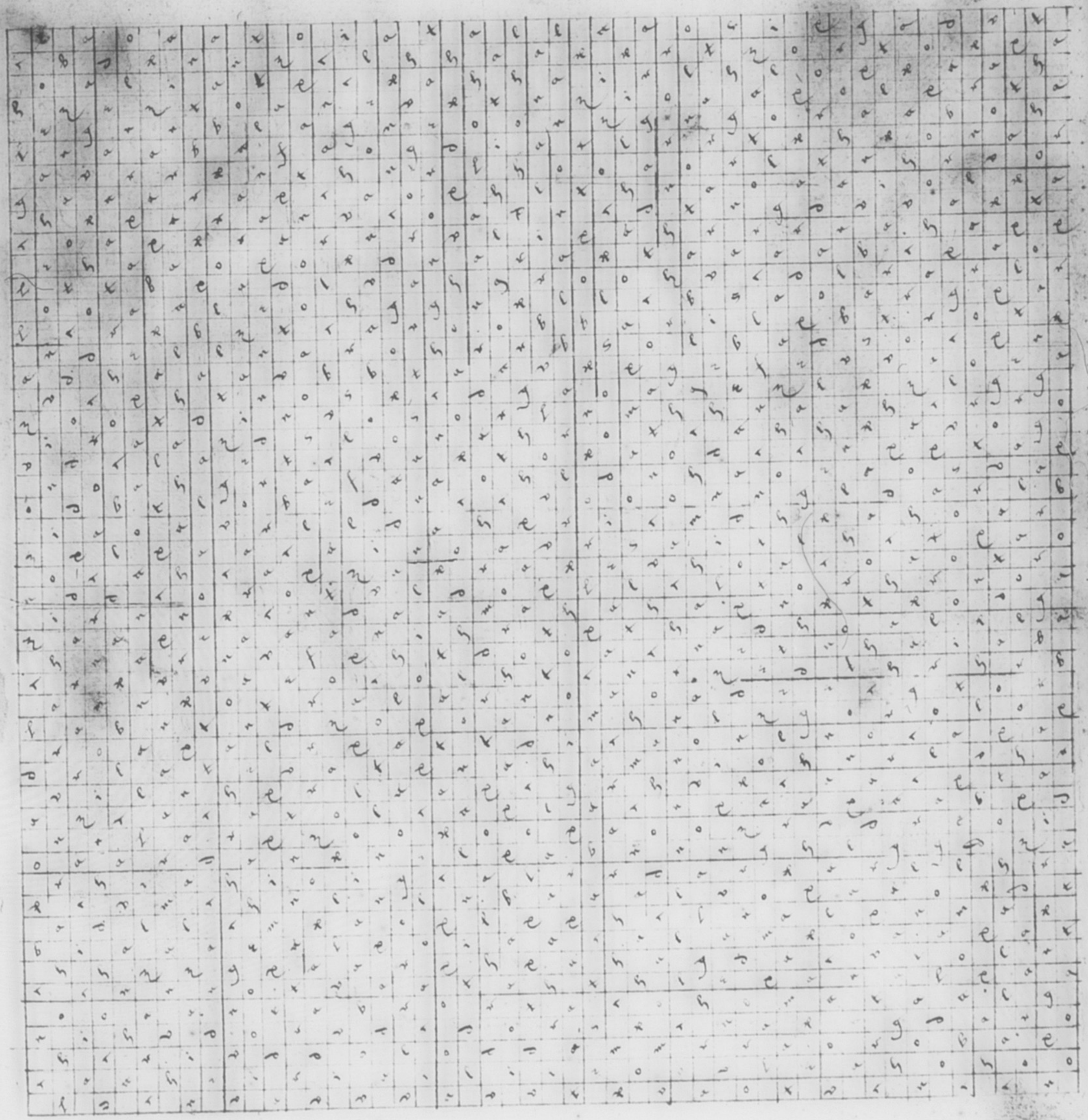
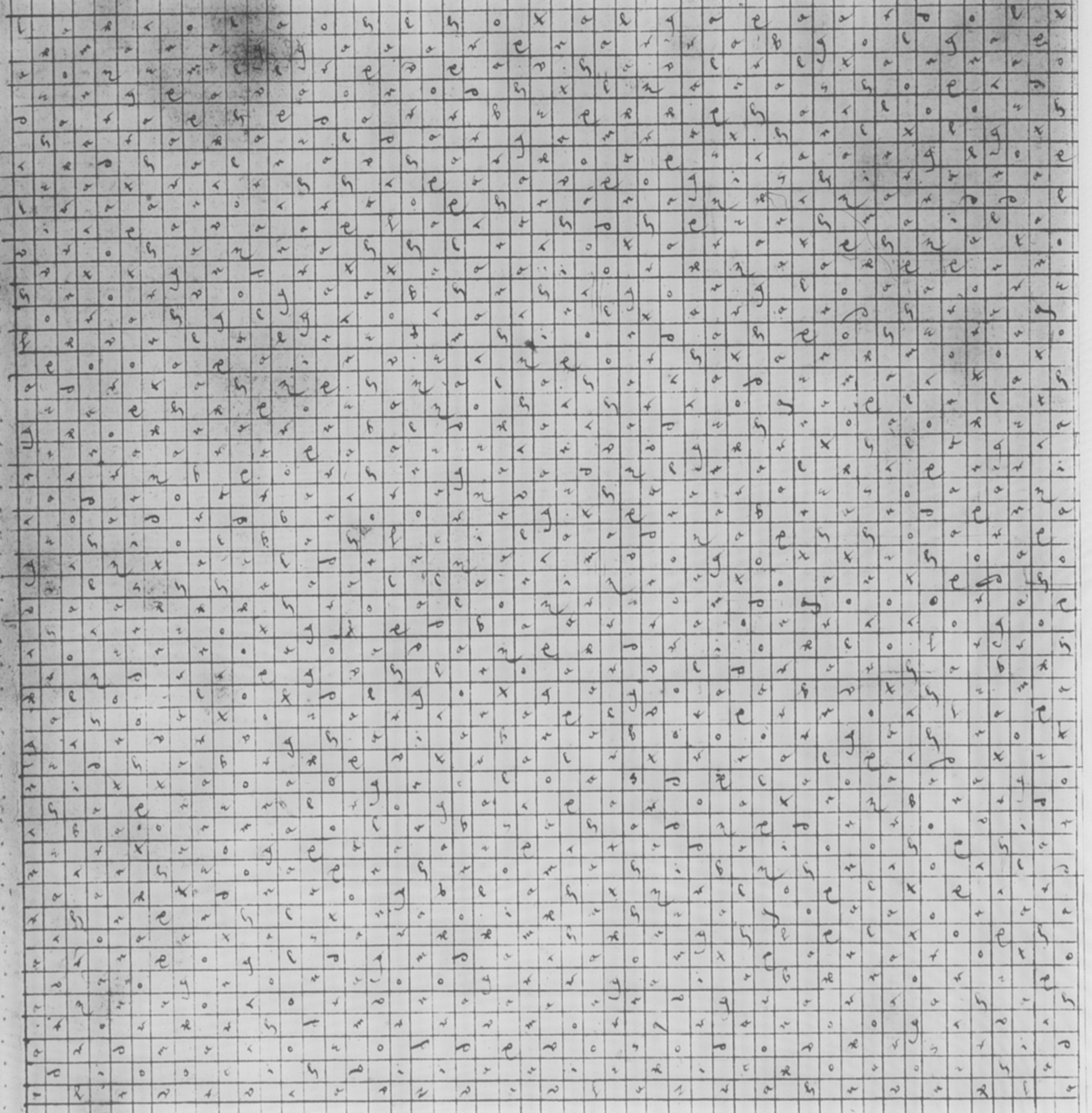


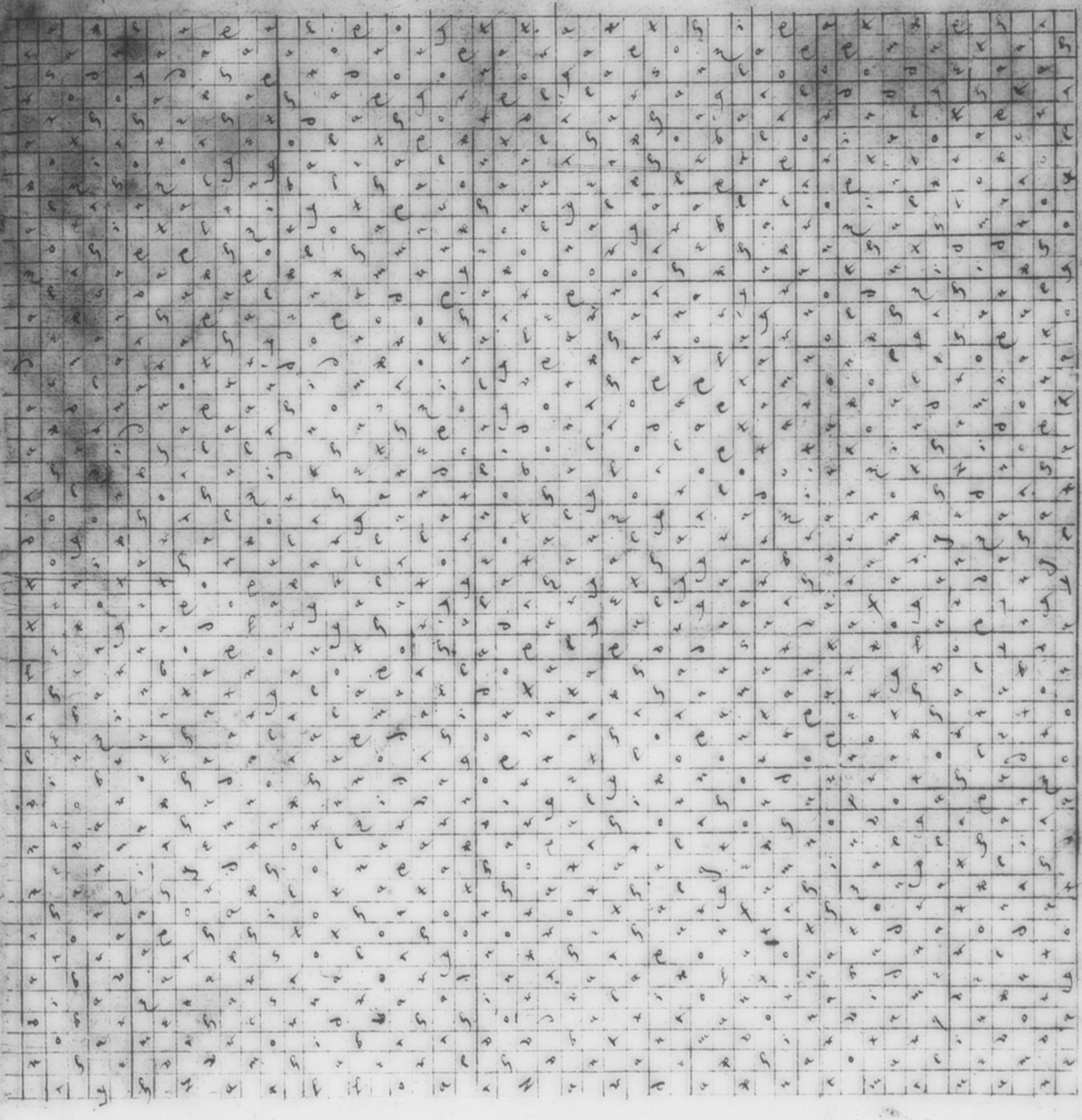
Binagelg laxih parcam



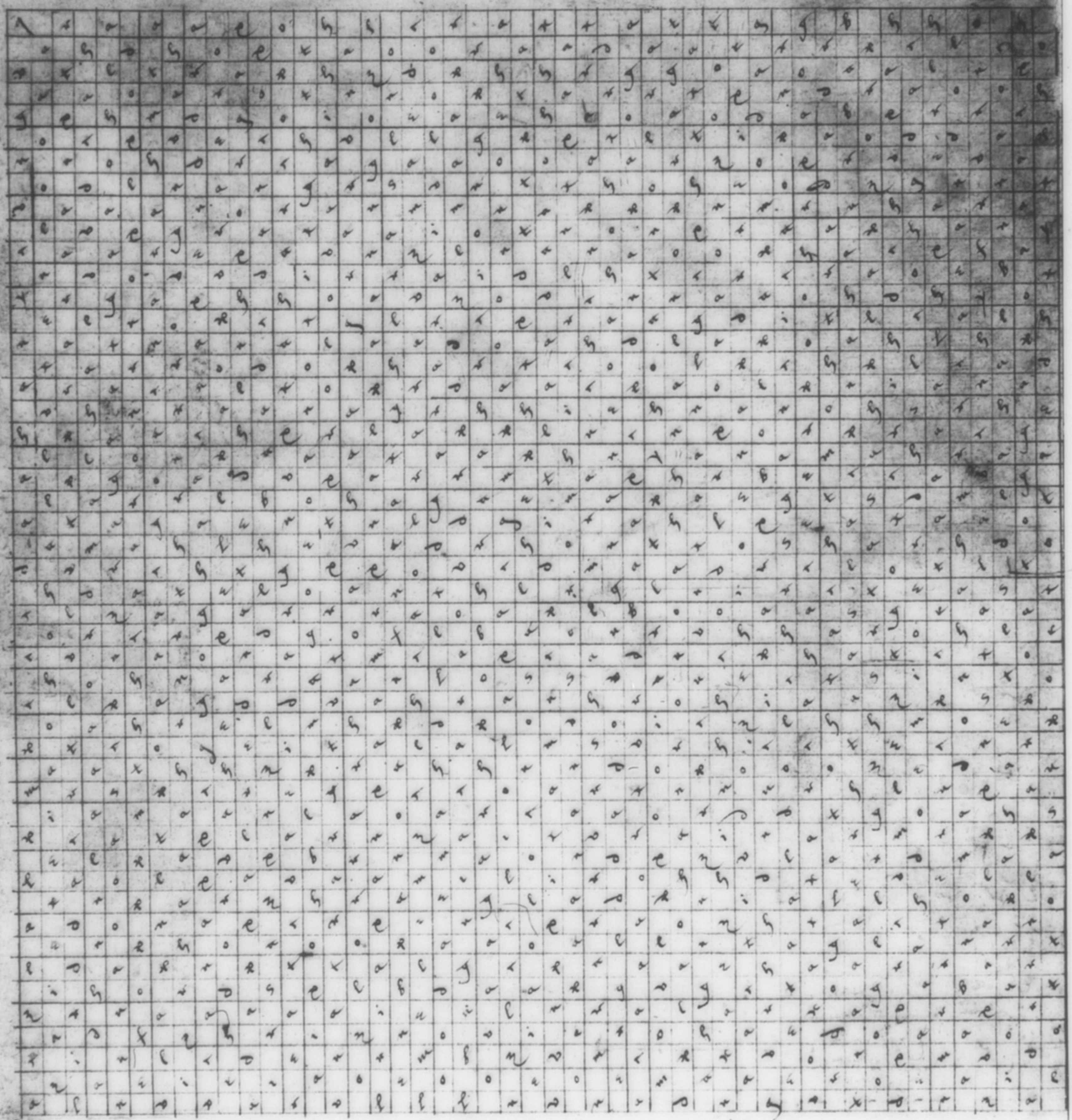
Zuda Big Pancar

Dexblng chirony gadd

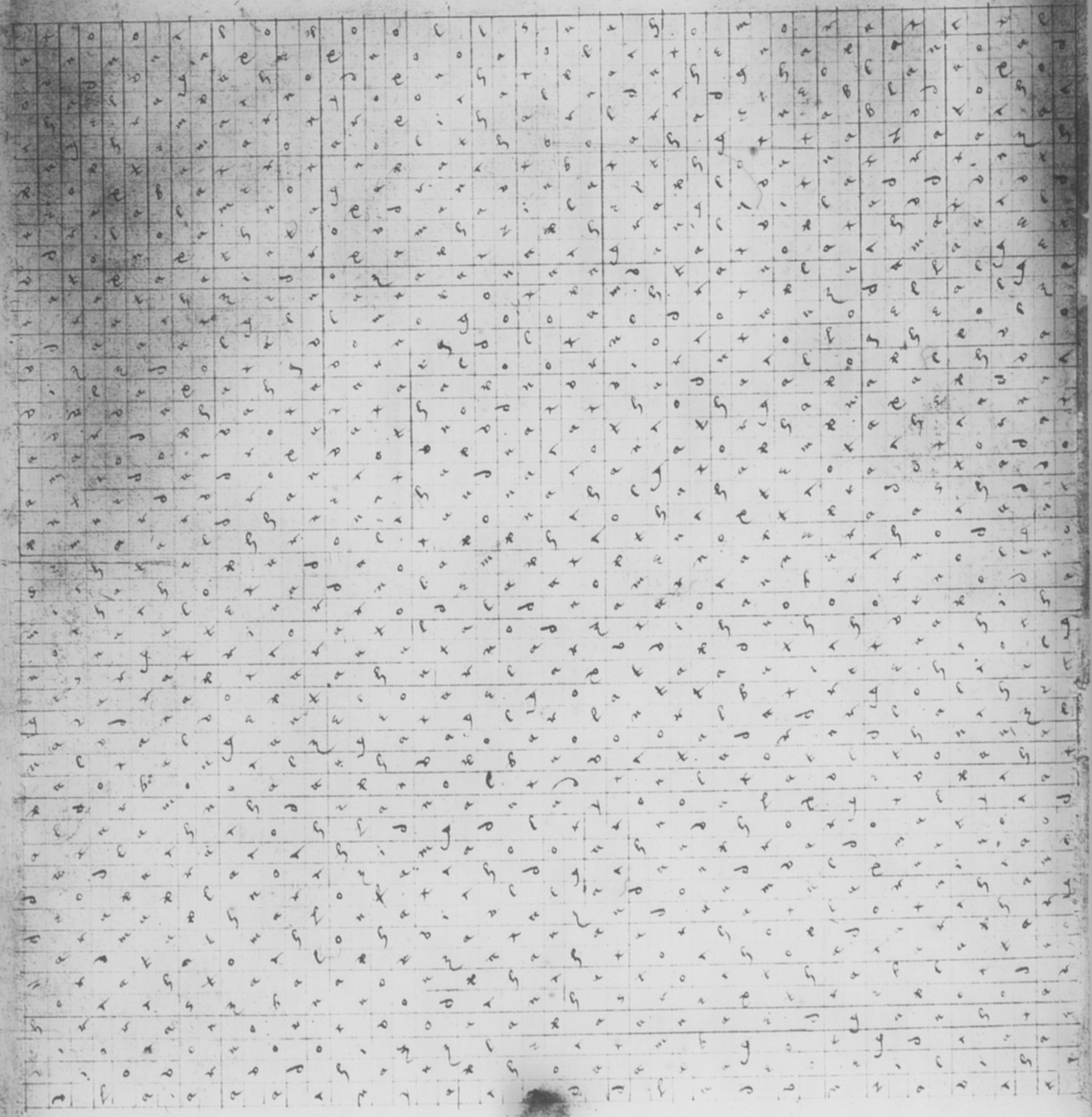
Qnabazeb vil pʒdax



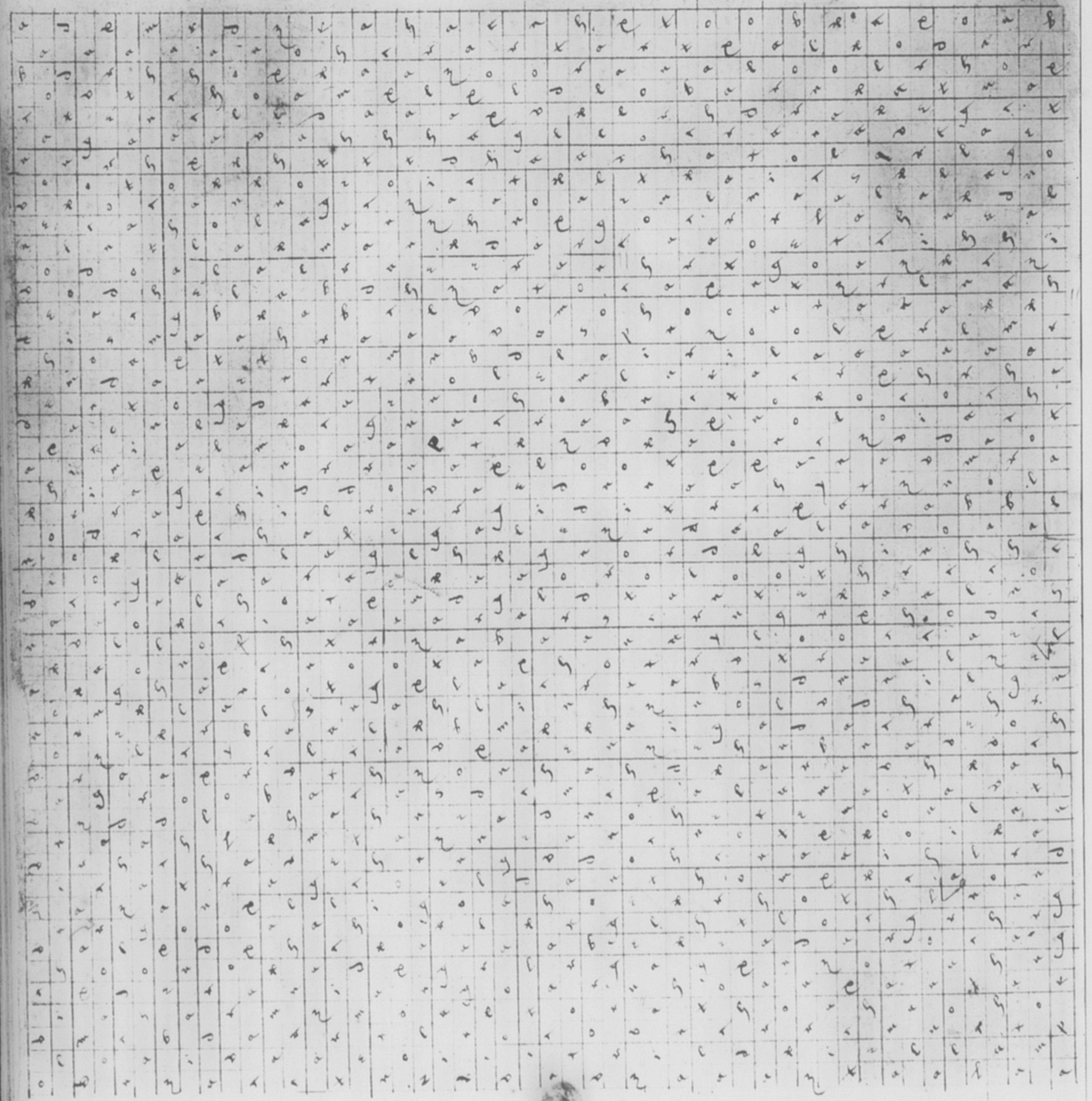
Xanpa phaphingeth



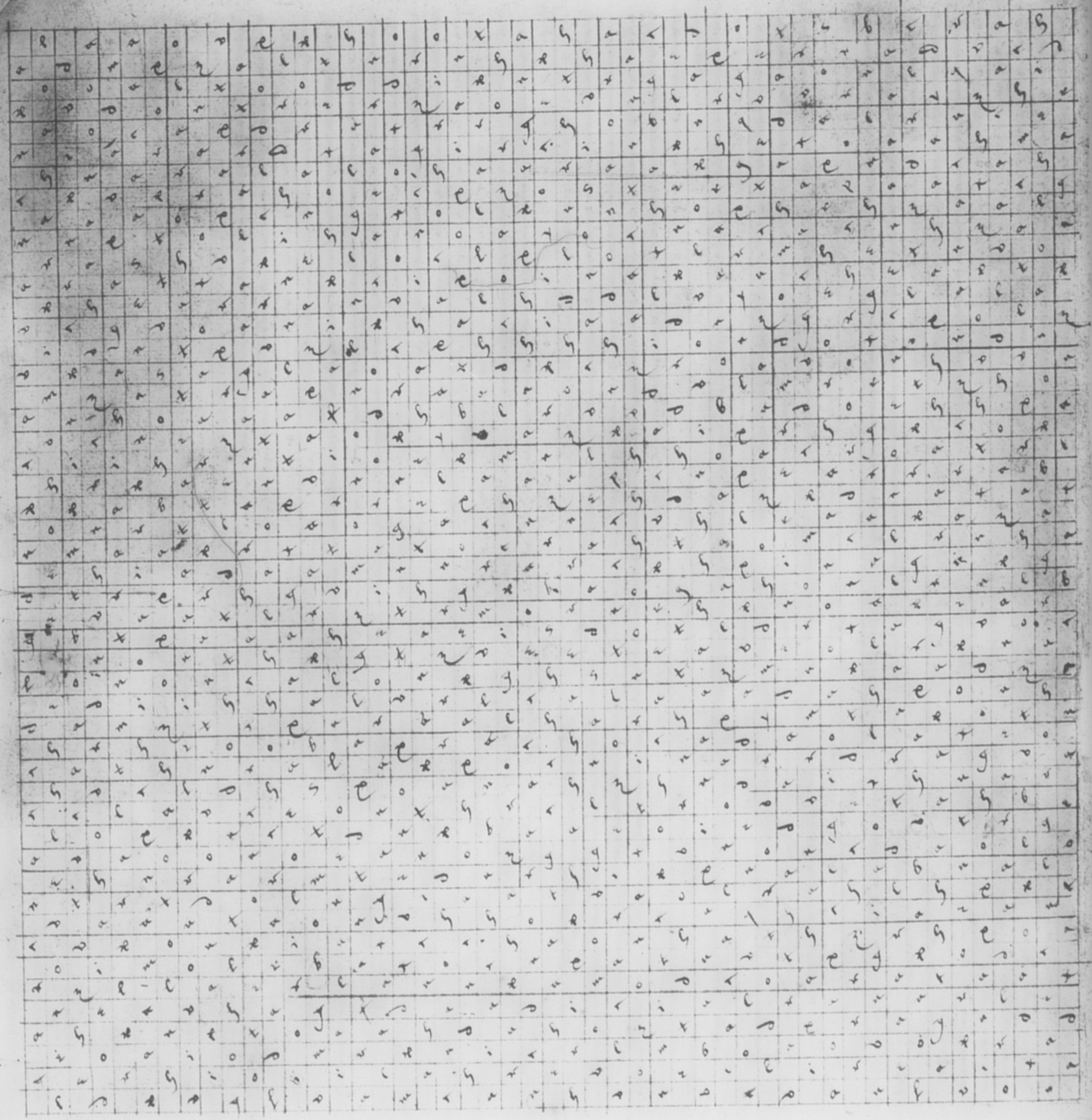
Roulox bapdabap orh



Calbasshah yenrox



Dohrnam gethgol axah



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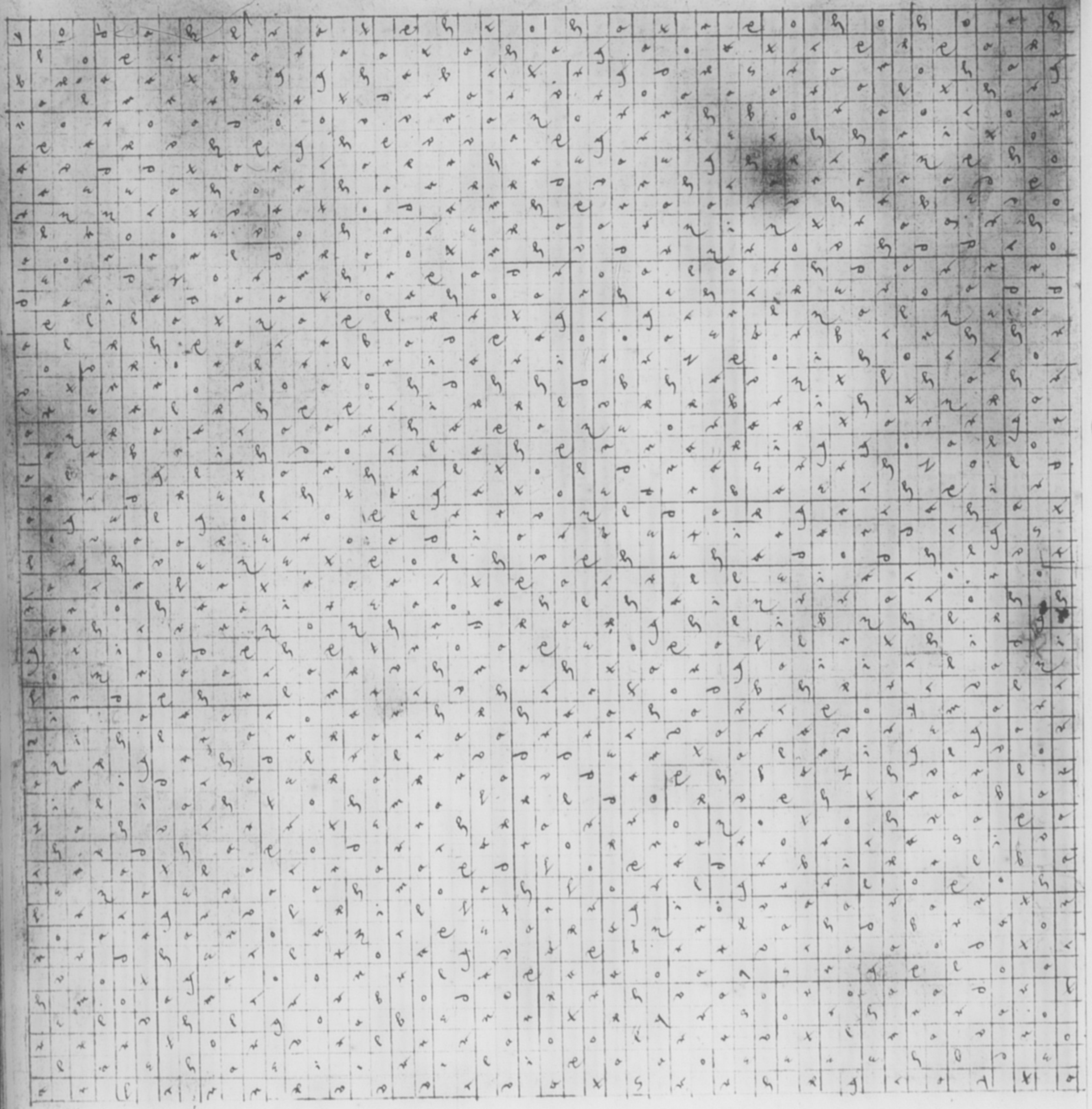

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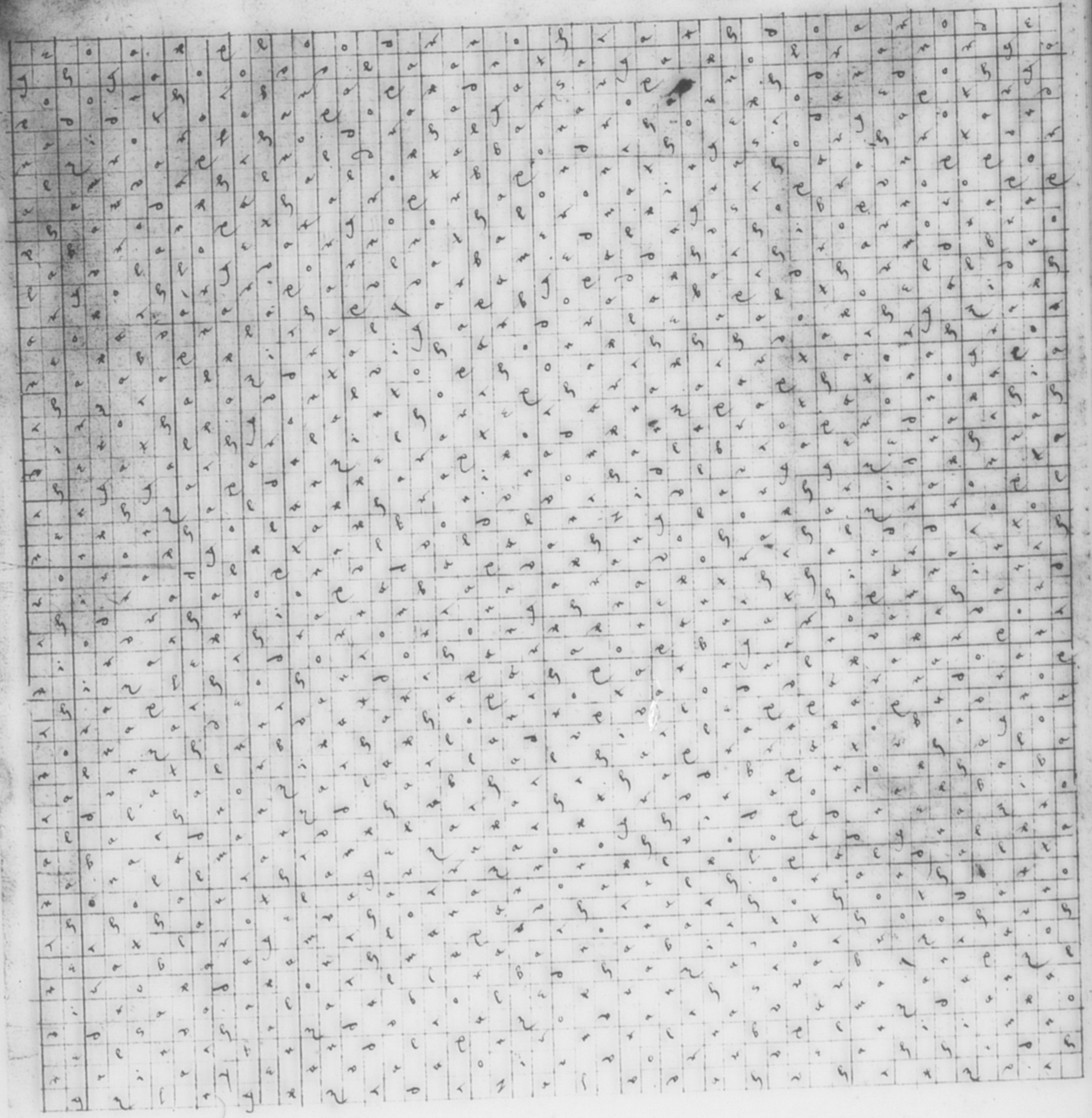
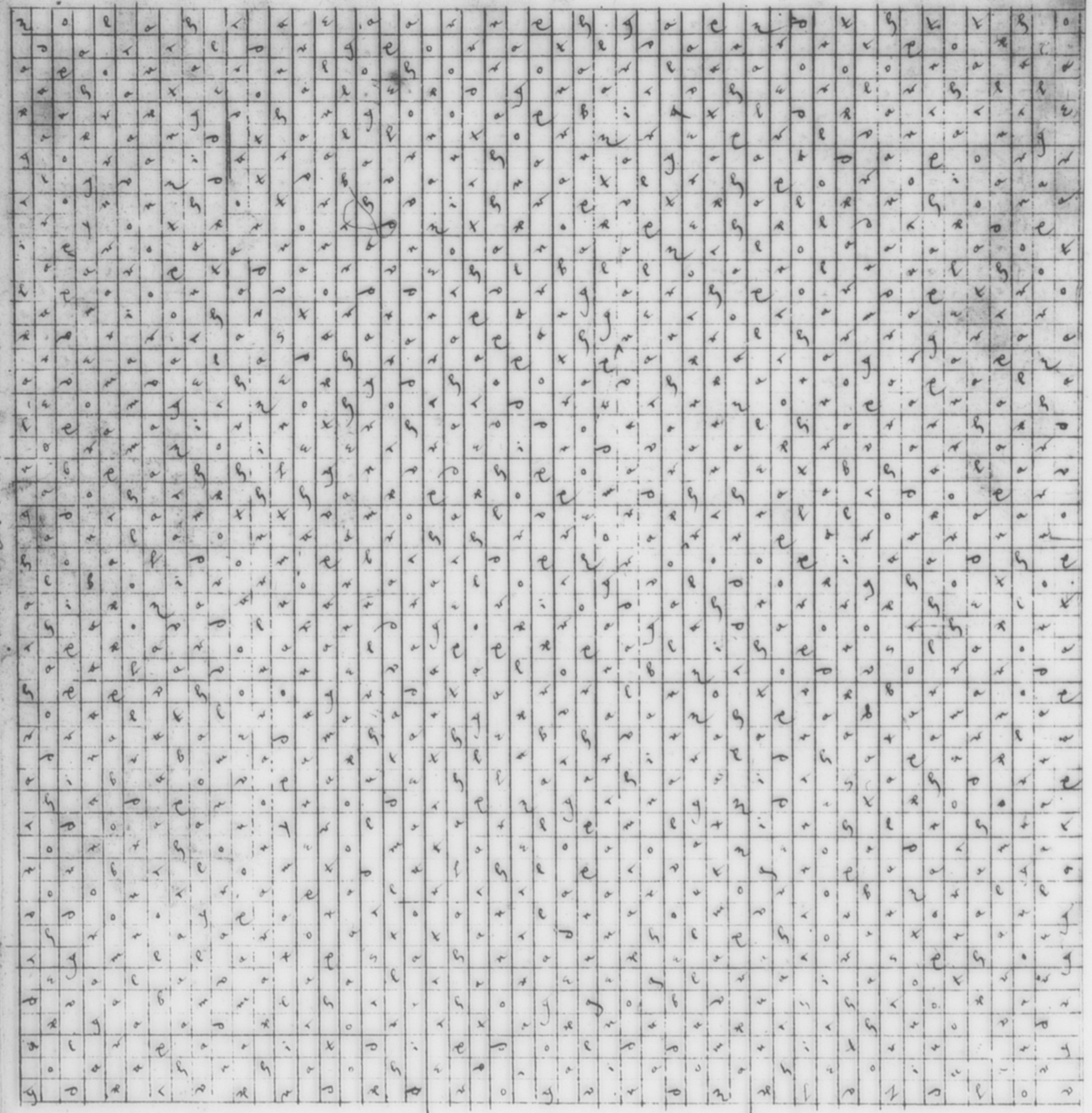
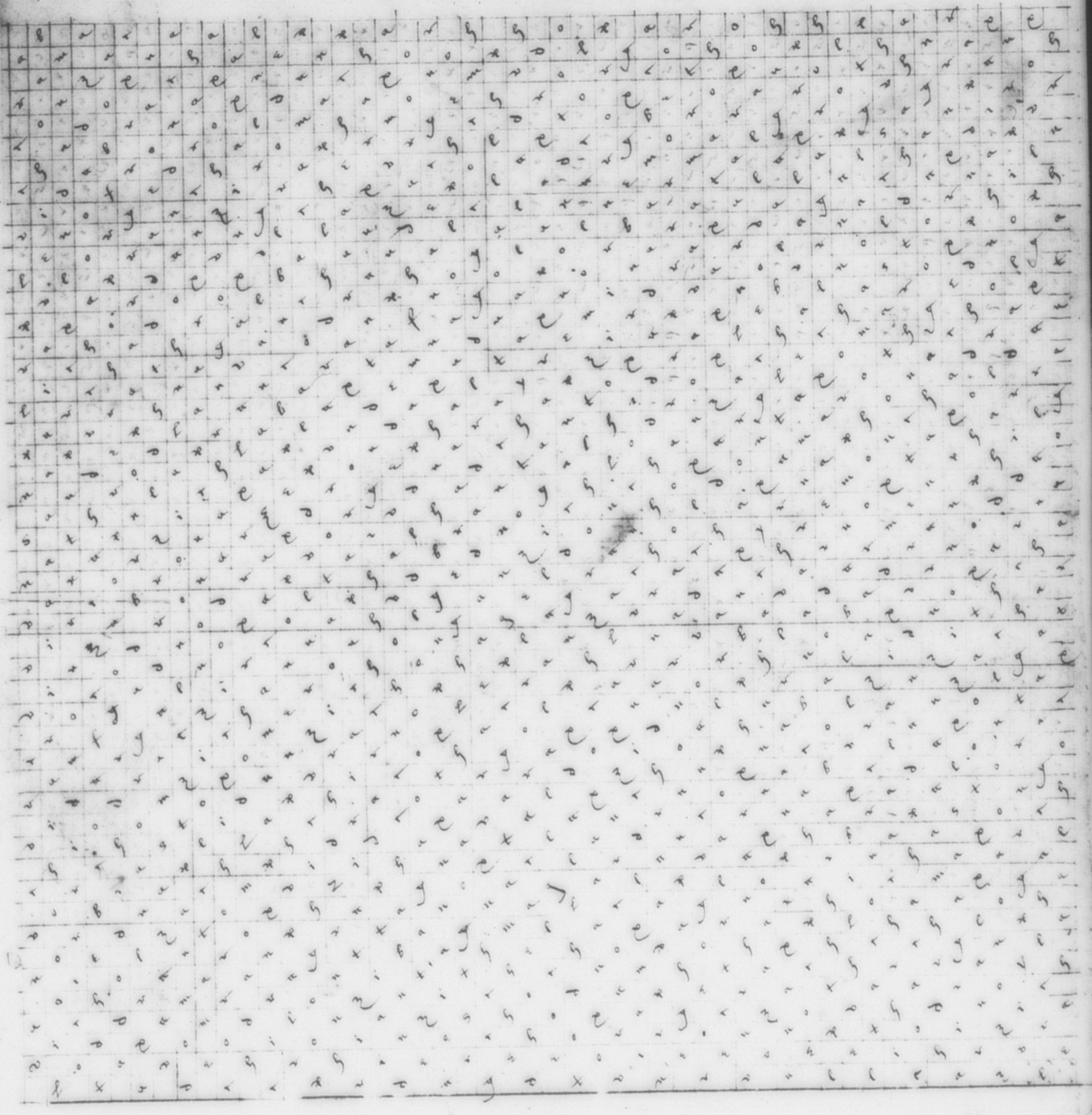


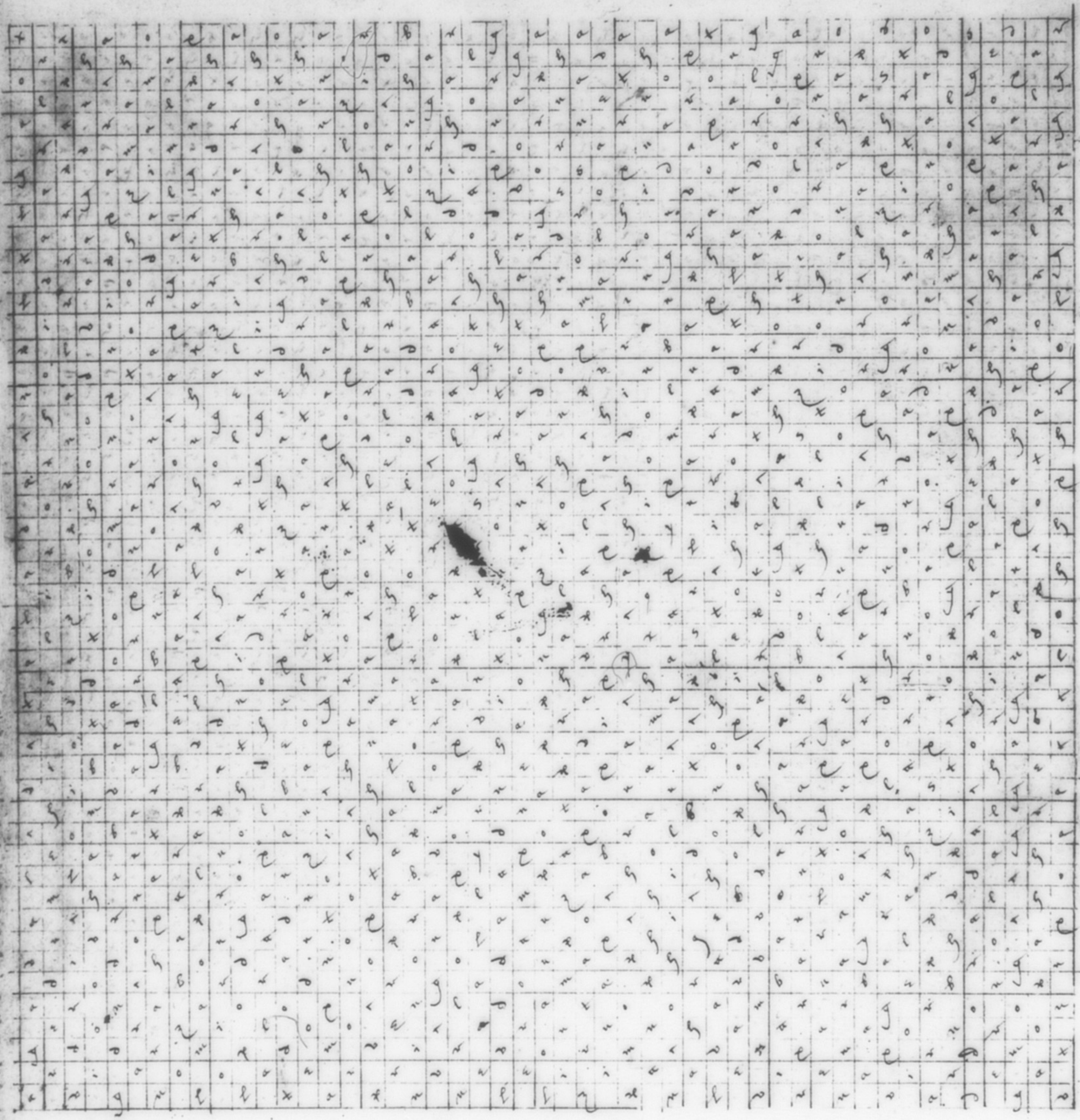
Archi septh lorox



Dampónpha nsxo gel



Dexph gelt onchen



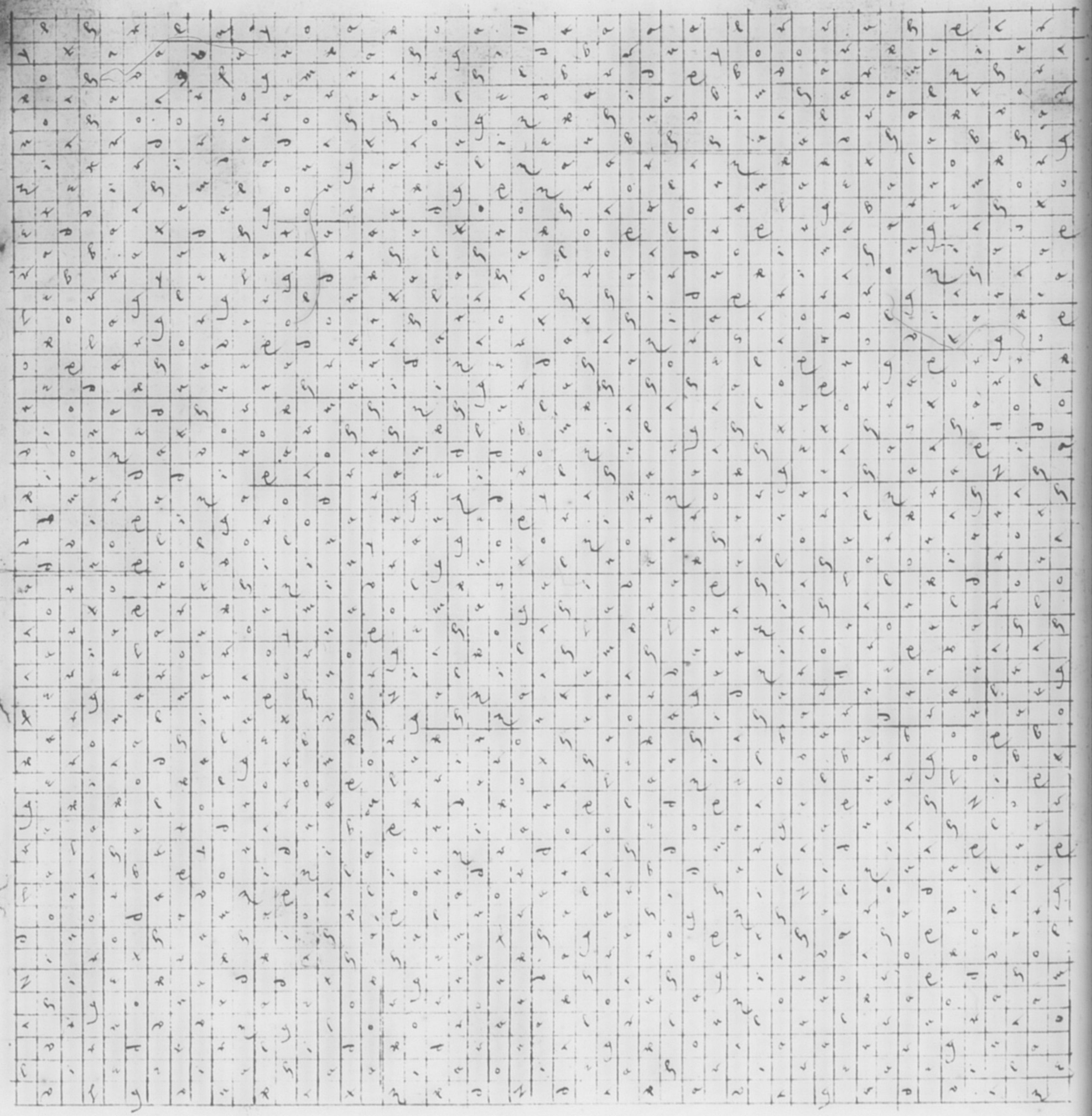
Ellaxor llatoglan

[illegible]

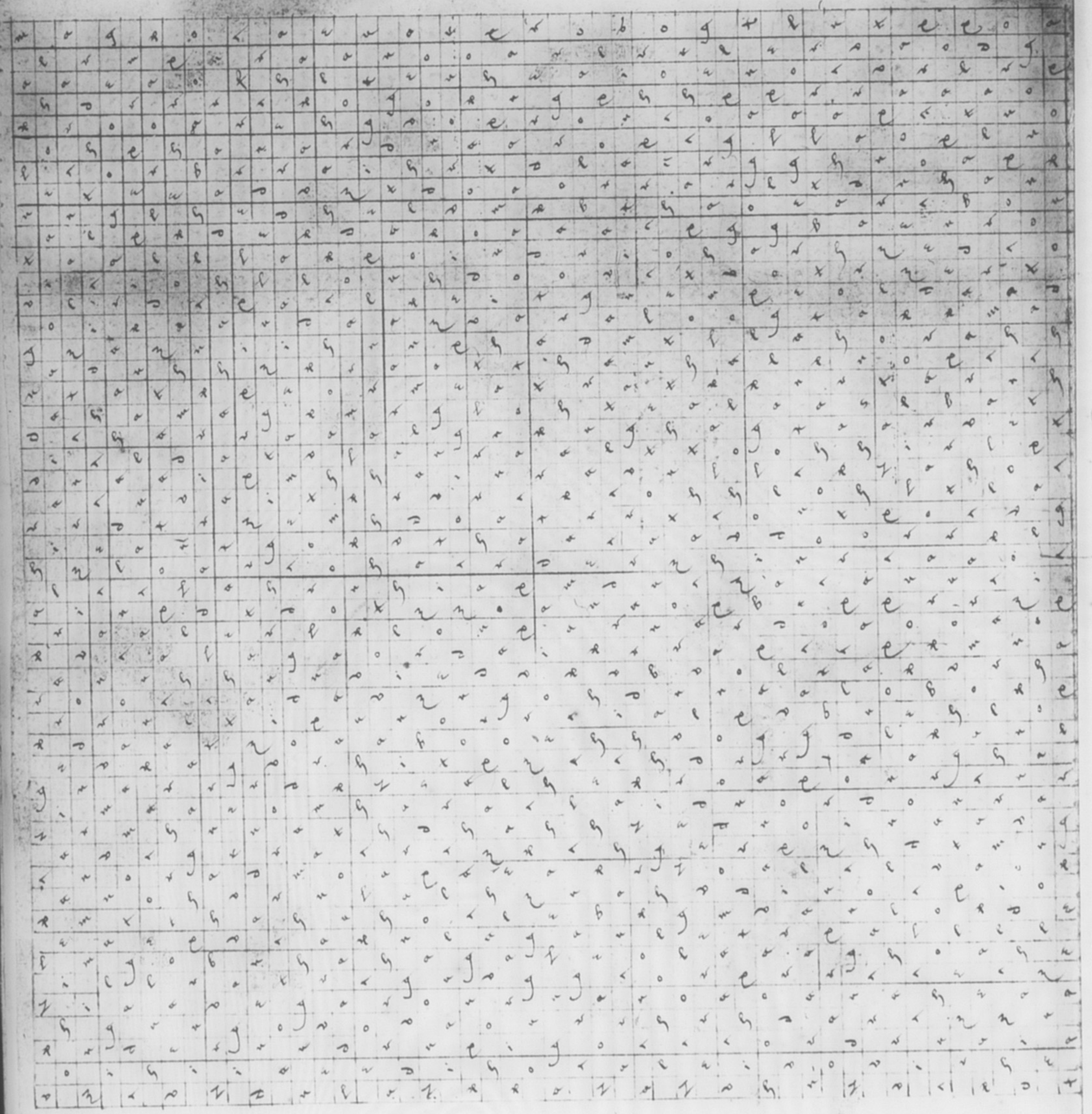
Fiam filgisch fardonch

[illegible]

Cemgealg ralphos



Zódagrap zilpob

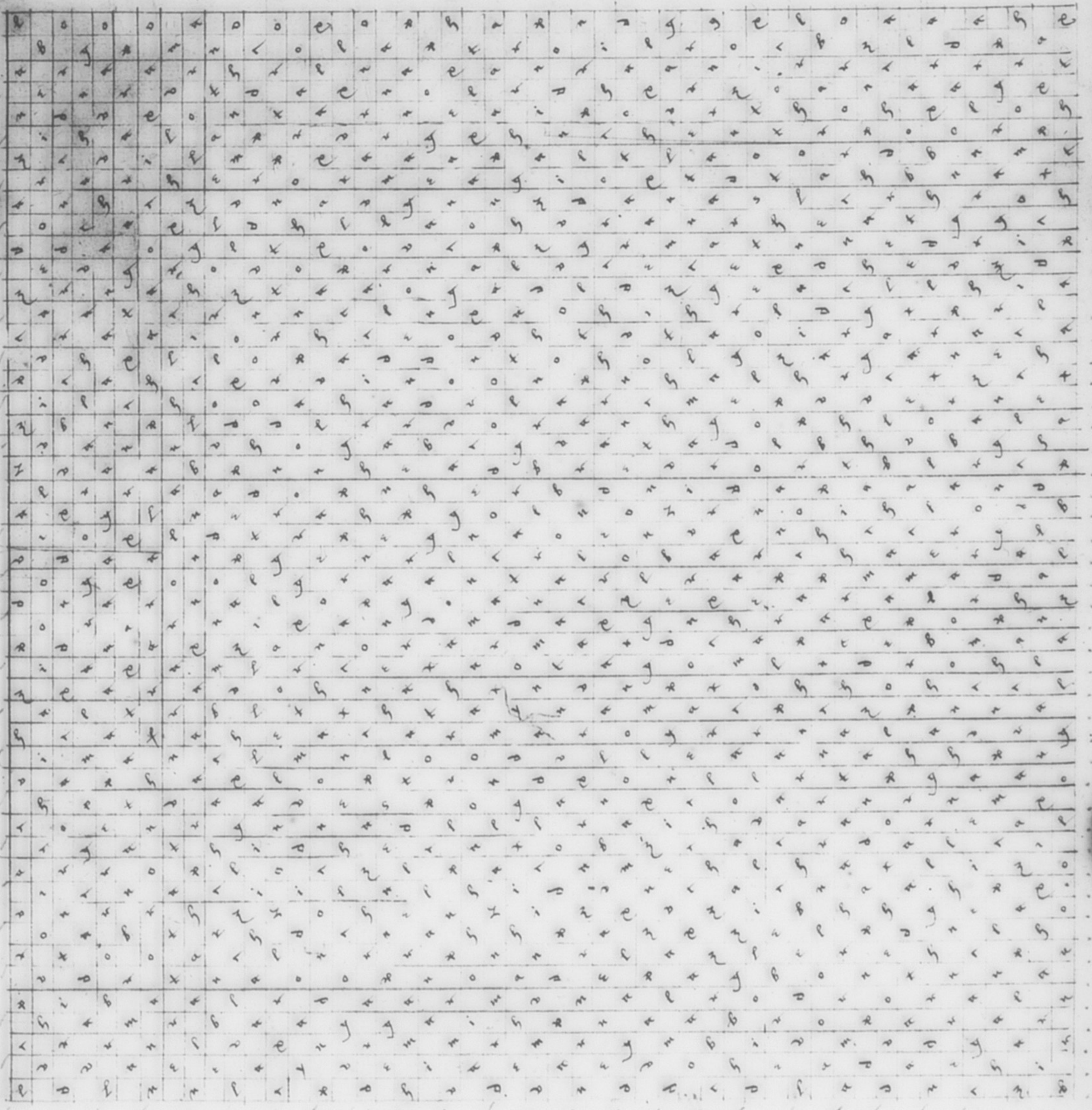


These letters are to be made throughout these tables as they are here [illegible] as they were [illegible] of this leaf but [illegible] but one hand [illegible] is but a note of them for every empty square is to be filled as these are

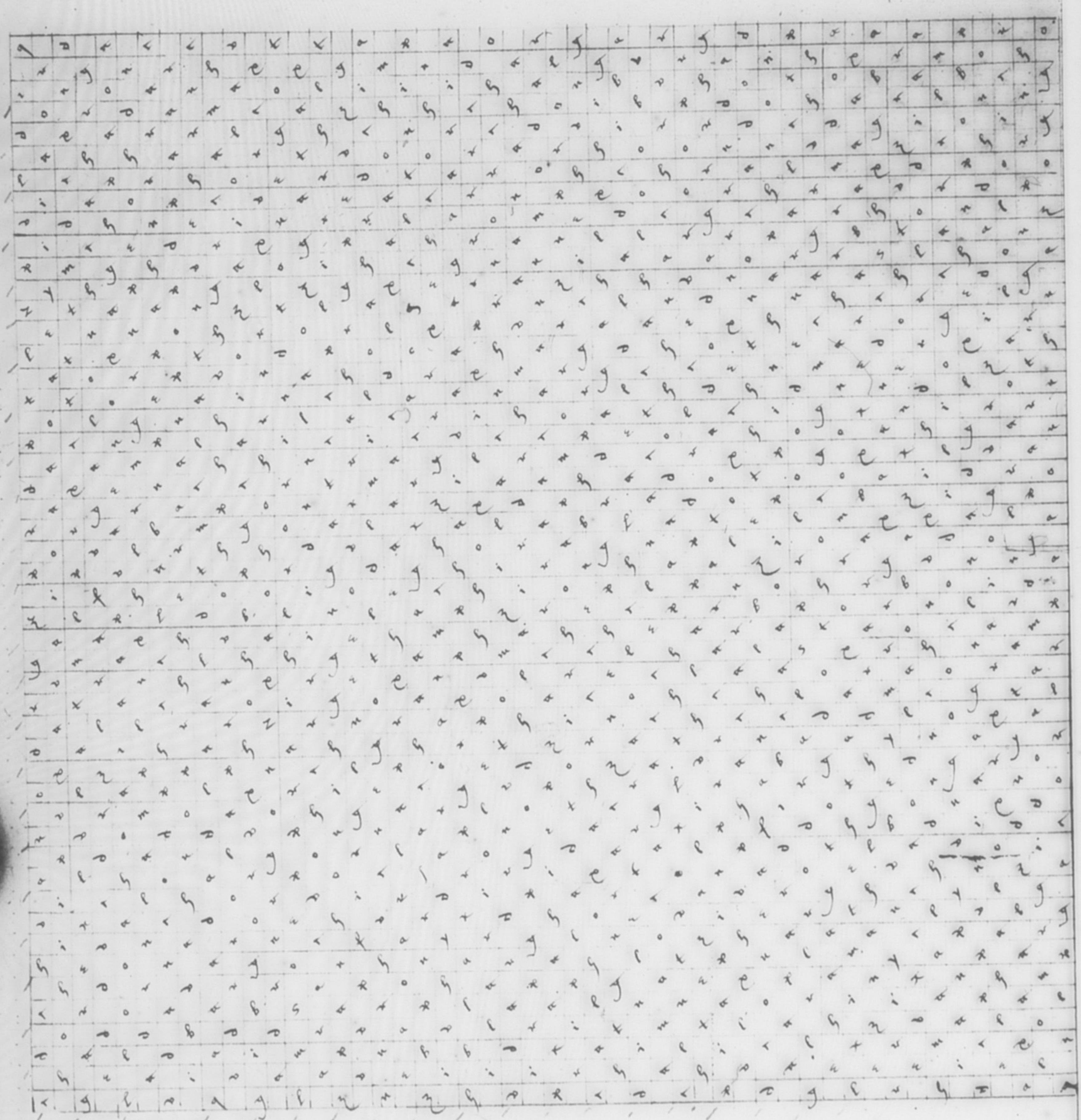
Necpeilga Sapbarn

Depsah ouge phialox

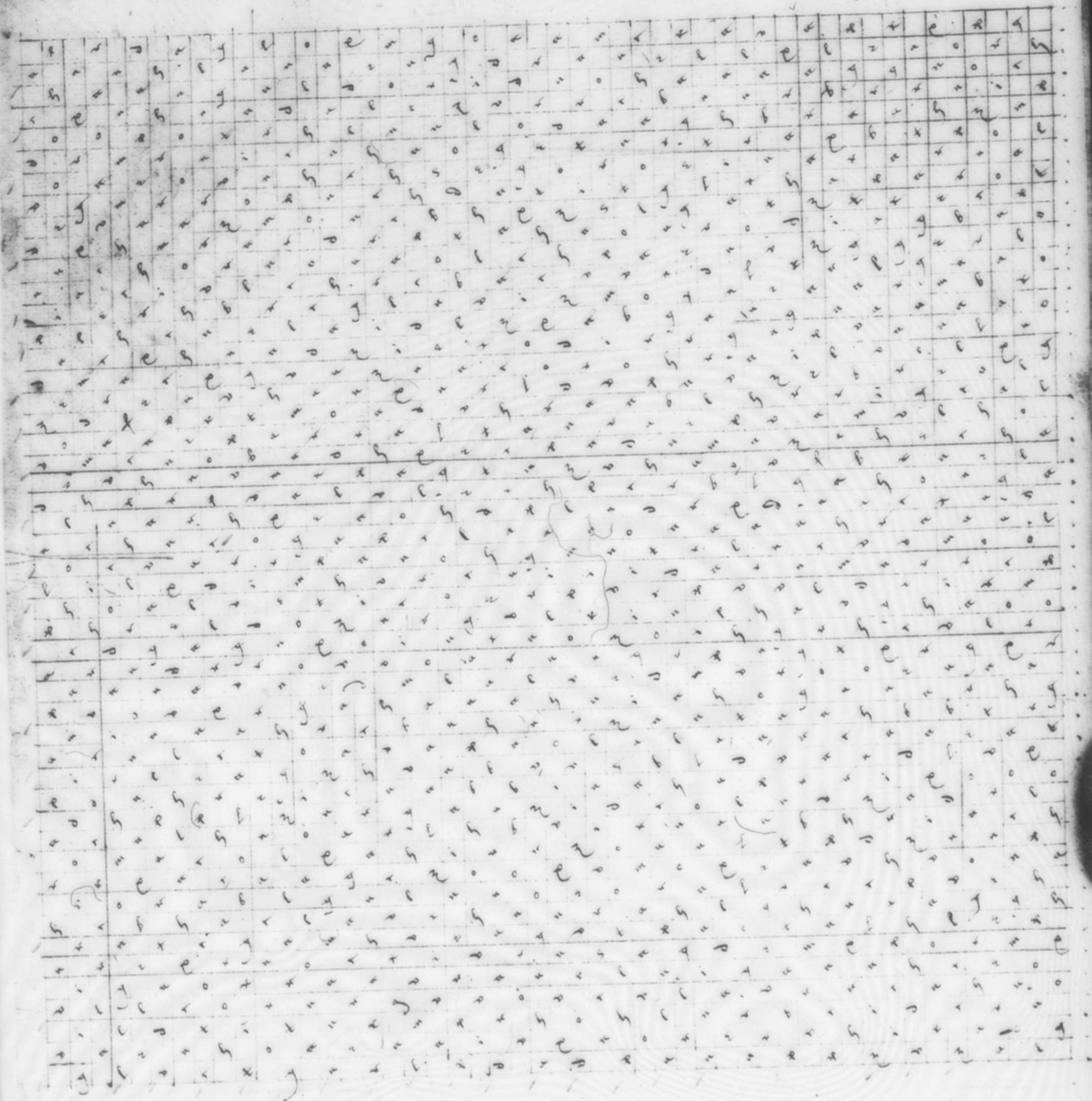
Nelziar pol dolgon.



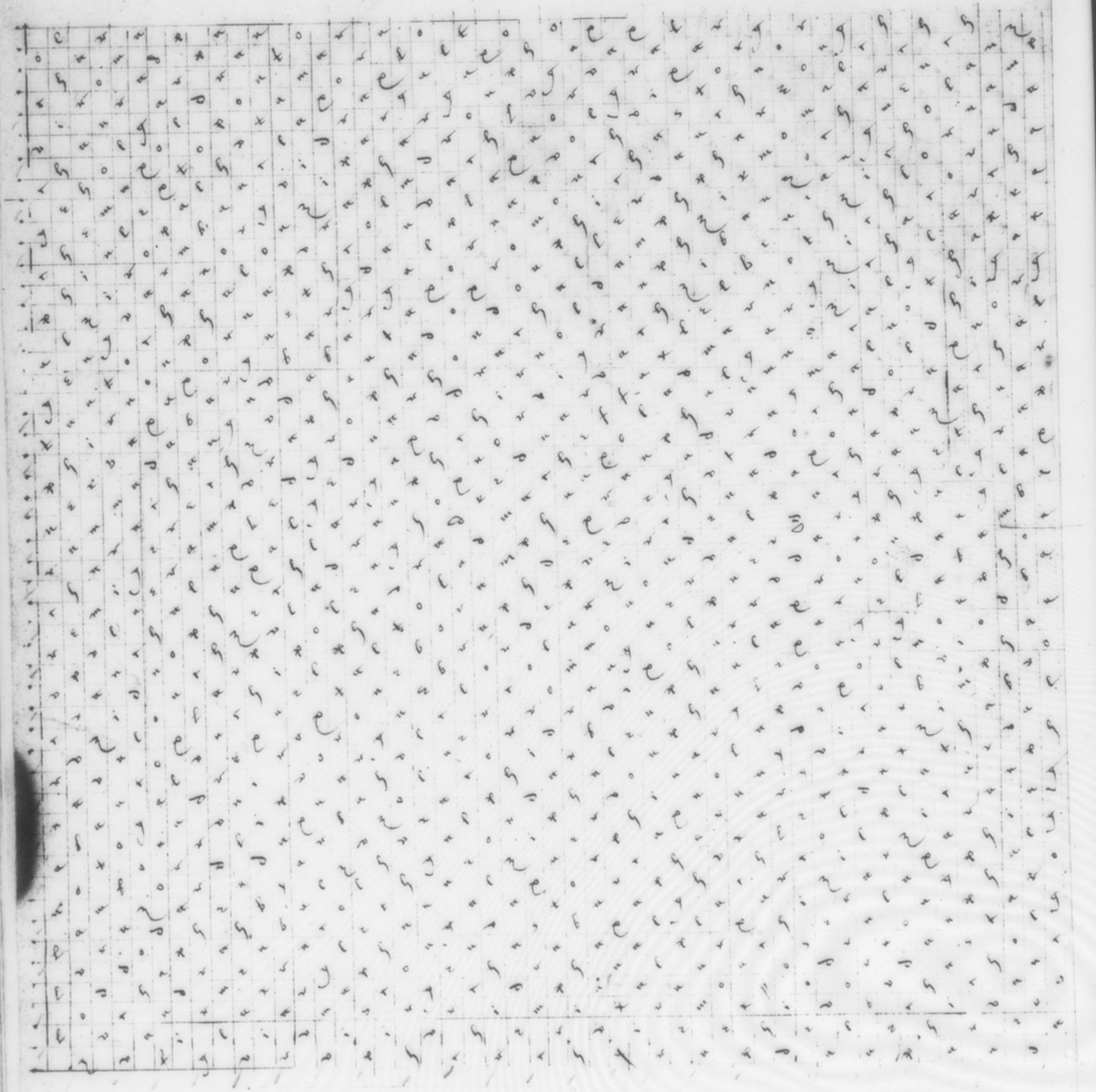
Paeni Volchemph



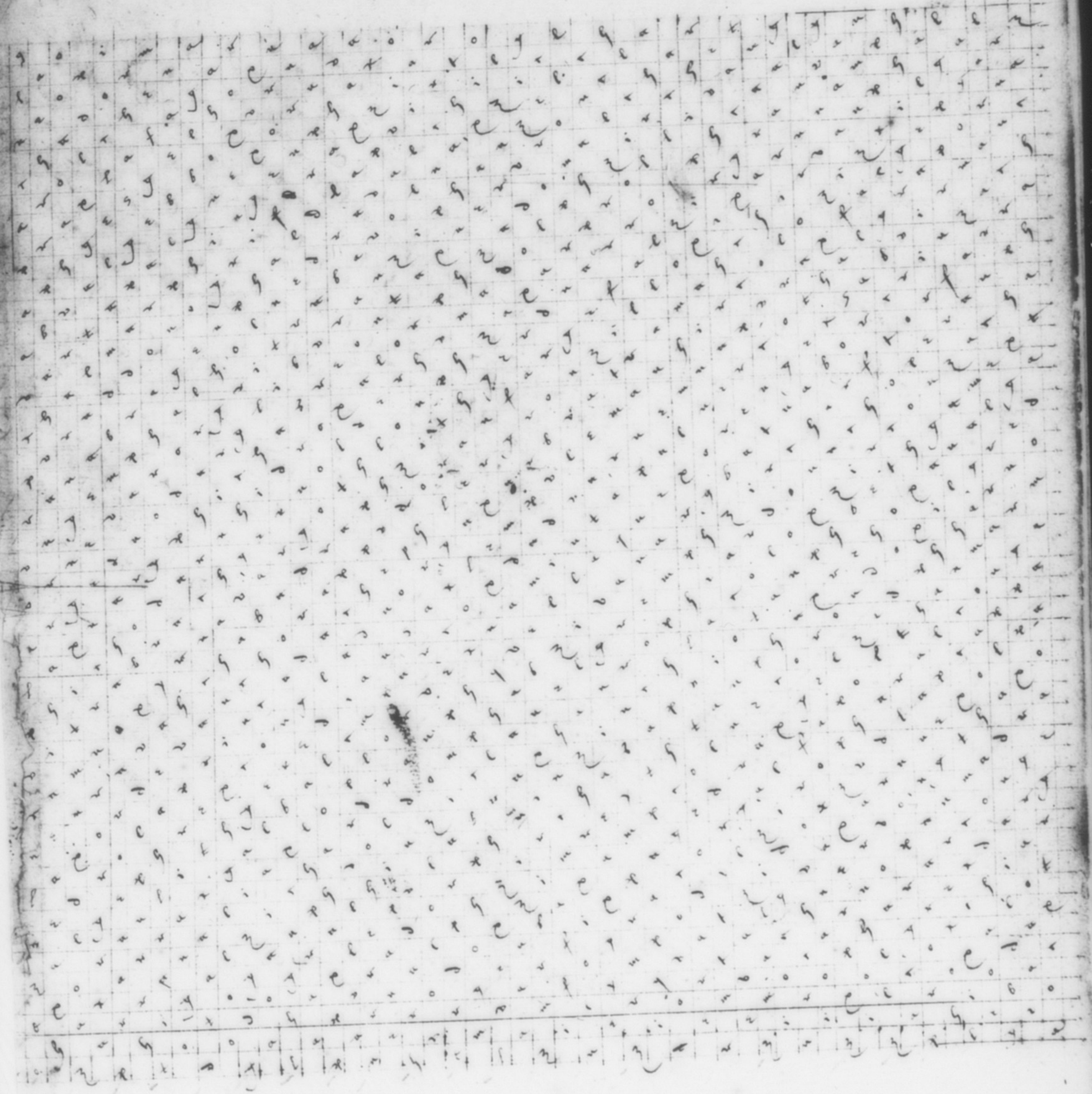
A Cbirzila chiparal



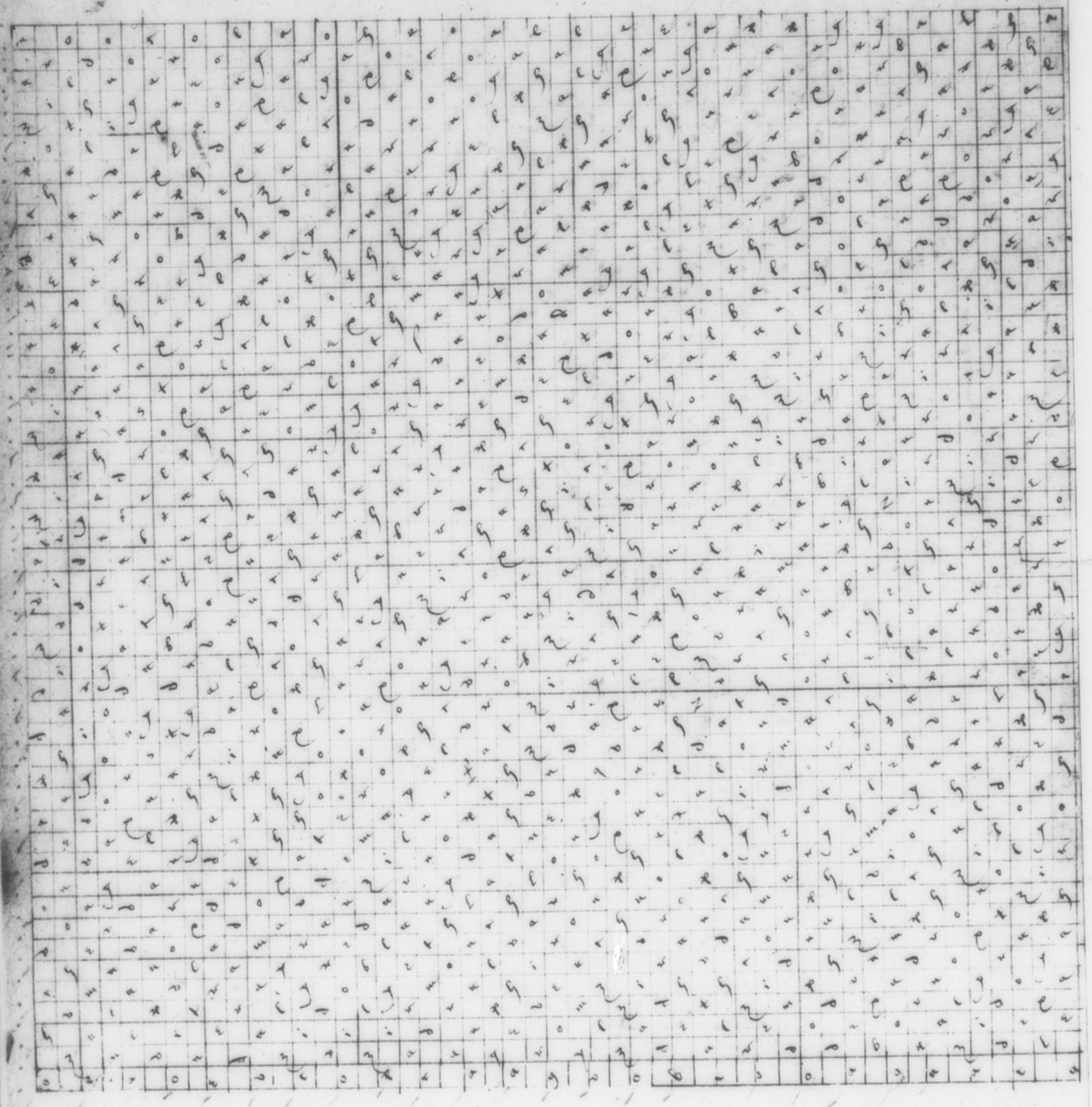
Algzd on chipráxal

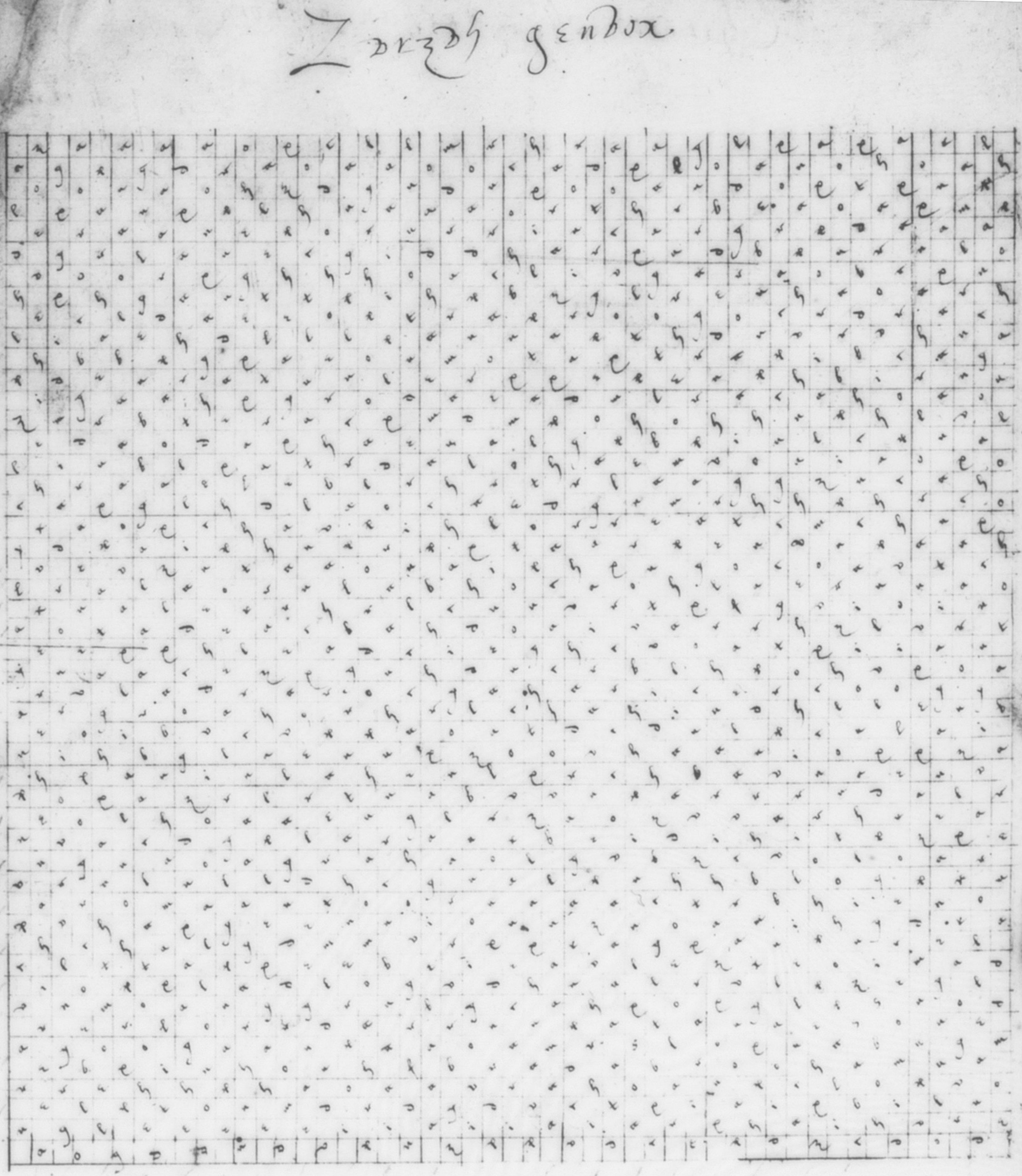


Clarn nancal

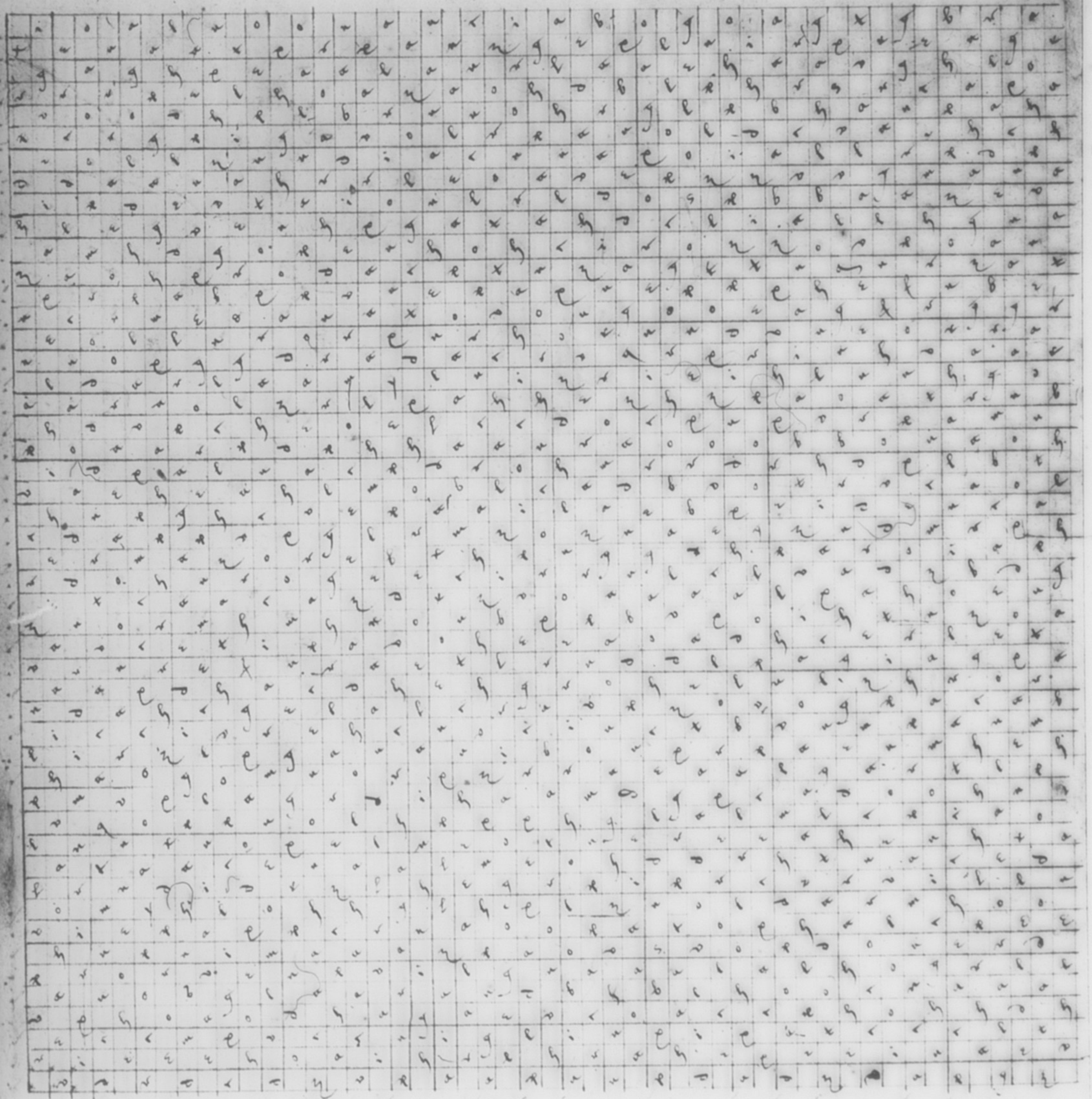


Lexrox pings lardol

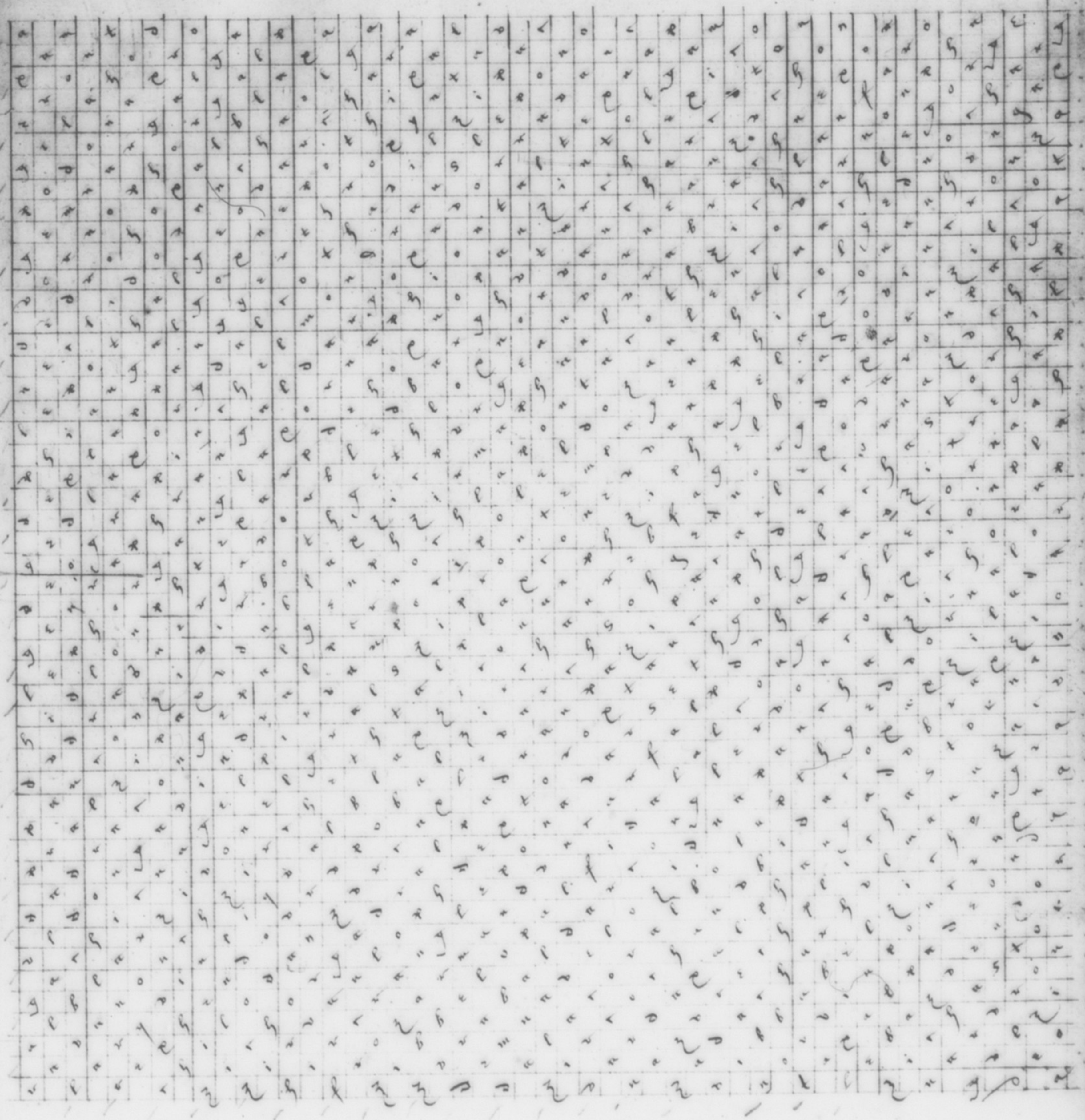




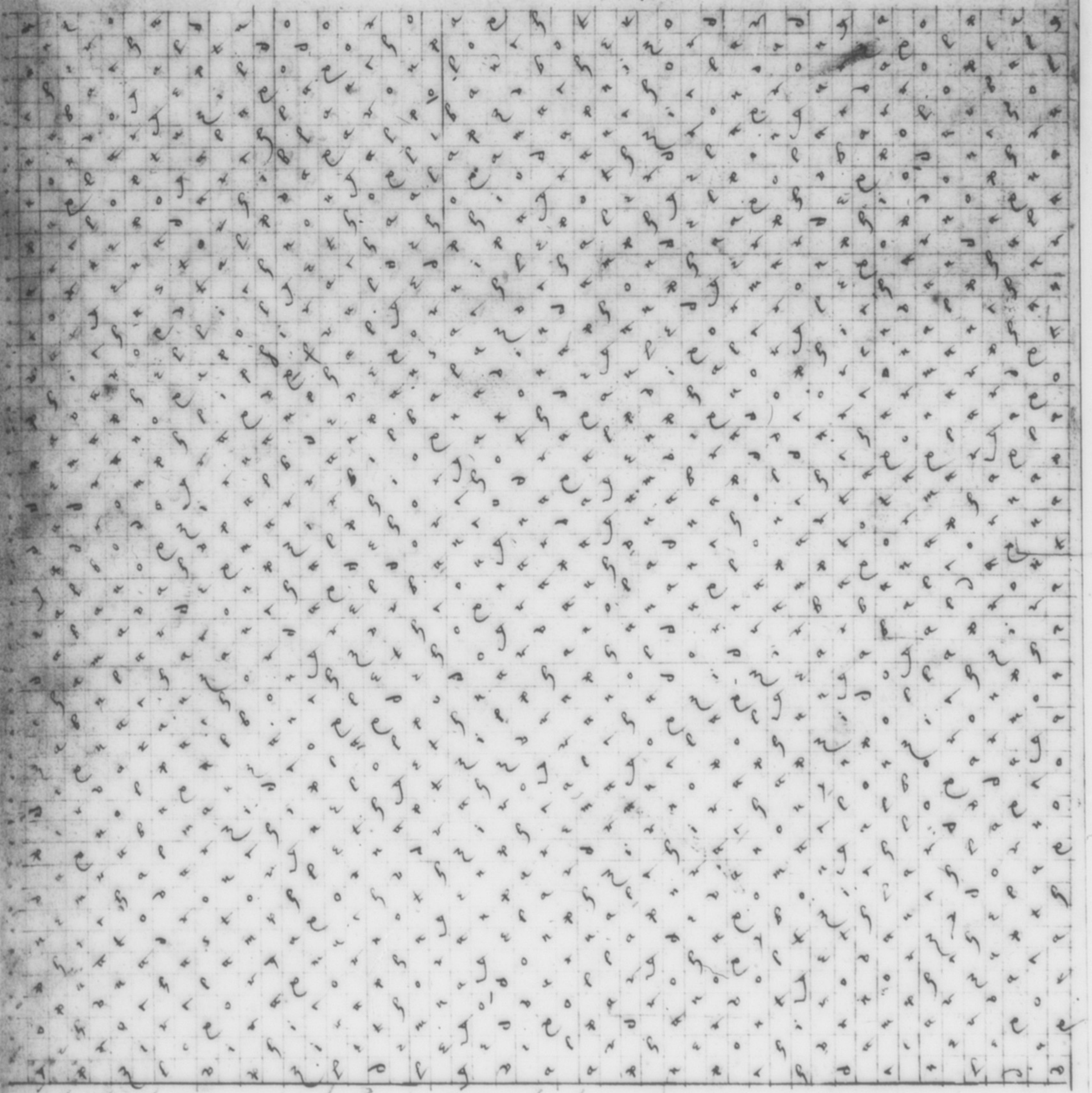
Chiromonph Zarchan, olinorg



Calgs sedph panglox



Bapporgel bxriolde puay



SL. 3191.

MS. A. ~~652~~.
3191
XVI F.

This is the Original MS. in Dr. Dee's handwriting. A fair copy by Ashmole is in MS. Sloane 3678.

This Volume formerly belonged to Ashmole and on the clasps of the old binding his coat of arms was impressed. ~~[illegible]~~
~~[illegible]~~
~~[illegible] copy,~~
~~[illegible]~~
How Ashmole obtained this MS. appears by his account prefixed to MS. Sloane 3677.

101 h

48 Claues
Angelicæ
A°
1584
Cracouiæ

Liber: 18

Liber. 18

48 Claues, Angelicæ,

A°. 1584:

Cracouiæ, ab Aprilis 13, ad Julij 13 (diuersis temporibus) Receptæ: ex mera Dei nostri Misericordia: Cui soli, oĩs Laus, honor, et Gloria, Amen. Δ.

Liber. 18

I raygne ouer you sayeth the God of Justice in powre exalted
Ol sonf vorsg, gohó Iad balt lansh
aboue the firmaments of wrath: in whose hands the Sonne is as
calz vonpho, Sobra z-ol ror i ta
a sword, and the Mone as a through thrusting fire: which measureth
Nazpsad Graa ta Malprg, Ds hol-q
your garments in the mydst of my vestures, and trussed you together
Qäa nothóa zimz Od commah
as the palms of my hands: whose seats I garnished
ta noblo zien: Soba thil gnonp
with the fire of gathering, and beutified your garments with admiration
prge aldi Ds vrbs óbōleh grsam:
to whome I made a lawe to govern the holy ones and delivered you
Casárm ohorela caba pir Ds zonrensg,
a rod with the ark of knowledge. Moreouer you lifted vp your voyces
cab erm Jadnah: Pilah farzm
and sware
znrza adná gono iádpil Ds
whose beginning is not, nor ende
hom tós / Soba Ipam lu
can not be which shyneth as a flame in the myddst
Ipãmis / Ds lóhōlo. vep zomd,
of your pallace and raygneth amongst you as the ballance
Poamal / od bogpa aäi ta piap
of righteousnes, and truth: Moue therfore,
piamo-l od vooan ZACARe ca
and shew yo selues: open the Mysteries of your Creation:
od ZAMRAN odo cicle Qäa /
Be frendely vnto me: for I am the servant of the same yo God,
zorge, Lap zirdo Noco MAD
the true worshipper of the Highest.
Hoath Jaida.

obedience and faith to him that liveth and triumpheth [illegible]

Can the wings of the windes vnderstand yo voyces of wunder
Adgt v-pa-ah zongom fa-á-ip sald
ô you the second of the first, whome the burning flames haue framed
vi-i-v L Sobam ial-prg Iza-zaz
within the depts of my Jaws whome I haue prepared as Cupps
pi-adph / Casarma abramg ta talho
for a wedding, or as the flowres in their beawty
paracleda Q-ta lors-l-q turbs
for the Chamber of righteousnes Stronger are your fete
oóge Baltoh / Giui chis lusd
then the barren stone: And myghtier are your voices then the manifold windes.
orri / Od micalp chis bia ózongon
For, you are become a buylding such as is not but in the mynde
Lap noán trof cors tage, o-q manin
of the all powrefull. Arrise, sayth the First. Moue therfore
Ia-i-don Torzu gohel ZACAR ca
vnto his Servants: Shew your selues in powre: And
c-no-qod, ZAMRAN micalzo od
make me a strong Seething: for I am of him that liveth for euer.
ozazm vrelp Lap zir Ioiad.

MVSEVM BRITANNICVM

Behold sayeth your God, I am a Circle on whose hands
Micma gohó Piad zir Cóm-selh a zien
stand 12 Kingdoms: Six are the seats
biah Os Lóndoh Norz chis othil
of living breath: the rest are as sharp sickles: or the horns
Gigipah vnd-L chis ta-pu-im Q-mos-pleh
of death wherein the Creatures of y earth are to are not
teloch Qui-i-n toltorg chis i-chis-ge
Except myne own hand which slepe and shall ryse:
m ozien dst brgda od torzul
In the first I made you stuards: and placed you in seats 12
i-li E-ol balzarg, od aala Thiln os
of government giving vnto every one of you powre
netaab, dluga vomsarg lonsa
successiuely ouer 456 the true ages of tyme
cap-mi-ali vors cla homil cocasb
to the intent that from y highest vessells and the Corners of
fafen izizop od miinoag de
your governments, you might work my powre: powring downe
gnetaab vaun na-na-e-el panpir
the fires of life and encrease continually on the earth Thus you are become the skirts
Malpirgi caosg. Pild noan vnalah
of Justice and Truth. In the Name of the same your God
balt od vooan do-o-i-ap MAD
Lift vp, I say your selues. Behold his mercies
Goholor gohus amiran / Micma, Iehusoz
florish, and Name is become mighty
ca-ca-com od do-o-a-in noar mi-ca-olz
amongst vs. In whome we say Moue,
a-ai-om / Casarmg gohia ZACAR zod a car
Descend and apply your selues vnto vs as vnto
vniglag od im-ua-mar pugo
the partakers of the secret wisdome of your Creation.
plapli ananael Qa-an.

I haue set my fete in the South, and haue loked about me, saying, are not
Othil lasdi babage od dorpha Gohol G-chis-ge
the Thunders of encrease numbred 33, which raygne in the second Angle?
avavago cormp pd dsonf vi-v-div
vnder whome I haue placed 9639 whome none hath yet numbred,
Casarmi oali Mapm Sobam ag cormpo
but one, in whome the second beginning of things are and wax strong
crp-l Casarmg croodzi chis od vgeg
which allso successiuely are the number of time: and their powres
dst capimali chis capimaon od lonshin
are as the first 456. Arrise you Sonns of pleasure, and
chis ta-lo cla Torgu Nor-quasahi od
visit the earth: for I am the Lord yo God which is, and liveth.
F-caosga Bagle zirenaiad Dsi od Apila.
In the name of the Creator Moue, and shew your selues
Do-o-a-ip Qaal ZACAR od ZAMRAN
as pleasant deliuerers That you may praise him amongst the sonnes of men.
Obelisong rest-el aaf Nor-molap

are garnished with continuall burning lamps 69636 — here doth a word want. — hubar, is a burning lamp

The mighty sounds haue entred in y 3d Angle and are become as olives in y olive mount looking with gladnes
Sapah zimii duiv od noas ta-qu-a-nis adroch dorphal
vppon the earth and dwelling in the brightnes of the heavens as continuall comforters vnto whome I fastened
caosg od faonts peripsol tablior Casarm amipzi
pillers of gladnes 19 and gaue them vessels to water the earth with her creatures:
nazarth af od dlugar zizop z-lida caosgi toltorgi
and they are the brothers of the first and second and the beginning of their own seats
od z-chis e-siasch L ta-viu od iaod thild
which 69636 whose numbers are as the first the endes
ds hubar peoal soba cormfa chis ta la vls
and y contents of tyme Therfore Come you and obey yo creation visit vs in peace
od Q-co-casb ca niis od Darbs Qaas Feth-ar-zi
and comfort Conclude vs as receivers of yo mysteries: for why? Our Lord and Mr
od bliora ia-ial ed-nas cicles Bagle Ge-iad
is all One.
i L

The spirits of y 4th Angle are Nine, Mighty in the firmament of waters: whome
Gah s-diu chis em micalzo pilzin sobam
the first hath planted a torment to the wicked and a garland to the righteous
El harg mir babalon od obloc samvelg
giving vnto them fyrie darts to vanne the earth and 7699
dlugar malprg ar-caosgi od Acam
continuall workmen: whose courses visit with comfort the earth
canal sobol-zar t-bliard caosgi
and are in government and continuance as the second
od chif ane-tab od miam ta-viv
and the third wherfore harken vnto my voyce I haue talked of you
od d Darsar sol-peth bi-en B-rita
and I move you in powre and presence whose works shalbe
od zacam g-micalzo sob-ha-ath trian
a song of honor and the praise of your God in your Creation
lu-ia-he od-ecrin MAD Q-a-a-on

The East is a howse of virgins singing prayses amongst
Raas i-salman para-dizod oe-cri-mi aao
the flames of first glory wherein the Lord hath opened his mouth: and they are become
ial-pirgah qui-in enay butmon od inoas
28 Living dwellings in whome the strength of man reioyseth
ni paradial casarmg vgear chirlan
and they are apparailed with ornaments of brightnes such as work wonders
od zonac Luciftian cors ta vaul-zirn
on all creatures whose kingdomes and continuance are as the third and fowrth
tol-hami Soba Londoh od miam chis tad o-des
strong towres and places of comfort The seats of Mercy and continuance
vmadea od pibliar Othil rit od miam
ô you Servants of Mercy, Moue, Appeare, sing prayses
C-no-quol Rit ZACAR, ZAMRAN oe-cri-mi
vnto the Creator: And be mighty amongst vs For
Qadah od O-mi-ca-olz aaiom Bagle
to this remembrance is given powre and our strength
papnor i-dlugam lonshi od vmplif
waxeth strong in our Comforter.
vgegi Bigliad.

8 9 7

The Midday the first is as the third heaven made of Hiacynth Pillers
Bazmelo ita piripson oln Nazavabh
26 in whome the Elders are become strong wch I have prepared
OX casarmg Vran chis vgeg dsabramg
for my own righteousnes sayth the Lord whose long continuance shall be
baltoha goho iad solamian trian
as buckelers to the stowping Dragon and like unto the harvest
talolcis Abaiuonin od aziagier
of a wyddow. How many ar there which remayn in the glorie
rior irgil chis da dspaaox busd
of the earth which are and shall not see death untyll
caosgo dschis odipuran teloah cacrg
this house fall and the Dragon synck
Oisalman loncho od Vouina carbaf
Come away, for the Thunders have spoken: Come away,
Niiso Bagle avavago gohon Niiso
for the Crownes of the Temple, and the coat
bagle momao siaion od mabza
of him that is, was, and shall be crowned, are divided
Iadoiasmomar poilp Niis
Come Appeare to the terror of the earth and
ZAMRAN ciaofi caosgo od
to our cumfort and of such as are prepared.
bliors od corsi ta abramig.

A mighty garde of fire wth two edged swords flaming
Micaoli bransg prgel napta ialpor
(which have Viols :8: of wrath for two tymes and
dsbrin efafafe P vonpho olani od
a half: whose wings are of wormwood, and
obza sobca vpaah chis tatan od
of the marrow of salt,) have setled their feete in the west,
tranan balye alar lusda soboln
and are measured with their Ministers 9996
od chis holq cnoquodi cial
These gather up the moss of the earth as
vnal aldon mom caosgo ta
the rich man doth his threasor: Cursed ar they
las ollor gnay limlal Amma chiis
whose iniquities they are in their eyes are milstones
sobca madrid zchis, ooanoan chis aviny
greater then the earth And from their mowthes runne
drilpi caosgin, od butmoni parm
Seas of blood: Their heds are covered
zumvi cnila Dazis ethamz
with Diamond: and uppon their heds are marble
achildao od mirc ozol chis pidiai
sleves. Happie is he, on whome they frown not.
Collal, Vlcinin asobam vcim
For why? The God of righteousnes, reioyseth in them.
Bagle Iadbaltoh chirlan par
Come away and not your Viols For
Niiso od ip ofafafe Bagle
the tyme is such as requireth Cumfort.
acocasb icorsca vnig blior.

10 11 8

The Thunders of Iudgment and wrath are numbred and
Coraxo chis cormp od
are harbored in the North in the likenes of an oke whose
blans lucal aziazor paeb soba
branches are Nests :22: of lamentation and
lilonon chis virq op eophan od
weaping layd up for the earth which burn
raclir maasi bagle caosgi ds ialpon
night and day: and vomit out the heds of scorpions
dosig od basgim od oxex dazis siatris
and live sulphur myngled with poyson These be
od salbrox cynxir faboan Vnalchis
The Thunders that 5678 tymes [in ye 24th part]
Const ds daox cocasg ol
of a moment rore † :24:
oanio yor vohim ol
†with a hundred mighty erthquakes and a thousand tymes as many
gizyax od eors cocasg
as many surges which rest not neyther
plosi molvi ds pageip larag
know any tyme
om droln matorb cocasb
here One rock bringeth furth 1000
emna L patralx yolci matb
even as the hart of man doth his thoughts
nomig monons olora gnay angelard
wo wo wo wo wo wo
Ohio Ohio Ohio Ohio Ohio Ohio
yea wo be to the earth For her iniquitie
noib Ohio caosgon Bagle madrid
is was and shalbe great Come away
i zirop chiso drilpa Niiso
but not your noyses.
crip ip nidali.

The mighty seat groaned and they were :5: thunders
Oxiayal holdo od zirom O coraxo
which flew into the East and the Egle spake
ds zildar raasy od vabzir camliax
and cryed wth a lowde voyce Come away the howse
od bahal Niiso + salman
of death of whome
teloch casarman
it is measured and it is as they are whose
holq od ti ta zchis soba
number is 31: Come away For I prepare
cormf iga Niisa Bagle abramg
for you Moue therfore and shew your selves
noncp ZACARe ca od ZAMRAN
open the Mysteries of your Creation Be frendly unto me for I am
odo cicle qaa zorge lap zirdo
the servant of ye same your God the true worshipper of the Highest.
noco Mad hoath Iaida

12 13 9

O you that rayne in the South and are :28:
Nonci dsonf Babage od chis ob
the lanterns of sorrow bynde up your girdles and visit us
hubaio tibibp allar atraah od ef
Bring down your trayn :3663: that the Lord
drix fafen Mian ar Enay
may be magnified whose name amongst you is wrath
ovof soba dooain aai iVONPH
Move, I say, and shew your selves open ye mysteries of your Creation
ZACAR gohus od ZAMRAN, odo cicle qaa,
be frendly unto me for I am the servant of the same your God. the true worshipper of the Highest.
zorge, lap zirdo noco MAD, hoath Iaida

O you swords of the South which have 42 eyes
Napeai Babagen dsbrin VX ooaona
to styr up the wrath of synn making men
lring vonph doalim eolis ollog,
drunken which are empty. Behold the promise
orsba dschis affa Micma isro
of God and his power which is called
MAD od lonshitox ds ivmd
amongst you A bitter sting Move and shew your selves
aai GROSB: ZACAR od ZAMRAN,
Open the mysteryes of ye Creation Be frendly unto me: for I am the servant
odo cicle qaa, zorge, lap zirdo noco
of ye same your God the true worshipper of the Highest
MAD, hoath Iaida.

14 15 10

O you sonns of fury the daughters of the Iust which sit
Noromi bagie pasbs oiad ds trint
uppon 24 seats vexing all creatures of the earth with age
mirc ol thil dods tolham caosgo homin
which have under you 1636 Behold the voyce of God
ds brin oroch quar Micma bial oiad
the promys of him which is called amongst you Furye, or Extreme Iustice
aisro tox dsivm aai Baltim
Move and shew your selves open the mysteries of your Creation
ZACAR od ZAMRAN odo cicle qaa,
Be frendly unto me for I am the servant of the same your God the true worshipper of the Highest
zorge, lap zirdo noco MAD, hoath Iaida

O thow the governor of the first flame under whose wyngs are
Ils tabaan lialprt casarman vpaahi chis
6739 which weave the earth wth drynes which knowest
darg dsoado caosgi orscor ds omax
the great name Righteousnes and the seale of Honor
monasci Baeovib od emetgis iaiadix
Move and shew your selves open the mysteries of your Creation
ZACAR od ZAMRAN, odo cicle qaa
Be frendly unto me for I am the servant of the same your God the true worshipper of the High[est]
zorge, lap zirdo noco MAD, hoath Iaida

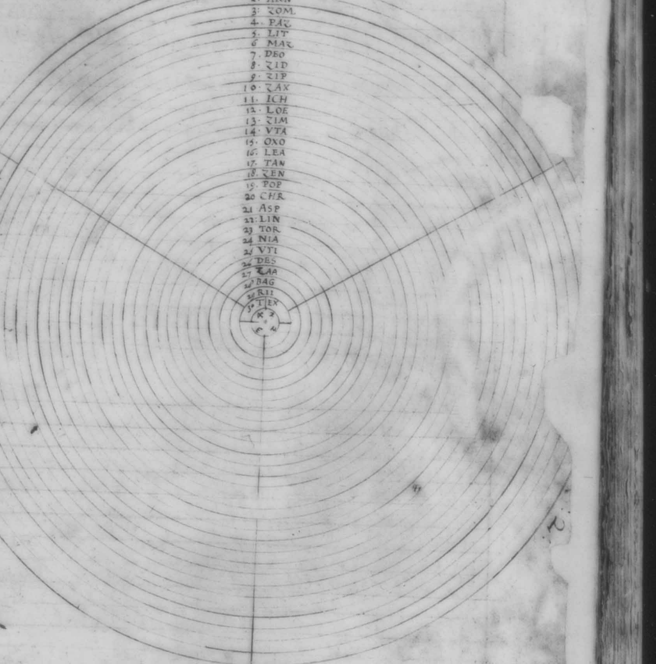
16 17 11

O thow second flame the howse of Iustice which hast thy beginning
Ils viuialprt salman balt ds acroodzi
in glory: and shalt cumfort the iust: which walkest
busd od bliorax balit dsinsi
on the earth with feete 8763 that understand and
caosg lusdan emod dsom od
separate creatures: great art thow in the God of Stretch furth and Conquest.
tliob drilpa geh yls Madzilodarp
Move and shew your selves Open the mysteries of your creation
ZACAR od ZAMRAN odo cicle qaa
Be frendly unto me for I am the servant of the same your God the true worshipper of the Highest
zorge, lap zirdo noco Mad hoath Iaida

O thow third flame whose wyngs are thorns
Ils dialprt soba vpaah chis nanba
to styr up vexation: and hast 7336 Lamps living
zixlay dodsih odbrint Faxs hubaro
going before the whose God is wrath in Angre
tustax ylsi, sobaiad ivonpovnph
Gyrd up thy loynes and harken Move and
Aldon daxil od toatar: ZACAR od
shew your selves Open the mysteries of your Creation Be frendly unto me
ZAMRAN odo cicle qaa, zorge
for I am the servant of the same your God the true worshipper of the Highest.
lap zirdo, noco Mad hoath Iaida

18 19 12

O thow mighty light and burning flame of Cumfort
Ils Micaolz olpirt ialprg Bliors
which openest the glory of God to the center of the erth
ds odo Busdir oiad ovoars caosgo
In whome the secrets of truth 6332 have their abiding
casarmg laiad eran brints cafafam
which is called in thy Kingdome, IOYE and
ds ivmd aqlo adohi MOZ od
not to be measured Be thow a wyndow of Cumfort unto me.
maoffas bolp comobliort pambt
Move and shew your selves Open the mysteryes
ZACAR od ZAMRAN odo cicle
of your Creation Be frendly unto me for I am the servant of the same your God
qaa, zorge lap zirdo noco MAD
the true worshipper of the Highest
hoath Iaida



Lil	1
Arn	2
Zom	3
Paz	4
Lit	5
Maz	6
Deo	7
Zid	8
Zip	9
Zax	10
Ich	11
Loe	12
Zim	13
Vta	14
Oxo	15
Lea	16
Tan	17
Zen	18
Pop	19
Chr	20
Asp	21
Lin	22
Tor	23
Nia	24
Vti	25
Des	26
Zaa	27
Bag	28
Rii	29
Tex	30

O you heuens which dwell in the first Ayre, are Mightie
Madriax ds praf LIL chis Micáolz
in the partes of the Erth, and execute the judgment of the highest:
saánir Caósgo od fisis balzizras Iaida
to you it is sayd, Beholde the face of your God.
nonca gohúlim Micma adoian MAD
the begynning of cumfort; whose eyes are the brightnes
Iaod bliorb Sabaooáona chis Luciftias
of the heuens: which prouided you for the gouernment
peripsol ds abraássa noncf netáaib
of the Erth, and her unspeakable varietie: furnishing
Caósgi od tilb adphaht dámploz tooat
you, wth a powr understanding, to dispose all things
noncf gmicálzoma L-rasd tófglo
according to the prouidence of him that sitteth on the holy Throne
marb yarry IDOIGO
and rose up in the begynning, Saying, The Earth
od torzulp iaodaf gohól Caósga
let her be gouerned by her parts and let there be Division
tabaord saanir od Christeos yrpoil
in her, that the glory of her may be allwayes drunken
tióbl Busdir tilb noaln paid orsba
and vexed in it self: Her course, let it runne
od dodrmni zylna Elzáptilb parmgi
wth the heuens: and as an handmayd let her serve them:
peripsax od ta qurlst booapiS
One season let it confound an other: And let there be
Lnibm ovcho symp, od Christeos
no Creature upon, or within her, the same: All
Ag toltorn mirc q tióbl Lel, Ton
her members let them differ in their qualities: And let there be
paombd dilzmo aspian, Od Christeos
no one Creature equall wth an other: The reasonable Creatures of the Erth: & Men
Ag L torton parach asymp, Cordziz
let them vex and weede out one an other: And
dodpal od fifalz Lsmnad, Od
the dwelling places let them forget their names: The work of man,
fargt bams omaóas, Conisbra
and his pomp, let them be defaced: His buyldings
od auauox tonug, Orscatbl

let them become Caves for the beasts of the feeld: Confound
noasmi tabges, Levithmong. unchi
her understanding with darknes. For why? It repenteth me
omptilb ors. Bagle Moooah
I made Man. One while let her be known, and another while
olcordziz. L capimao ixomaxip od cacocasb
a Stranger: Bycause she is the bed of an Harlot,
gosaa. Baglen pii tianta ababalond
and the dwelling place of him that is faln: O you heuens, arrise,
od faorgt telocvovim. Madriiax, torzu
the lower heuens underneath you, let them serve you: Gouern
oadriax orocha aboapri. Tabaori
those that govern: Cast down such as fall:
priaz artabas. Adrpan corsta dobix.
Bring furth with those that encrease: And destroy the rotten:
Yolcam priazi arcoazior. Od quasb qting.
No place let it remayne in one number: Ad and Diminish,
Ripir paaoxt sagacor. uml od prdzar
untill the stars be numbred: ARRISE, MOVE,
cacrg Aoiveae cormpt. TORZV ZACAR
and APPERE before the Couenant of his mouth, which
od ZAMRAN aspt sibsi butmona ds
he hath sworne unto us, in his Justice: OPEN the Mysteries
Surzas tia baltan: Odo cicle
of your Creation: And Make us pertakers of undefyled knowledge.
Qaa: od Ozazma plapli Iadnamad

Liber Scientiæ, Auxilij
et Victoriæ Terrestris
A°. 1585.
May 2°
stylo novo
Cracoviæ
in Polonia
per

Collectus, ex præmissis,
in Lib°. 10°. & alijs.

Robert Jones
Susanna: Jones
George Pork: house

Quando dividebat Altissimus Gentes, Quando separabat filios ADAM, constituit terminos populorum, iuxta numerũ filiorũ Israël.

Moyses, in Cantico. Deuter. 32:

Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim, et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorũ Israël.

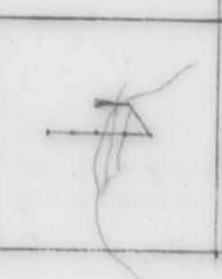
Apocalypsios. Cap. 21.

Liber Scientiæ, Auxilij, & Victoriæ Terrestris
Liber Scientiæ

Nonaginta et unius Partium, Series Continua	91 Partium Terræ Nomina ab Hominibus imposita	91 Partium Terræ Nomina Divinitus imposita	91 Divinæ Impositionis Characteres Symmetrici.	30 Bonorũ Principum Aereorũ Ordines Sphærici.	Bonorũ Ministrorũ uniuscuiusque Ordinis Numerus Tripartitus	Bonorũ Ministrorũ in singulis Ordinibus Tripartitorũ, Numeri Totales.	12 Angeli Reges, ipsis 30 Ordinibus prædominantes, qui 12 etiam Tribuũ Præsides sunt.	12 Tribus Populi Israelitici, in Dispersione.	4 Plagæ Mundi, Tribubus Dispersis assignatæ.
1	Ægyptus.	Occodon.	[illegible]		1. 7209		9 ZARZILG	Nephthalim.	Orien. dextr.
2.	Syria.	Pascomb.	[illegible]	Ordo 1°. LIL	2. 2360	14931	11 ZINGGEN	Zabulon	Occid. dextr.
3	Mesopotamia	Valgars.	[illegible]		3. 5362		7 ALPUDUS	Isacaraas	Occid. Sinistr.

Nonaginta et unius Partium, Series Continua.	Partium Terræ Nomina ab Hominibus imposita.	Partium Terræ Nomina, Divinitus imposita.	Divinæ Impositionis Characteres Symmetrici.	Bonorũ Principũ Aereorũ Ordines Sphærici.	Bonorũ Ministrorũ uniuscuiusque Ordinis Numerus Tripartitus	Bonorũ Ministrorũ in ordinibus Tripartitorũ, Numeri Totales.	Angeli Reges, Ordinũ Angelicorũ Aereorũ, et etiam Tribuũ Israeliticarũ Præsides.	Tribus Populi Israelitici in Dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
4	Cappadocia	Doagnis	[illegible]		1. 3636		4 ZARNAAH	Manasse	Aquilonaris
5	Tuscia	Pacasna	[illegible]	Ordo 2°. ARN	2. 2362	15960.	2. ZIRACAH	Ruben	Australis.
6	Parua Asia	Dialiua	[illegible]		3. 8962		2. ZIRACAH	Ruben.	Australis.

Nonaginta et unius partiũ Series Continua	Partiũ Terræ Nomina, ab hominibus imposita	Partiũ Terræ Nomina Divinitus imposita	Divinæ Impositionis Characteres Symmetrici.	Bonorũ Principũ Aereorũ, Ordines Sphærici.	Bonorũ Ministrorũ uniuscuiusque Ordinis Numerus Tripartitus	Angeli Boni, Aereorũ ordinum, et 12 Tribuum Præsides.	Bonorũ Ministrorũ in ordinibus Tripartitorũ Numeri Totales.	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribubus dispersis assignatæ
7	Hyrcania	Samapha	[illegible]		1. 4400	9 ZARZILG		Nephthalim	Orien. dextr.
8	Thracia	Virochi	[illegible]	Ordo 3°. ZOM	2. 3660	7 ALPUDUS	17296.	Isacaraas	Occ. Sinistr.
9	Gosmam	Andispi.	[illegible]		3. 9236.	10 LAVAVOTH		Gad.	Austr. dextr.

Nonaginta et Unius Partiū Series Continua	Partiū Terræ Nomina, ab hominibus imposita	Partiū Terræ Nomina Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici	Bonorū Principū Aëreorū Ordines Sphærici	Bonorū Ministror Uniuscuiusq Ordinis Numerus Tripartitus	Bonorū Ministror in Ordinibus Tripartitorū Numeri Totales.	Angeli boni, Aëreorum Ordinū, et 12. Tribuum Præsides.	Tribus Populi Israëlitici in dispersione	Plagæ Mundi, Tribubus dispersis assignatæ
10	Thebaïdi	Thotanf p		Ordo 4⁹ PAZ	1. 2360	11660	10. LAVAVOTH	Gad	Austr. dex.
11	Parsadal	Axziarg			3000		10. LAVAVOTH	Gad	Austr. dex.
12	India	Pothnir			6300		12. ARFAOLG	Ephraim	Aquilon. dex.

Nonaginta et Unius partium Series Continua.	Partiū Terræ Nomina, ab hominibus imposita	Partiū Terræ Nomina, Diuinitus imposita	Diuinæ Impositionis Characteres Symmetrici.	Bonorū Principū Aëreorū Ordines Sphærici	Bonorū Ministror Uniuscuiusq Ordinis, Numerus Tripartitus	Bonorū Ministror in Ordinibus Tripartitorū Numeri Totales	Angeli Boni Aëreorū Ordinum, et 12. Tribuum Præsides	Tribus Populi Israëlitici, in Dispersione	Plagæ Mundi Tribubus dispersis assignatæ
13	Bactriane	Lazdixi		Ordo 5⁹ LIT	1. 8630	16738	1. ÓLPAGED	Dan.	Orientalis
14	Cilicia	Nocamal			2. 2306		7. ALPUDUS	Isacaräas	Occi. sinistr
15	Oxiana	Tiarpax			3 5802		11 ZINGGEN	Zabulon.	Occi. dextr.

16	Numidia	Saxtomp.			1. 3620		5. GEBÁBAL	Asseir	Ori. Sinistr.
17	Cyprus	Vavaamp		Ordo 6. MAZ	2. 9200	20040	12. ARFÁOLG	Ephraim	Aqlon. dext.
18	Parthia	Zirzird			3. 7220		5. GEBÁBAL	Asseir	Orien. Sinist

19	Getulia	Obmacas			1. 6363.		4. ZARNÁAH	Manasse	Aquilonaris
20	Arabia	Genadol		Ordo 7. DEO	2. 7706	20389	3. HONÓNOL	Iehudah	Occidentalis
21	Phalagon	Aspiaon			3. 6320		11. ZINGGEN	Zabulon.	Occi. dextr.

22	Mantiana	Zamfres			1. 4362		5. GEBÁBAL	Asseir.	Orien. Sinis.
23	Soxia	Todnaon		Ordo 8. ZID	2. 7236	13900	1. ÓLPAGED	Dan.	Orientalis
24	Gallia	Pristac			3. 2302.		9. ZARZILG	Nephthalim	Orien. dext.

25	Illyria	Oddiorg			1. 9996.		3. HONÓNOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir.		Ordo 9. ZIP	2. 3620	17846	10. LAVÁVOTH	Gad.	Austr. dextr.
27	Lydia	Doanzin.			3 4230.		9. ZARZILG	Nephthalim	Orien. dextr.

28.	Caspis	LEXARPH			1. 8880.		11. ZINGGEN	Zabulon.	Occ. dextra
29.	Germania	COMANAN		Ordo 10. ZAX	2. 1230	11727	7 ALPUDUS	Isacaraah	Occi. Sinist.
30.	Trenam	TABITOM			3. 1617.		9 ZARZILG	Nephthalim	Orien. dextra

31.	Bithynia	Molpand			1. 3472		10. LAVÁVOTH	Gad	Austr. dextra
32.	Gracia	Usnarda		Ordo 11. ICH	2. 7236.	15942	6. ZURCHOL	Simeon	Austr. sinistra
33.	Licia	Ponodol			3. 5234.		3. HONÓNOL	Iehudah.	Occidentalis

34.	Onigap	Tapamal			1. 2658		6. ZURCHOL	Simeon	Austr. Sinis.
35.	India maior	Gedoons		Ordo 12. LOE	2. 7772	13821.	8 CADAÁMP	Beniamin	Aqlon. sinist.
36.	Orcheny	Ambriol			3. 3391.		2. ZÍRACAH	Ruben.	Australis.

37.	Achaia	Gecaond			1. 8111		10. LAVÁVOTH	Gad.	Austr. dext.
38.	Armenia	Laparin		Ordo 13. ZIM	2. 3360	15684	1. ÓLPAGED	Dan	Orientalis.
39.	Cilicia Nemrodiana.	Docepax			3. 4213.		7. ALPUDUS	Isacaraah	Occi. Sinist.

40.	Paphlagonia	Tedoond			1. 2673.		5. GEBÁBAL	Asseir	Orien. Sinis.
41.	Phasiana	Viiipos		Ordo. 14. VTA.	2. 9236.	20139	7. ALPUDUS	Isacaraah	Occi. Sinist.
42	Chaldei	Oonamb.			3. 8230.		12. ARFÁOLG	Ephraim	Aqlo. Dext.

43	Itergi	Tabando			1. 1367.		9. ZARZILG	Nephthalim	Orien. dext.
44	Macedonia	Nociabi		Ordo 15. OXO.	2. 1367	4620	10. LAVÁVOTH	Gad.	Austr. dex.
45.	Garamantica	Tastoxo			3. 1886.		12. ARFÁOLG	Ephraim	Aqlo. dextra

46.	Sauromatica	Cucarpt.			1. 9920.		2. ZÍRACAH	Ruben.	Australis
47.	Æthiopia	Lauacon.		Ordo 16. LEA	2. 9230.	28390.	3. HONÓNOL	Iehudah.	Occidentalis
48	Fiacim	Sochial			3. 9240.		12. ARFÁOLG	Ephraim	Aquilo. dextra

49.	Colchica	Sigmorf			1. 7623		2 ZÍRACAH	Ruben.	Australis
50.	Cireniaca	Aydropt		Ordo. 17. TAN	2. 7132	17389	1. ÓLPAGED	Dan.	Orientalis
51	Nasamonia	Tocarzi			3. 2634.		9. ZARZILG	Nephthalim	Orien. dextr.

52.	Carthago	Nabaömi		Ordo 18.° ZEN	1. 2346.	19311	5. GEBÁBAL	Asseir	Orien. Sinis.
53.	COXLANT	ZAFÄSAI.			2. 7689		7. ALPÚDUS	Isacaraáb	Occid. Sinist.
54.	Idumea	Yalpamb			3. 9276.		12. ARFÁOLG	Ephraim	Aqlon. dext.

55.	Parstania	Torzoxi		Ordo 19.° POP.	1. 6236.	15356.	12 ARFÁOLG	Ephraim	Aqlon. dext.
56	Celtica	Abaiond			2 6732		8 CADAÁMP.	Beniamin	Aqlon. Sinist.
57	Vinsan	Omägrap.			3. 2388.		11. ZINGGEN	Zabulon	Occid. dext.

58.	Tolpam.	Zildron		Ordo 20.° CHR.	1. 3626	14889	5. GEBÁBAL	Asseir	Orien. Sinis.
59.	Carcedoma	Parziba			2. 7629		3. HONÓNOL	Iehudah.	Occidentalis
60.	Italia	Totöcan			3. 3634.		7. ALPÚDUS	Isacaraáb	Occid. Sinis.

61.	Brytania	Chirspa		Ordo 21.° ASP.	1 5536	16829	12. ARFÁOLG	Ephraim	Aqlon. dext.
62.	Phenices	Toantom.			2 5635		8. CADAÁMP	Beniamin	Aqlon. Sinist.
63.	Comaginen	Vixpalg.			3. 5658		6. ZURCHOL	Simeon	Austr. Sinist.

64.	Apulia	Ozidaia		Ordo 22.° LIN.	1. 2232.	6925.	12. ARFÁOLG	Ephraim	Aquilon. dex.
65.	Marmarica	PARÁOAN			2. 2326.		1. ÓLPAGED	Dan.	Orientalis.
66.	Concaua Syria	Calzirg			3 2367.		12. ARFÁOLG	Ephraim	Aqlon. dextra

67.	Gebal.	Ronoamb		Ordo 23.° TOR.	1. 7320.	21915.	4. ZARNÁAH	Manasse	Aqlonaris.
68.	Elam.	Onizimp			2. 7262		10. LAVÁVOTH	Gad.	Austr. dextr.
69.	Idunia	Zaxänin			3. 7333.		11. ZINGGEN	Zabulon.	Occid. dextr.

70.	Media	Orcamir		Ordo 24.° NIA.	1. 8200.	24796	4. ZARNÁAH	Manasse	Aqlonaris
71.	Arriana	Chialps			2. 8360.		10. LAVÁVOTH	Gad.	Austr. dext.
72.	Chaldea	Soägeel.			3 8236.		11. ZINGGEN	Zabulon.	Occid. dex.

73.	Serici populi	Mirzind.		Ordo 25.° VTI.	1. 5632.	18201.	4. ZARNÁAH	Manasse	Aqlonaris.
74.	Persia	Obuäors			2. 6333.		2. ZÍRACAH	Ruben.	Australis.
75.	Gongatha.	Ranglam			3. 6236.		12. ARFAOLG	Ephraim.	Aqlon. dext.

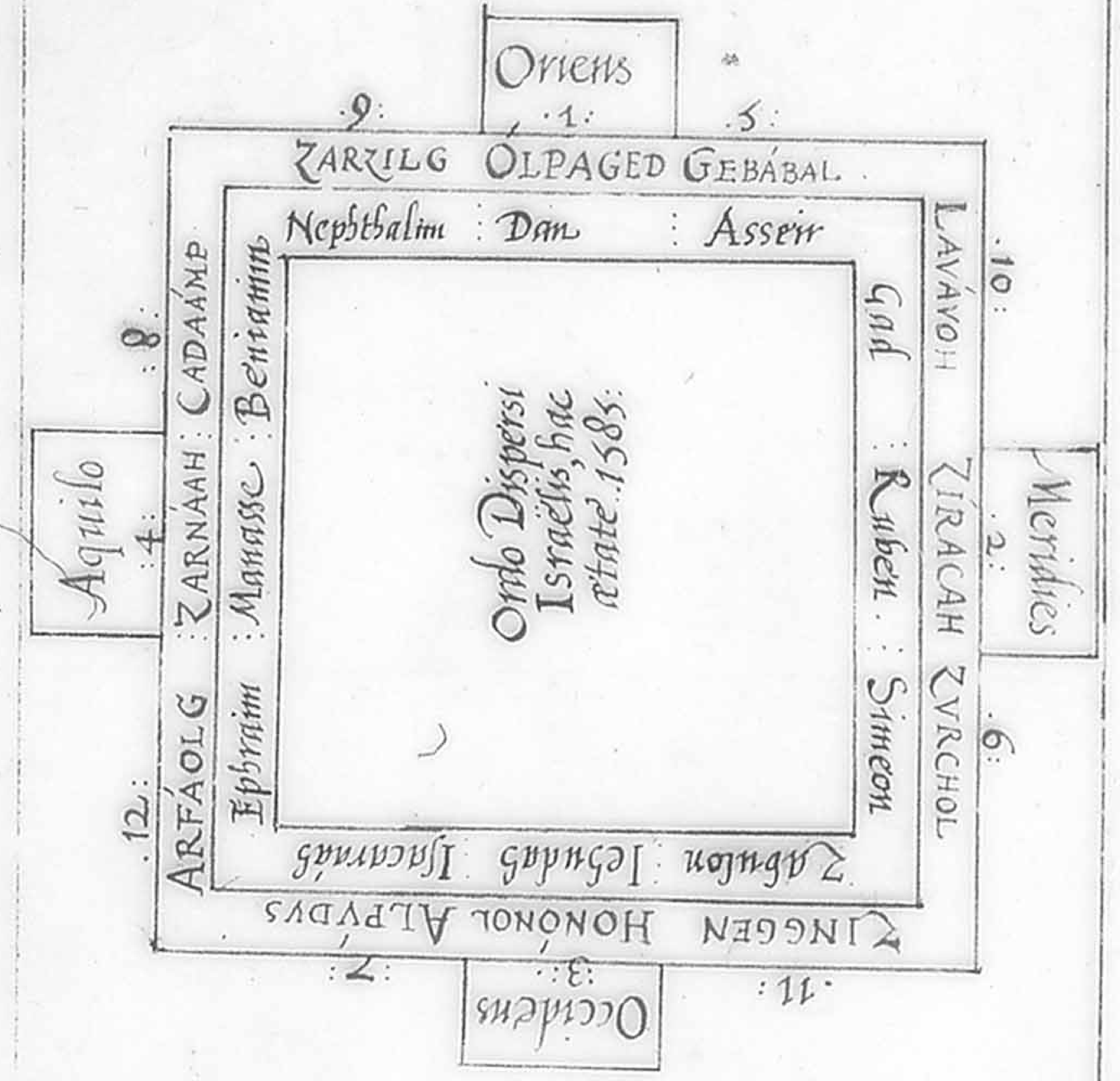
76.	Gorsin	Pophand		Ordo 26.° DES.	1. 9232.	18489.	12. ARFÁOLG	Ephraim	Aqlon. dext.
77.	Hispania	Nigrána			2. 3620.		8. CADAÁMP.	Beniamin	Aqlon. Sinist.
78.	Pamphilia.	Bazchim.			3. 5637.		12. ARFÁOLG.	Ephraim	Aqlon. dext.

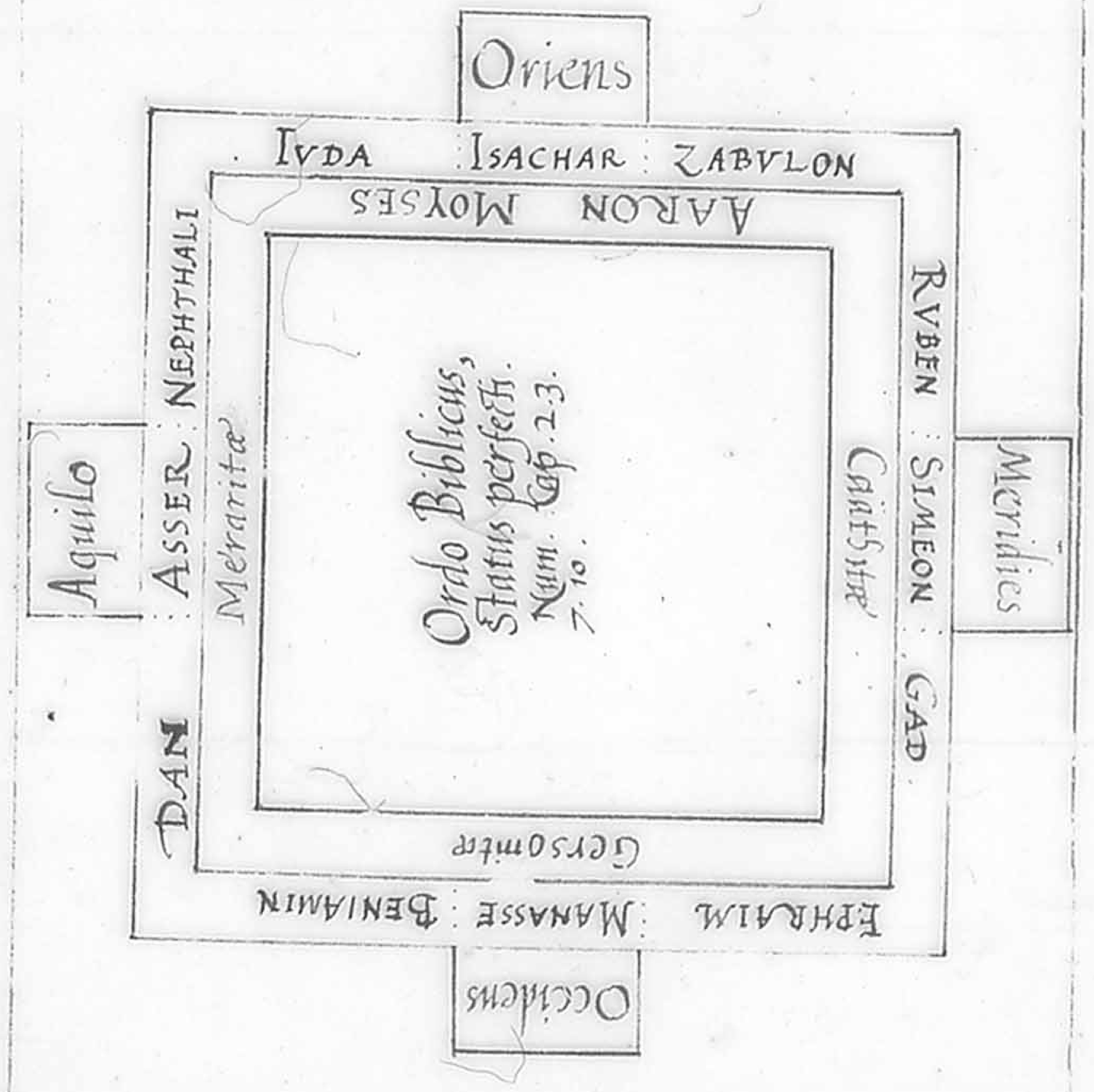
79.	Oacidi	Saziämi		Ordo 27.° ZAA.	1. 7220.	22043	2. ZÍRACAH	Ruben.	Australis.
80.	Babylon	Mathüla			2. 7560.		4. ZARNÁAH	Manasse	Aqlonaris.
81.	Median	Orpämb			3. 7263.		5. GEBÁBAL	Asseir.	Orient. Sinis.

82.	Idumian	Labnixp		Ordo. 28.° BAG	1. 2630.	18066.	10. LAVÁVOTH	Gad	Aust. dex.
83.	Foelix Arabia	Focisni.			2. 7236.		9. ZARZILG	Nephthalim	Orient. dextr.
84	Metagonitidim	Oxlöpar.			3. 8200.		6. ZURCHOL	Simeon.	Austr. sinist.

85.	Assyria.	Vastrim.		Ordo 29.° RII	1. 9632.	21503	3. HONÓNOL	Iehudah	Occidentalis
86.	Affrica	Odraxti			2 4236.		4. ZARNÁAH	Manasse	Aquilonaris
87.	Bactriani	Gomziam			3 7635.		12. ARFÁOLG	Ephraim	Aqlon. dextr.

Nomagnitudo et Unus partium Series Continua.	Partiu Terre Nomina, ab hominibus imposita.	Partiu Terre Nomina, Diuinitus imposita	Diuine Impositionis Caracteres Symmetrici	Bonoru Principu Aereoru Ordines Sphærici.	Bonoru Ministror in Vltimo Ordine Quadripartitus Numerus.	Bonoru Ministror in Vltimo Ordine Quadripartitoru, Numerus Totalis	Angeli Reges, Aereoru Ordinum et 12 Tribuum Præsides	Tribus Populi Israelitici in Dispersione.	Plagæ Mundi, Tribubus Dispersis assignatæ.
88.	Afnan	Taoägla		Ordo 30.° TEX.	1. 4632.	27532.	12. ARFÁOLG	Ephraim	Aqlon. dextra
89.	Phrygia	Gemnimb			2. 9636.		4. ZARNÁAH	Manasse	Aquilonaris
90.	Creta	Advorpt			3. 7632.		3. HONÓNOL	Iehudah.	Occidentalis
91.	Mauritania	Dozinal.			4. 5632		6. ZURCHOL	Simeon.	Austr. Sinist.


Oriens
.1.
9.
5.
ZARZILG OLPAGED GEBÁBAL
Nephthalim : Dan : Asser
10.
LAVÁVOH ZIRACAH ZVRCHOL
Gad : Ruben : Simeon
Meridies
2.
6.
Ordo Dispersi Israelis hac ætate 1585.
Zabulon : Iehudah : Issacarah
ZINGGEN HONÓNOL ALPVDVS
11.
.3.
7.
Occidens
12.
ARFÁOLG ZARNAAH CADAAMP
Ephraim : Manasse : Beniamin
8.
Aquilo
4.


Oriens
IVDA ISACHAR : ZABVLON
AARON MOYSES
RVBEN : SIMEON : GAD
Caathitæ
Meridies
Ordo Biblicus, Status perfecti. Num. Cap. 2.3. 7.10.
EPHRAIM : MANASSE : BENIAMIN
Gersonitæ
Occidens
DAN
ASSER : NEPHTHALI
Meraritæ
Aquilo

De HEPTARCHIA MYSTICA, Divinis ipsius Creationis, Stat[illegible] legibus, Collectaneorum Liber primus.

Cap. 1.

Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of vs; for we are gods Creatures that have Raigned, do Raigne, and shall Raigne for ever. All our Mysteries shalbe knowen unto you. &c.

Behold, these things and theyre Mysteries, shalbe knowen unto you: Describing the Secrete of him, that Raigneth for ever [the voyce of a multitude answered, singing] Whose Name, is great for ever.

Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

Venite, gradatim repetamus Opera Dei: &c

Unus est Deus, et unum est opus nostrum.

Nota. A lib° Creationis. 1. Principes loquebantur magnalia Dei; Secundo, Reges maxime hoc faciunt.

A Note. Very many came uppon the [illegible] superficies of the Transparent Globe, and sayd,

Parati sumus servire Deo nostro.

This work shall have relation to tyme present, and present use. To Mysteries far exceding it: And finally to a purpose [illegible]: wherby the Majestie and Name of God, shall and may, and of force, must appeare with the Apparition of his wonders, and Mervayles yet unhard of. Dixi

A Note. As Michael and Uriel, at the begynning of these reveled mysteries, were present, and gave Authoritie to Carmara, to order the whole Heptarchicall Revelation; So, at the conclusion, they appeared agayn [illegible]

[illegible]

Conciliation — To the Second — Δ — Conciliation, you meane.
Ur — The Table is an Instrument of Conciliation. And so are the other 7 Characters, which they call the Name of the Table: Engraved out of the frame of names: which are proper to euery King and Prince, according to their order.
Note to the last — Δ — As concerning the other Characters
Operation — Ur — It onely consisteth in the Mercy of God, & the Characters of these bokes. Ho.
Set downe the Kings, and their Princes, in a Table, as they ... them: with their letters backwards (excepting their Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. Ho.

Δ Note, how it may appeare that Butmono is Prince to Bynepor, and Blisdon prince to King Baspalo.

Δ Note. So, in my Characters or Langage of Diuine Seales: are all the names of the 7 Kings, and of the 7 Princes, perfectly as in the great Table, (called otherwise Mensa foederis) the Bees, only, being the first letter common to them all, left out, in memory.

De sigillo Æmeth; alias vocato Sigillo Dei.

Michael 1582 Martij 19.

Michael — I will shew thee in the might and strength of God, what his Mysteries are: This true Circle of his Æternitie: comprehending all Vertue: The Whole and Eternall Trinitie: O holy be he: O holy be he: O holy be he.
Δ — Uriel answered, Amen.
Mich — Note, what will follow? — Δ — I will set them according to the Matter in them.
Mich — Divide this outward circle into 40 equall parts: whose greatest numbers are 4. Do it presently — Δ I did so. dividing it first into 4: and then every of them into 10.
Δ — He called one by name Semiel. One came in, and kneeled down, and great fire came out of his mouth, Michael sayd, To him are the Mysteries of these Tables knowen. Michael sayd, Semiel (agayne) and by and by the answered O God thou hast sayde, and thou liuest for euer. Semiel stode up and flaming fire came out of his mouth, and then he sayde, as followeth.
Semiel — Mighty Lord, what wouldst thou with the Table?
Michael — It is the will of God, thou fetch them hither.
Sem — I am his Table. Behold, these are the Tables, Lo where they are.
Δ. There came in 40 white Creatures, all in white silk long robes; And

they

they like children. And all they falling on their knees, sayde:
Thou onely art Holy among the Highest: O god, thy Name be blessed for euer.
Δ — Michael stode up out of his chayre: and by and by all his body seemed to be like a great Pillar of Brasse: the ... as he went to ... And his sword was all on fire: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And they fell downe. And Michael called Semiel with a thundring voyce: and sayde, Declare the Mystery of the Living God: our God: of One Substance for euer.
Sem — I am ready
Δ — Michael stroke over them with his sword: and they all fell downe and Uriel allso on his knees. And commonly at the striking with the sword, flaming fire, like lightening, did ... all.
Michael — Note, Here is a Mystery.
Δ — Then stept forth, One of these 40, from the rest: & opened his brest, which was covered with silk, and there appeared a great T all of gold.
Michael — Note the number — Δ — Over the T, stode the Number of 4 on this fashion $\overset{4}{T}$
Δ — The 40, cryed, ... and Multiplyeth for euer: Blessed be his Name.
Δ — That Creature did shut up his bosome, and vanished away like a fire.
Michael — Place that in the first place: It is the Name of God.
Δ — Then there seemed a great Clap of thunder to be.

And so forth: And note that the whole second boke is nothing else but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Æmeth. [illegible]
Note farder, Almost all the third boke, was of the 7 Ensignes of Creation. whereof mention was there before made.

Δ — The chayre, was brought in agayne and I asked what it ment.
Uriel — This is a Seat of perfection: from which, Things shalbe shewed unto thee, which thou hast long desyred.
Δ — Then was a square Table brought into the Stone. and I demanded, what that Table betokened.
Uriel — A Mystery not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

You must

14

[illegible] Table [illegible] must be set Sigillum Dei [illegible]

[illegible]

Notes. 21. A° 1582. [illegible]

15

Capvt 4.

Some Notice of peculier formes, and attire, wherein, the Kings, Princes and Ministers Heptarchicall appeared; and of some their Actions, gestures at their appearance. &c.

King CARMARA — This King, being called first of Vriel, appeared, as a Man [illegible]

Prince HAGONEL — Note. [illegible]

Subiects and servants of Prince Hagonel.

7. Filij Lucis	I. Ih. Ilr.	Dmal.	Heeoa.	Beigia.	Stimcul.		In Sigillo
7. Filij Filiorum	E. An. Aue.	Liba.	Rocle.	Hagonel.	Ilemese.		Emeth

Filij Lucis — The 7. Filij Lucis, appeared [illegible]

Filij Filiorum — Appeared [illegible]

16

Prince HAGONEL his 42 Ministers — [illegible]

O	F	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E.

17

King BOBOGEL — Appeared in a black veluet coat [illegible]

Prince BORNOGO — Appeared in a red Robe [illegible]

Ministers 42. — [illegible] Faciamus secundum voluntatem Dei: Ille Deus virtus est, vere Nobilis et Aeternus. [illegible]

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B.

18

King BABALEL — Appeared [illegible] BABALEL.

Prince BEFAFES — He appeared [illegible] BEFAFES [illegible]

Ministers 42. — Of his 42 Ministers [illegible] BABALEL [illegible] Befafes [illegible] Princeps principum, qui sunt Aquarum Principes [illegible]

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

19

King BNEPOR. — He appeared, as a King, with his Prince next after him: and after the Prince, 42 ministers.

Prince BLISDON (?) BUTMONO. — He appeared in a red Robe [illegible]

Ministers 42. — [illegible]

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	R	O	S	N	I	A
B	B	A	S	N	O	D.

20

King BNASPOL. — He appeared in a red Robe, and a Crowne on his head. His Prince followed him: and after him his Ministers.

Prince BLISDON — He appeared in a Robe of many colours [illegible]

Ministers 42. — The 42 seemed to stand about a little hill [illegible]

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

21

King BNAPSEN. — He appeared as a King, with a crowne on his head

Prince BRORGES — He appeared [illegible] BRORGES [illegible]

Ministers 42. — The 42 appeare [illegible]

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

22

King BALIGON — He is the same mighty King, who is here, first described by the name of CARMARA. [illegible] MARMARA [illegible]

Prince BAGENOL — He appeared not, by that name, yet.

Ministers — [illegible] The 42 Ministers appeared [illegible]

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

23

King BYMAZA — He appeared not yet, by that name

Prince BRALGES — He appeared in a red Robe [illegible]

Ministers — [illegible]

24

Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

25

O Almighty, Æternall, the True and living God: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (even now, at length,) Among other thy manifold mercies vsed, and to be vsed, toward me, thy Simple Servant John Dee, I most humbly beseche the, in this my present petition to haue mercy vppon me, to haue pitie vppon me, to haue Compassion vppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Erth: And allso by prayer, (full oft and pitifully) haue made Sute vnto thy Diuine Matie for the obteyning of some convenient portion of True Knowledg and vnderstanding of thy lawes, and Ordonances, established in the Natures and proprieties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronounce thy praises, to render vnto the, most harty thanks, to advance thy true honor, and to wynne vnto thy Name, some of thy due Maiestical Glorie, among all people, and for ever. And whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliver vnto me, long since, (through the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Comfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, vse very many of thy good Angels, their Cownsailes and helps; according to the proprieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and Limited: Which Orderly forme, and manner of Exercise, Vntyll even now, I never fownd so vrgent Opportunitie, and extream Necessitie, to apply my self vnto, Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Diuine Maiestie, most lovingly and fatherly to favor: and by thy Diuine Beck to further this my present industrie and endevour to Exercise my self, according to the foresaid Orderly forme and manner: And, Now, At length, but not to late, for thy dearly beloved Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grant allso vnto me, this blessing and portion of thy heavenly Graces: That thow wilt furthwith, enable me, make me apt, and Acceptable, (in body, sowle, and Spirit,) to enioye allwayes the Holy and frendely Conversation, with the Sensible, playne, full, and perfect help, in word, and dede, of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Vriel: And, Allso Especially, of all

those

26.

those, which do appertaine unto the HEPTARCHICAL Mysterie, (Anagogically, (as yet,) and very breefly, unto me declared: Under the Method of Seven Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subiects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (Ô Almighty God,) thou shalt, (to the great cumfort of thy faithfull Servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that thou, arte the True and Almighty God, Creator of Heaven and Earth, (Uppon whome, I do call: and in whome, I put all my trust.) And thy Ministers, to be the True, and faithfull Angels of light: which have, hitherto, principally, and according to thy Divine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, Even in these most miserable, and lamentable dayes. Graunt, Ô, graunt, Ô our Heavenly Father, graunt this, (I pray thee,) for thy onely begotten Sonne IESUS CHRIST, his sake: Amen, Amen, Amen.

27

Cap. 6.

BONORUM ANGELORUM HEPTARCHICORUM, Piæ, Devotiæq; Invitationes

¶ The generall and Common Exordium, and Conclusion: appertayning to the 7. Heptarchicall Kings Inviting.

Ô puyssant, and right Noble King, (N.) And by what Name els soever, thou art called, or mayst truely and duely be called: To whose peculier Government, Charge, Disposition, and Kingly Office, doth appertayne the (N. &c.) In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things Visible, and Invisible: Ô right Noble King (N) Come Now, and Appeare, with thy Prince, and his Ministers, and Subiects, to my perfect, and Sensible eye judgment: in a godly, and frendely manner, to my cumfort and help, for the advancing of the Honor and Glorie of our Almighty GOD, by my Service: As much as by thy wisdome and Powre, in thy propre Kingly Office, and Government, I may be holpen, and enabled unto: Amen. COME, ô right Noble King (N) I saye COME. Amen.

Gloria Patri, &c.

¶ The generall and Common Exordium, and Conclusion, apperteyning to the 7. Heptarchicall Princes Inviting.

Ô Noble Prince, (N.) and by what Name els soever, thou art called, or mayst truely, and duely be called. To whose peculier Government, Charge, Disposition, Office, and Princely Dignitie doth apperteyne the (N. &c.) In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be advanced by my faithfull Service, I require thee ô Noble Prince, (N) to COME presently, and to shew thy self, to my perfect and Sensible eye judgment; with thy Ministers, Servants and Subiects, to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: COME ô Noble Prince, (N.) I say COME. Amen.

Pater noster, &c.

28.

Cap. 7.

SONDAYE:

¶ Some Recitall, and contestation by the Peculier Offices, Words, and dedes, of the 7. Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

King **BOBOGEL** — The Distributing, giving and bestowing of Wisdome, and Science. The Teaching of true Philosophie; true Understanding of all Lerning, grounded uppon Wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries alleging) Dee, Dee, Dee, At Length, but not to Late. Therefore, In the Name. &c.

Prince **BORNOGO** — The Altering of the Corruption of Nature, into perfection: The Knowledge of Metalls. And generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his Government of Distributing, giving and bestowing of Wisdome, Science, True Philosophie, and true Understanding of all Lerning grounded uppon Wisdome: and of other very many his Peculier Royall Proprieties. And who saydst to me, What thou desirest in me, shalbe fulfilled. Therfore, In the Name &c.

29

MONDAYE:

King **CARMARA** — Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyve the golden rod of Government, and Measuring, and the Chayre of Dignitie, and Doctrine: And didst appeare first to us, adorned with a Triple Diademe, in a long purple robe. Who saidst to me, at Mortlake: I minister the strength of God unto the. Likewise, thou saydst, These Mysteries hath God, lastly, and of his great mercyes, graunted unto the: thou shalt be glutted, yea filled: yea thou shalt swell, and be puffed up, with the perfect Knowledge of Gods Mysteries in his Mercies. And saydst, This Art, is to the farder understanding of all Sciences, that are past, present, or yet to come. And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thou practise them in vayne. And, saydst thus, generally of Gods Mercyes and Graces on me, decreed and bestowed: What so ever thou shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name &c.

Prince **HAGONEL** — To whose commandement the Sonns of ^light^ Men, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelve: and whose Seale is called Barees and this ☉ it is. At whose Commandement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who by the Seven of the 7. (which are the Sonns of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy Servants, should work mervaylles. Ô Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42. Angels, whose Names and Characters are here presented. Therfore, In the Name &c.

30.

King **BLUMAZA**

Prince **BRALGES** — Who saydst; The Creatures living in thy Dominion are subiect to thy own powre. Whose Subiects are Invisible: And which (to my Seer) appeared, like little smokes, without any forme; Whose Seale of Government is this

Who saydst, Beholde, I am Come I will teache the Names without Numbers The Creatures subiect unto me, shall be knowen unto you. Therfore, In the Name &c.

31

TUESDAYE:

King **BABALEL** — Who art King in Waters: Mighty and wonderfull in Waters: Whose Powre is in the bowells of the waters. Whose Royall person with thy Noble Prince BEFAFES, and his 42. Ministers, the Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

Prince **BEFAFES** — Who art Prince of the Seas: thy Powre is uppon the waters. Thou drownedst Pharao and hast destroyed the wicked. Thy Name was knowen to Moyses. Thou livedst in Israel: who hast measured the Waters. Who wast with King Salomon: and allso long after that with Scotus: but not knowen to him by thy true Name: for he called the Mares. And since thou wast with none: Except, when, thou preservedst me, (through the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thou wast with me throughly. Who of the Egyptians, hast byn called OBELISON, in respect of thy pleasent deliverance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good successe in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all that liveth therin, are well knowne: And, generally, are the Distributers of Gods Judgments uppon the waters, that cover the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliverers of the Threasors, and unknowen substances of the Seas. Thou, ô Noble Prince BEFAFES, badst me use the, in the Name of GOD. Therfore, In the Name &c.

32.

WEDDENSDAYE:

King **BNASPOL** — To whome, the Earth with her bowells, and secrets whatsoever are delivered: and hast sayd to me, heretofore: What thou art; There, I may know. Thou art great, but, as thou, truely didst confess, He in whome thou art, is greater than thou: Therfore, In the Name &c.

Prince **BLISDON** — Unto whome, the Keyes of the Mysteries of the Earth, are delivered: Whose 42. Ministers, are Angels, that govern under the. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement: Therfore, In the Name &c.

33.

THURSDAYE:

King **BYNEPOR** — Uppon the distribution, and participation of whose exalted & especiall and glorified Powre, resteth onely and dependeth the generall State and condition of all things. Whose sanctification Glory and renowne, all things it had begynning, yet can it not, neyther shall have ending. He that measureth you, and thou wast the Ende of his workmanship. Thou art like him, and of him: yet not as partaking or adherent, but distinct in one degree. When he came, thou wast Magnified by his comming: and art sanctified, world without ende.

Vita suprema,
Vita superior,
Vita infima, tuis sunt mensurata manibus.

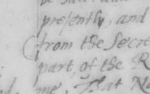
Notwithstanding, Thou art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thou art in all: And All hath some being by the: yet thy powre is Nothing, in respect of his powre, which hath sent the. Thou begynnest new worlds, new people, New Kings, and New Knowledg of a New government. And hast sayd to me, Thou shalt work mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name &c.

Prince **BUTMONO** — Who art Life and breath in living Creatures. All things live by the: the Image of One excepted. All the kindes of beasts of the Earth, dost thou endue with life. Thy seale is theyr glory. Of God, thou art sanctified: And thou reioysest The living, the ende, and begynning of all beastes, thou knowest: and by sufferance, thou disposest them, untyll thy vyoll be runne. Therfore, In the Name &c.

34.

FRYDAYE

King **BALIGON** — Who canst distribute, and bestow at pleasure, all which soever can be wrought in aereall Actions. Who hast the government of thy self perfectly, as a Mysterie knowen unto thy self. Who didst advertise me of this stone, and holy Receptacle: both in doubtfull to be had: and allso didst direct me to the taking of it up: being presently, and in a few minuts of tyme, brought to my sight, from the Secret of the Depth, where it was hid, in the uttermost part of the Roman possession. Which stone, thou warnedst me, that No mortall hand, but myne own, should touche: and saydst unto me Thou shalt prevayle with it, with Kings, and with all the Creatures of the World. Whose beuty in vertue shalbe more worth, then the Kingdomes of the Erth. For the which purposes here rehersed, and other: partely, now to be exercised and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And allso because thou thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name &c.



Vide Suidam, in dictione Ephod. [illegible]

A By Note, of the former Shewstone

Blessed Uriel, sayd to me, at Mortlake A° 1583. Maij 5. à meridie, circa horam 4a. as followeth.

Ur. — By Character must have the Name of the five Angels (written in the myddst of Sigillum Aemeth) graven uppon the other side, in a Circle: In the Middst whereof, must the Stone be, (which was allso brought) Wherein thou shalt at all tymes behold (privately to thy self) the State of Gods people, through the whole Earth.

Prince **BAGENOL** —

35

SATERDAYE

King **BNAPSEN** — Who hast sayd to me, That by the, I shall cast out the powre of all wicked Spirits: And that by the, I shall or may know the doings, and practises of evill men; and more that may be spoken or uttered to man. Therfore, In the Name &c.

Prince **BRORGES** — Who being the Prince, chief Minister, and Governour under the right Puyssant King BNAPSEN, didst (to my Seer) appeare in most terrible manner, with fyrie flaming streames, and saydst

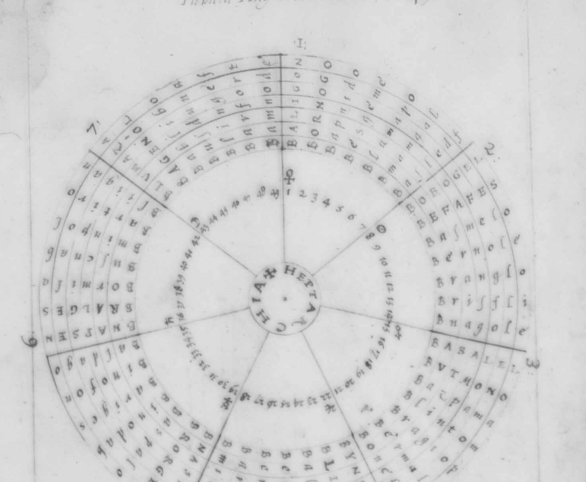
Novi Ianuam Mortis. Et percussit Gloria Dei Impiorum parietes

Therfore, In the Name, &c.

36.

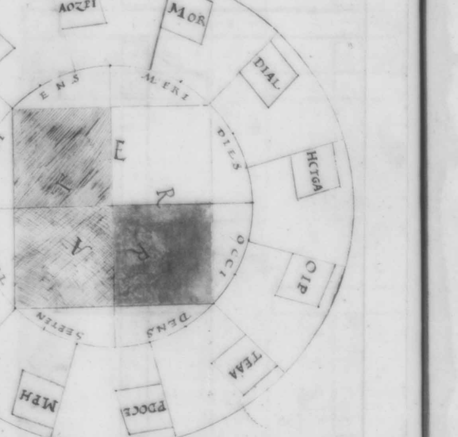
37

Tabula Angelorum Bonorum 49



MUSEUM

Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus Sancti extructa) quæ, omnes Super Terram Creaturas gubernant, (tam Inuisibiles, quam Visibiles): Duodecim gestata Vexillis ...



†

8

Fundamentalis ad DEUM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio

O IEOVA ZEBAOTH, Diuinam tuam Potentiam, Sapientiam, et Bonitatem, enixissimè Inuoco et Imploro (Ego Ioannes Dee, Seruulus tuus indignus) et mihi semper fauorabilem, assistentemq; esse, humillimè, et fideliter peto: in omnibus meis factis, Verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promouentibus vel procurantibus: Et per hæc 12. Mystica Nomina tua, ORO, IBAH, AOZPI, MOR, DIAL HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, Diuinam et Omnipotentem Maiestatem tuam ardentissimè Obtestor et Obsecro: Vt fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, breuissimeq; notantur Officia,) in quibuscunq; Mundi partibus fuerint, et quocunq; posthac tempore vitæ meæ, à me (prædicto Ioanne) per peculiaria illis Dominantia, siue Imperitantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, Vt citissime ad me (prædictum Ioannem) Veniant: Visibiles, affabiles, placidiq; mihi appareant: ac mecum, iuxta Voluntatē meam, visibiles morentur: et Vt a me, et ex aspectu meo; per me rogati recedant: Et propter te, et illam quā tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reuerentiam et Obedientiam, Vt mihi etiam (Ioanni præfato) amicè SATISFACIANT, omni et quocunq; tempore vitæ meæ In Omnibus et Singulis ad eos, Omnes, aliquos, vel aliquē eorū factis vel faciendis Petitionibus meis, quibuscunq;: Cito, bene, plenè, perfecteq; præstandis perficiendis et complendis, iuxta eorum virtutes, ac potentias, tam generales, quam proprias, propriaq; illis à te (O DEVS) iniuncta commissaq; Officia et Ministeria. AMEN.

Per te, IESV CHRISTE,
AMEN

VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filii et Spiritus Sancti Lineis, collecta Nomina: Istorum Bonorum Angelorum Munus est, Hoībus, Rerū humanarum Scientiam, Iudiciumq; impertire, &c

	Numen Diuinum BATAIVA, siue BATAIVH +
ORIENS	Abioro, siue Habioro Aaoxaif Htmorda Haozpi, siue Ahaozpi Hipotga Autotar
	Numen Diuinum ICZHHCA, siue ICZHHCL +
MERIDIES	Aidrom, siue Laidrom Aczinor Lzinopo Lhctga, siue Alhctga Lhiansa Acmbicu
	Numen Diuinum RAAGIOS siue RAAGIOL
OCCIDENS	Srahpm, siue Lsrahpm Saiinou Laoaxrp Lgaiol, siue Slgaiol Ligdisa Soaixnt
	Numen Diuinum EDLPRNA, siue EDLPRNA
SEPTENT.	Aetpio, siue AAetpio Adoeoet Alndood Apdoce, siue Aapdoce Arinnap Anodoin

SEX SENIORVM Orientalium Inuitatio

O vos Sex SENIORES, Orientales, præpotentes, fidelesq; Omnipotentis DEI nostri Ministri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, siue HABIORO. AAOXAIF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter prædominās Diuinum Numen, Nomenq; Angelicū BATAIVA, siue BATAIVH, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuisim, amicè, vehementer, et confidenter requiro et Peto, VT posthac, quandocunq; tempore voluero, per reliquum totius vitæ meæ cursum, vel omnes vos, vel ex vobis, illi quos ego nominauero (per prædictū Mysticum Diuinumq; Nomen BATAIVA siue BATAIVH, à me, præfato Ioanne, Vocati, Inuocati, siue requisiti) Statim et sine mora, mihi, prædicto Ioanni, Adesse, visibiles, affabiles ac placidi: Præterea adeo Fauorabiles mihi esse velitis, VT Petitiones meas omnes et quascunq; DE RERVM HVMANARV̄ SCIENTIA ET IVDICIO, aliisq; rebus, vestro Diuinitus assignatis, pertinentibusq; Officio, siue Ministerio (vobis omnibus, vni, vel pluribus) factas faciendasq;, Cito, benè, verè, planè, plene, perfecteq; præstare, perficere et complere velitis: iuxta vestrarū virtutū, potentiarū, Officiorumq; siue Ministeriorū vestrorum Mensuram, à DEO Omnipotente vobis concreditam et commissam. AMEN. Per Sanctum Dei Nomen,

BATAIVA, siue BATAIVH

AMEN

Sex Seniorum Meridionaliũ Invitatio

O vos Sex SENIORES Meridionales, præpotentes, fidelesq; Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (Unius et Trini) O vos, (inquam) AIDROM, siue LAIDROM, ACZINOR, LZINOPO, LHCTGA, siue ALHCTGA, LHIANSA, et ACMLICV per vobis peculiariter præsdominans Diuinũ Numen Nomenq; Angelicũ ICZHHCA siue ICZHHCL, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim, et quomodocunq; diuisim,) amicè, vehementer et confidenter requiro et Peto, VT posthac, quocunq; tempore voluero, per reliquum totius vitæ meæ cursum,) vel omnes vos, vel ex vobis, illi, quos ego Nominauero, (per prædictũ Mysticũ Diuinumq; Nomen ICZHHCA siue ICZHHCL, à me, præfato Ioanne, VOCATI, invocati, siue requisiti) Statim et sine mora, mihi, prædicto Ioanni, Adesse, visibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles esse velitis, VT Petitiones meas omnes et quascunq; DE RERUM HUMANARUM SCIENTIA, ET IUDICIO, aliisq; rebus, vestro, diuinitus assignatis, pertinentibusq; Officio siue Ministerio, vobis Omnibus vni, vel pluribus factas faciendasq;, Cito, bene, vere, plane, plene perfecteq; præstare, perficere, et complere velitis: iuxta vestrarum virtutum, Potentiarũ Officiorumq; siue Ministeriorũ vestrorũ Mensuram, à DEO Omnipotente, vobis concreditã, et commissam.

AMEN:

Per sanctum DEI Nomen
ICZHHCA, siue ICZHHCL
AMEN

Sex Seniorum Occidentaliũ Invitatio

O vos Sex SENIORES Occidentales, præpotentes, fidelesq; Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei, (Unius et Trini) O vos, (inquam) SRAHPM, siue LSRAHPM, SAIINOV, LAOAXRP, LGAIOL siue SLGAIOL, LIGDISA, SOAIXNT per vobis peculiariter præsdominans Diuinum Numen Nomenq; Angelicũ RAAGIOS, siue RAAGIOL, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, (coniunctim et quomodocunq; diuisim) amicè vehementer et confidenter requiro et Peto, VT posthac, quocunq; tempore voluero, (per reliquum totius vitæ meæ cursum) vel omnes vos, vel ex vobis, illi, quos ego Nominauero (per prædictũ Mysticũ, Diuinumq; Nomen RAAGIOS siue RAAGIOL à me, præfato Ioanne, VOCATI, invocati, siue requisiti) Statim et sine mora, mihi, prædicto Ioanni, Adesse, visibiles, affabiles ac placidi: Præterea adeo mihi Fauorabiles esse velitis, VT Petitiones meas omnes et quascunq; DE RERU HUMANARUM SCIENTIA ET IUDICIO, aliisq; rebus, vestro diuinitus assignatis pertinentibusq; Officio siue Ministerio, (vobis omnibus, vni vel vestrum pluribus) factas faciendasq; Cito, bene, vere, plane, plene, perfecteq; præstare perficere et complere velitis: iuxta vestrarum virtutum, Potentiarũ, Officiorumq; siue Ministeriorum, vestrorũ Mensurã, à DEO Omnipotente vobis concreditã et commissã.

AMEN:

Per Sanctum DEI Nomen,
RAAGIOS, siue RAAGIOL
AMEN

Sex Seniorum Septentrionalium Invitatio

O vos Sex SENIORES Septentrionales, Præpotentes, fidelesq; Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (Unius et Trini) O vos, inquam, AETPIO, siue AAETPIO, ADOEOET, ALNDOOD, APDOCE, siue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter præsdominans Diuinũ Numen, Nomenq; Angelicum EDLPRNA, siue EDLPRNA, Ego Ioannes Dee fidelis eiusdem Omnipotentis DEI Seruulus, à vobis omnibus, coniunctim, et quomodocunq; diuisim,) amicè, vehementer et confidenter requiro et Peto, VT posthac, quocunq; tempore voluero, per reliquũ totius meæ vitæ cursum, vel omnes vos, vel ex vobis, illi, quos Ego nominauero (Per prædictum Mysticum, Diuinumq; Nomen EDLPRNA siue EDLPRNA) à me, præfato Ioanne, VOCATI, Invocati, siue requisiti) Statim, et sine mora mihi (prædicto Ioanni) Adesse, visibiles, affabiles, ac placidi; præterea adeo Fauorabiles mihi velitis esse, VT Petitiones meas omnes et quascunq; DE RERUM HUMANARUM SCIENTIA ET IUDICIO aliisq; rebus, vestro, diuinitus assignatis pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel pluribus vestrum) factas, faciendasq; Cito, bene, vere, plane, plene, perfecteq; præstare, perficere et complere velitis: iuxta vestrarũ virtutũ, Potentiarũ Officiorumq; siue Ministeriorũ vestrorũ Mensurã à DEO Omnipotente, vobis concreditam & commissam:

AMEN

Per Sanctum DEI Nomen
EDLPRNA siue EDLPRNA
AMEN

Nomina Sedecim Bonorum ANGELORUM Peritissimorum & Potentium in MEDICINA Curisq; Morborum: Annexis sedecim Cacodæmonũ nominibus, qui morbos inferre possint. &c.

	Nomina Diuina IDOIGO ARDZA		
ORIENS	Czns, siue Czons Tott, siue Toitt Sias, siue Sigas Fmnd, siue Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
	Nomina Diuina ANGPOI UNNAX		
MERIDIES	Aira, siue Aigra Ormn, siue Orpmn Rsni, siue Rsoni Iznr, siue Izinr	Xai Aor Rrs Piz	IOPGNA XANNU
	Nomina Diuina OBGOTA AABCO		
OCCIDENS	Toco, siue Togco Nhdd, siue Nhodd Paax, siue Patax Saix, siue Saaix	Mto Onh Cpa Hsa	ATOGBO OCBAA
	Nomina Diuina NOALMR OLOAG		
SEPTENTRIO	Opmn, siue Opamn Apst, siue Aplst Scio, siue Scmio Vasg, siue Varsg.	Mop Oap Csc Hua	RMLAON GAOLO

Quatuor Bonorũ Angelorũ Orientalium in MEDICINA et Curis Morborũ peritissimorum et Potentium Invitatio

O vos quatuor Angeli Lucis, CZNS, siue CZONS, TOTT siue TOITT, SIAS siue SIGAS, FMND, siue FMOND, in Orientali Mundi parte, Medicinaliũ DEI Virtutum Sanitatũ et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, viui et veri Dei, Ego Ioannes Dee (eiusdem DEI gratia, Cælestis Hierusalem futurus Ciuis) PER reuerentiã et Obedientiam, quam eidem DEO nostro debetis, et per hæc Diuina illius, ac Mystica Nomina, IDOIGO et ARDZA, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi, (Ioanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq; perficiendis et complendis: quas à vobis, omnibus vel vestrorũ aliquibus vel aliquo, per hæc DEI Nomina præfata, IDOIGO et ARDZA Petiuero: et quas per vestram virtutem, Potentiam, peculiaremq; vestrorũ Officiorũ siue Ministeriorũ Medicinalium quorumcunq; tenorem, ac rationem, citissime perfectissime, plenissime, placidissimeq; præstare, perficere compleréq; potestis: AMEN

Per hæc prædicta Sacrosancta DEI Nomina
IDOIGO et ARDZA
AMEN

Quatuor Bonorũ Angelorũ Meridionalium, in MEDICINA et Curis Morborũ Peritissimorũ et Potentiũ Invitatio:

O vos quatuor Angeli Lucis AIRA, siue AIGRA, ORMN, siue ORPMN, RSNI, siue RSONI, IZNR siue IZINR, in Meridionali Mundi parte, Medicinalium DEI Virtutum, Sanitatũ, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Ciuis) Per Reuerentiã et Obedientiam quam eidem DEO nostro debetis: Et per hæc Diuina illius ac Mystica Nomina ANGPOI et UNNAX à vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi (Ioanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq; perficiendis et Complendis: quas à vobis, omnibus, vel vestrorũ aliquibus vel aliquo, per hæc DEI Nomina præfata ANGPOI et UNNAX Petiuero: et quas per vestrã virtutem, Potentiam, peculiaremq; vestrorum Officiorum, siue Ministeriorũ Medicinaliũ quorumcunq; tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq; præstare, perficere, compleréq; potentis. AMEN

Per hæc Sacrosancta Dei Nomina
ANGPOI et UNNAX
AMEN

Quatuor Bonorũ Angelorũ Occidentaliũ in MEDICINA et Curis Morborũ, Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Lucis TOCO, siue TOGCO, NHDD, siue NHODD, PAAX, siue PATAX, SAIX siue SAAIX in Occidentali Mundi parte, Medicinaliũ DEI virtutũ, Sanitatũ, et Curationum Dispositores et Ministri potentes: In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee eiusdem DEI gratia, Cælestis Hierusalem futurus Ciuis Per Reuerentiam et Obedientiam, quam eidem DEO nr̃o debetis: et per hæc Diuina illius ac Mystica Nomina OBGOTA, et AABCO, à vobis omnibus et singulis, serio, vehementer, constanter, et confidenter requiro et Peto, VT mihi (Ioanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq; perficiendis et Complendis: quas à vobis, (omnibus, vel vestrorũ aliquibus, vel aliq̃) per hæc DEI Nomina (præfata OBGOTA et AABCO petiuero: et quas per vestram virtutem, potentiã, peculiaremq; vestrorum Officiorũ, siue Ministeriorũ Medicinaliũ quorumcunq; tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq; præstare, perficere, compleréq; poteritis. AMEN

Per hæc sacrosancta DEI Nomina.
OBGOTA, et AABCO
AMEN

Quatuor Bonorũ Angelorũ Septentrionalium, in MEDICINA et Curis Morborũ Peritissimorũ et Potentium, Invitatio.

O vos Quatuor Angeli Lucis OPMN siue OPAMN, APST siue APLST, SCIO, siue SCMIO, VASG siue VARSG, in Septentrionali Mundi parte, Medicinaliũ DEI virtutũ, Sanitatum et Curationũ Dispositores et Ministri Potentes: In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Ciuis) Per Reuerentiam et Obedientiam, quam eidem DEO nr̃o debetis, et Per hæc Diuina illius ac Mystica Nomina NOALMR et OLOAG, à vobis omnibus et singulis, serio, vehementer, constanter et confidenter requiro et Peto, VT mihi (Ioanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime plenissimeq; præstandis, perficiendis et Complendis; quas à vobis, (omnibus, vel vestrorum aliquibus, vel aliq̃) per hæc DEI Nomina (præfata) NOALMR et OLOAG petiuero: et quas per vestram virtutem, Potentiã, peculiaremq; vestrorũ Officiorũ, siue Ministeriorũ Medicinaliũ quorumcunq; tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq; præstare, perficere, compleréq; poteritis. AMEN.

Per hæc sacrosancta DEI Nomina.
NOALMR et OLOAG,
AMEN.

Nomina Sedecim Bonorũ Angelorum Qui in METALLORũ inventione, Collectione, Usu et Virtute: ac etiam in LAPIDUM Coagulatione, Virtuteq; periti, et Potentes sunt: &c.

	Nomina Diuina LLACZA PALAM		
ORIENS	Oyub, siue Oyaub Paoc, siue Pacoc Rbnh, siue Rbznh Diri, siue Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
	Nomina Diuina ANAEEM SONDN		
MERIDIES	Omgg, siue Omagg Gbal, siue Gbeal Rlmu, siue Rlemu Iahl, siue Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
	Nomina Diuina NELAPR OMEBB		
OCCIDENS	Magm, siue Malgm Leoc, siue Leaoc Vssn, siue Vspsn Ruoi, siue Ruroi	Mma Ole Cus Hru	RPALEN BBEMO
	Nomina Diuina VADALI OBAVA		
SEPTENTRIO	Gmnm, siue Gmdnm Ecop, siue Ecaop Amox, siue Amlox Brap, siue Briap	Mgm Oec Cam Hbr	ILADAV AVABO

Orientalium Quatuor Bonorũ Angelorum, in METALLIS, et LAPIDIBUS Peritorum, & Potentium, Invitatio

O vos QUATUOR ANGELI LUCIS, fideles DEI (Creatoris nostri) Ministri: O vos (inquam) OYUB siue OYAUB, PAOC, siue PACOC, RBNH, siue RBZNH, et DIRI, siue DIARI, in Mundi parte Orientali Dominantes, ac (ex DEI dispensatione et dono peculiari) in Metallicarũ Venarum, siue Metallorũ inventione, Materiæ Metallicæ Collectione, siue Coaceruatione, Metallorum Usu et Virtute: Nec non in LAPIDUM Coagulatione et Virtute; aliisq; multis (de Metallorũ, Lapidumq; loco, collectione, Natura, proprietate, virtute et Usu Secretis et Arcanis, Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, viui, et veri DEI (ipsius IEOVA ZEBAOTH) humilis et deuotus Seruulus,: Per ineuitabilem, quam eidem DEO nostro, in nominibus istis, Notificato, videlicet, LLACZA et PALAM, debetis Reuerentiam et Obedientiam, à vobis omnibus et Singulis, vehementer et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ; quocunq; voluero tempore, Benigni, placidi, visibiles, affabilesq; Adesse velitis: Adeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq;, vobis, omnibus, quibuscunq;, vel cuicunq; vestrum, propositas factasve, et proponendas, faciendasve, Citissime, euidentissime, certissime, perfecte, pleneq; perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus sum, quod dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressam) circa Metalla vel Lapides, peritiã, virtute, Potentiam, facultatemve respiciant: Ac etiam cũ debita Contestatione dictorũ Diuinorũ Noĩm LLACZA et PALAM per me prædictũ Ioanne à vobis, vestrũ aliquibus, vel aliquo, requirantur siue petantur: AMEN

Per dicta Sancta et Mystica DEI Noĩa
LLACZA et PALAM
AMEN.

Meridionaliũ Quatuor Bonorum Angelorũ in METALLIS et LAPIDIBUS Peritorum & Potentium Invitatio

O vos QUATUOR ANGELI LUCIS, fideles, DEI (nr̃i Creatoris) Ministri: O vos, inquam) OMGG, siue OMAGG, GBAL, siue GBEAL, RLMU, siue RLEMU, et IAHL, siue IAMHL in Mundi parte Meridionali Dominantes, ac (ex DEI dispensatione et dono peculiari) in Metallicarũ venarũ, siue Metallorũ inventione, Materiæ Metallicæ collectione siue Coaceruatione, Metallorũ Usu, et virtute: Nec non in LAPIDUM COAGULATIONE et virtute: aliisq; multis (de Metallorum, Lapidumq; loco, collectione, natura, proprietate, virtute et Usu Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, viui et veri Dei (ipsius IEOVA ZEBAOTH) humilis et deuotus Seruulus, In Nomine eiusdem DEI nostri, et Per ineuitabilem, quam eidem DEO nostro (in noĩbus istis Notificato) videlicet, ANAEEM et SONDN, debetis Reuerentiam et Obedientiã, à vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq; voluero tempore, benigni, placidi, visibiles, Affabilesq; Adesse velitis: Adeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes, et quascunq;, vobis, oĩbus, quibuscunq; vel cuicunq; vestrum, propositas, factasve, et proponendas, faciendasve, Citissime, euidentissime, certissime, perfecte, pleneq; præstare, perficere et perimplere velitis: Sub hac tamen conditione arctari Contentus sum: Quod dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarẽ vestrã, (supra expressã) circa Metalla vel lapides, peritiã, virtutem, potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Diuinorũ Nominũ ANAEEM et SONDN, per me (prædictũ Ioannẽ) à vobis, vestrũ aliquibus, vel aliquo requirantur, siue Petantur: AMEN:

Per dicta Sancta et Mystica DEI Noĩa
ANAEEM et SONDN
AMEN.

Occidentaliũ Quatuor Bonorũ Angelorũ in METALLIS et LAPIDIBUS Peritorũ & Potentium, Invitatio

O vos QUATUOR ANGELI LUCIS, fideles, DEI (nr̃i Creatoris) Ministri: O vos (inquam) MAGM siue MALGM, LEOC, siue LEAOC, VSSN siue VSPSN, et RUOI, siue RUROI, in Mundi parte Occidentali Dominantes, ac ex DEI dispensatione, et dono peculiari in Metallicarũ venarũ, siue Metallorum inventione, Materiæ Metallicæ Collectione, siue Coaceruatione, Metallorũ Usu, et virtute: Necnon in LAPIDUM COAGULATIONE et virtute: aliisq; multis (de Metallorum, Lapidumq; loco, collectione, natura, proprietate, virtute, et Usu) Secretis et Arcanis Peritissimi et Potentissimi: Ego, Ioannes Dee, Omnipotentis, viui et veri DEI (ipsius IEOVA ZEBAOTH humilis et deuotus Seruulus: IN NOMINE eiusdem DEI nr̃i, ET Per ineuitabilem, quam eidem DEO nostro (in noĩbus istis Notificato) videlicet NELAPR et OMEBB debetis Reuerentiã et Obedientiam, à vobis, oĩbus et singulis, vehementer, constanter, et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ; quocunq; voluero, tempore, benigni, placidi, visibiles, Affabilesq; Adesse velitis: Adeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq;, vobis, omnibus, quibuscunq; vel cuicunq; vestrum propositas, factasve, et proponendas faciendasve (aliquo modo peculiarem vestram, supra expositã, circa Metalla vel Lapides, peritiam, virtutem, Potentiã facultatemve respicientes aut concernentes: ac etiam cũ debita Contestatione dictorũ Diuinorũ Nominũ NELAPR et OMEBB requisitas vel petitas) Citissime, euidentissime, certissime, perfecte, pleneq; præstare, perficere, et perimplere velitis: AMEN.

Per dicta Sancta et Mystica Dei Noĩa
NELAPR et OMEBB
AMEN

Septentrionaliũ Quatuor Bonorũ Angelorũ in Metallis, et Lapidibus, Peritorum, & Potentiũ, Invitatio ▲ ▲ ▲

O vos Quatuor Angeli Lucis, fideles, Dei (nr̃i Creatoris) Ministri: ô vos inquam GMNM, sive GMDNM, ECOP, sive ECAOP, AMOX, sive AMLOX, et BRAP sive BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarũ venarũ, sive Metallorũ Inventione, Materiæ Metallicæ collectione sive Coacervatione, Metallorũ usu et virtute: Nec non in Lapidum Coagulatione, et virtute: alijsq́ multis de Metallorũ Lapidumq́ Loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis, Peritissimi et Potentissimi Ego Ioannes Dee, Oĩpotentis, Vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdẽ DEI nr̃i: Et Per inevitabilem, quam eidem DEO nr̃o (in Noĩbus istis Notificato) videlicet VADALI et OBAVA, debetis Reverentiam et Obedientiã, à Vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et Peto, UT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq́ voluero tempore, Benigni, placidi, visibiles, Affabilesq́ adesse velitis; adeoq́ mihi (eidem Ioanni) FAVORABILES esse dignemini, UT Petitiones meas omnes et quascunq́, Vobis, omnibus, quibuscunq́ vel cuicunq́ vestrûm propositas factasve, et proponendas faciendásve, (aliquo modo, peculiarem vestrã, supra expressam, circa Metalla vel Lapides, peritiã, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorũ Divinorũ Nominũ VADALI et OBAVA requisitas vel Petitas) Citissime, evidentissimè, certissimè, perfectè, plenèq́ præstare, perficere, et perimplere velitis. AMEN.

Per dicta Sancta, et Mystica Dei Noĩa,

VADALI et OBAVA

AMEN

Nomina Sedecim Bonorum Angelorũ qui in Transformatione Periti et Potentes sunt: Sedecim etiam Cacodæmonũ manifestatis Nominibus

	Nomina Divina AIAOAI OIIIT	
ORIENS	Abmo, sive Abamo	Cab
	Naco, sive Naoco	Ona
	Ocnm, sive Ocanm	Moc
	Shal, sive Shial	Ash
	Nomina Divina CBALPT ARBIZ	
MERIDIES	Opna, sive Opana	Cop
	Doop, sive Dolop	Odo
	Rxao, sive Rxpao	Mrx
	Axir, sive Axtir	Aax
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, sive Palco	Rpa
	Ndzn, sive Ndazn	And
	Iipo, sive Iidpo	Xii
	Xrnh, sive Xrinh	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR.	Datt, sive Daltt	Rda
	Diom, sive Dixom	Adi
	Oopz, sive Oodpz	Xoo
	Rgan, sive Rgoan	Erg.

Orientalium Quatuor Bonorũ Angelorum in Transformatione Peritorum, & Potentium, Invitatio.

O vos quatuor Boni, Veracesq. DEI (Creatoris nri) ANGELI ABMO, sive ABAMO, NACO, sive NAOCO, OCNM sive OCANM, et SHAL, sive SHIAL, qui in Mundi Orientali parte Dominantes, peculiarẽ virtutem, Scientiã veram, Potentiamq. perfectã et absolutam TRANSFORMATIONUM, in Creatione vrã, ab eodem (Creatore nostro, et vestro) recepistis: tanquam Munus et Officium quoddam: Ut hominibus (ab eodem DEO nostro præordinatis) per vos, eadem talis vestra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nri laudem, honorẽ et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nri devotus Servulus, valde Cupiens Dei nri laudes, honorem, et gloriam vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verũ usum, inter hoĩes promovere et amplificare: PER eundem DEUM Creatorẽ nrm, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nri Mystica Nomina AIAOAI et OIIIT, à vobis, omnibus, et singulis, vehementer requiro, et confidenter Peto, UT quocunq. temporis momẽto, et quotiescunq., per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis Momento, et toties, Benigni, placidi, visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesq. mihi (dicto Ioanni) esse dignemini, UT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestram TRANSFORMATIONUM peritiam, Scientiam, potentiamq. concernentes vel respicientes et per me (dictũ Ioannem) à vobis, vestrũ aliquibus, vel aliquo, (per hæc iam memorata Dei nri Noĩa, AIAOAI, & OIIIT) requisitas, sive petitas, requirendas sive petendas, quocunq. posthac tempore; Easdem, statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) Verè, perfectè, manifestè, plane, plenèq. facere, præstare, complere et perficere velitis. AMEN,

Per hæc sancta, Mysticaq. Dei Noĩa

AIAOAI et OIIIT

AMEN

Meridionalium Quatuor Bonorũ Angelorum in Transformatione Peritorum & Potentium Invitatio.

O vos Quatuor Boni veracesq. Dei (Creatoris nri) ANGELI OPNA, sive OPANA, DOOP, sive DOLOP, RXAO, sive RXPAO et AXIR, sive AXTIR, qui in Mundi Meridionali parte, Dominãtes, peculiarẽ virtutẽ, Scientiã verã, et Potentiã perfectã ac absolutam TRANSFORMATIONŨ, in Creatione vestra, ab eodẽ, Creatore nro et vro recepistis, tanq. Munus et Officiũ quoddam: Ut hominibus (ab eodem præordinatis) per vos, eadem talis vrã Scientia vera, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nri laudem, honorẽ et gloriã: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nri devotus Servulus, Valde cupiens Dei nri laudes, honorẽ et gloriã, verè, diligenter, et fideliter, per hanc vestrã (supradictã) Scientiã, et eiusdem verũ usum, inter hoĩes promovere et amplificare: PER eundem DEUM Creatorem nrm, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nri Mystica Noĩa CBALPT et ARBIZ à vobis, oĩbus et singulis, vehementer requiro, et confidenter Peto, UT quocunq. temporis momento, et quotiescunq., per totius vitæ meæ residuum tempus, Ego, (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesq. mihi (dicto Ioanni) esse dignemini, UT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vram TRANSFORMATIONŨ peritiam, Scientiam, Potentiamq. concernentes, vel respicientes, et per me (dictum Ioem) à vobis, vestrum aliquibus, vel aliquo (per hæc iam memorata Dei nri Noĩa CBALPT et ARBIZ) requisitas, sive Petitas, requirendas, sive Petendas, q̃cunq. posthac tempore, EASDEM statim, sine mora (vel saltem quàm cito fieri ullo modo poterint) verè, perfectè, manifestè, planè, plenèq. facere, præstare, complere et perficere velitis: AMEN:

Per hæc Sancta et Mystica Dei Noĩa

CBALPT et ARBIZ

AMEN

Occidentalium Quatuor Bonorũ Angelorum, in Transformatione, Peritorum, & Potentium, Invitatio.

O vos Quatuor Boni, veracesq. DEI (Creatoris nri) ANGELI, PACO, sive PALCO; NDZN, sive NDAZN: IIPO, sive IIDPO: et XRNH sive XRINH, qui in Mundi Occidentali parte Dominantes, peculiare virtutem, Scientiam verã, Potentiã perfectã et absolutam TRANSFORMATIONŨ, in Creatione vestra, ab eodem Creatore nro et vestro) recepistis: tanquam Munus et Officiũ quoddam: Ut hominibus (ab eodẽ Deo nro præordinatis) per vos, eadem talis Scientia vrã, vera, et Potentia perfecta, manifesta fieret, et impertiretur; propter eiusdem Creatoris nri laudẽ, honorẽ et Gloriã: Propterea, Ego Ioannes Dee, eiusdem, Creatoris, et Dei nri, devotus Servulus, valde cupiens DEI nri laudes, honorem et Gloriã, verè, diligenter et fideliter, per hanc vram (supradictam) Scientiam, et eiusdẽ verum usum, inter hoĩes promovere et amplificare: Per eundem DEUM, Creatorẽ nostrũ, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nri Mystica Noĩa, MALADI et OLAAD, à vobis, oĩbus et singulis, vehementer requiro, et confidenter Peto, UT quocunq. temporis momento, et quotiescunq., per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) voluero; eodem etiã temporis momento, et toties, Benigni, Placidi, visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici Favorabilesq. mihi (dicto Ioanni) esse dignemini, UT omnes et quascunq. Petitiones meas, q̃cunq. modo, quamcunq. vestrã TRANSFORMATIONŨ peritiã, Scientiã, potentiamq. concernentes vel respicientes: et per me (dictũ Ioannem) à vobis, vestrum aliquibus, vel aliquo (per hæc, iam memorata Dei nri Noĩa, MALADI et OLAAD,) requisitas sive Petitas: requirendas, sive Petendas, q̃cunq. posthac tempore: Easdẽ statim, sine mora (vel saltem, quam cito fieri ullo modo poterint) verè, perfectè, manifestè, planè, plenèq. facere, præstare, complere et perficere velitis: AMEN

Per hæc Sancta et Mystica Dei Noĩa

MALADI et OLAAD

AMEN.

Septentrionalium Quatuor Bonorũ Angelorum, in Transformatione Peritorum, et Potentium, Invitatio.

O vos Quatuor Boni, veracesq. DEI (Creatoris nri) ANGELI, DATT, sive DALTT: DIOM, sive DIXOM: OOPZ, sive OODPZ et RGAN, sive RGOAN, qui in Mundi Septentrionali parte Dominantes, peculiarem virtutẽ, Scientiã verã, Potentiamq. perfectã et absolutã TRANSFORMATIONŨ in Creatione vrã, ab eodem (Creatore nro, et vro) recepistis: tanquam Munus et Officium quoddam: Ut, hominibus (ab eodem Deo nro præordinatis) per vos, eadem talis vrã Scientia, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nri laudem, honorẽ, et Gloriã: Propterea, Ego Ioannes Dee, eiusdem Creatoris, et DEI nri, devotus Servulus, Valde cupiens Dei nri laudes, honorẽ, et gloriã, verè, diligenter, et fideliter per hanc vram (supradictã) Scientiam, et eiusdem verũ usum, inter homines promovere et amplificare: Per eundem DEUM, Creatorẽ nrm, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI Mystica Noĩa, VOLXDO et SIODA, à vobis omnibus et singulis, vehementer requiro, et confidenter Peto, UT, quocunq. temporis momento, et quotiescunq., per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) voluero; eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq. mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesq. mihi (dicto Ioanni) esse dignemini, UT omnes et quascunq. Petitiones meas, quocunq. modo, quamcunq. vestrã TRANSFORMATIONUM peritiam, Scientiam Potentiamq. concernentes vel respicientes: et per hæc, iam memorata Dei nri Noĩa VOLXDO et SIODA, à vobis vestrũm aliquibus vel aliquo, per me (dictum Ioannẽ) requisitas, sive petitas: requirendas, sive Petendas, quocunq. posthac, tempore, Easdem Statim, sine mora, (vel saltem, quam cito fieri ullo modo poterint) Verè perfectè, manifestè, planè, plenèq. facere, præstare, Complere, et perficere velitis. AMEN.

Per hæc Sancta, et Mystica DEI Noĩa,

VOLXDO et SIODA,

AMEN

Nomina Sedecim Bonorũ Angelorum Qui Omnium in 4. Elementis Viventium, et Species et Usus cognoscunt: Expressis etiam, Sedecim Cacodæmonũ Noĩbus.

	Nomina Divina	AOVRRZ ALOAI		
ORIENS	Acca, sive Acuca	Aeris	Cac	ZRRVOA IAOLA
	Npat, sive Nprat	Aquæ	Onp	
	Otoi, sive Otroi	Terræ	Mot	
	Pmox, sive Pmzox	Ignis	Apm	
	Nomina Divina.	SPMNIR LLPIZ		
MERIDIES	Msal, sive Msmal	Aeris	Cms	RINMPS ZIPLL
	Iaba, sive Ianba	Aquæ	Oia	
	Izxp, sive Izixp	Terræ	Miz	
	Stim, sive Strim	Ignis	Ast	
	Nomina Divina	IAAASD ATAPA		
OCCIDENS	Xpcn, sive Xpacn	Aeris	Rxp	DSAAAI APATA
	Vasa, sive Vaasa	Aquæ	Aua	
	Dapi, sive Daspi	Terræ	Xda	
	Rnil, sive Rndil	Ignis	Ern	
	Nomina Divina	RZIONR NRZFM		
SEPTENTR.	Adre, sive Adire	Aeris	Rad	RNOIZR MFZRN
	Sisp, sive Siosp	Aquæ	Asi	
	Pali, sive Panli	Terræ	Xpa	
	Acar, sive Acrar	Ignis	Eac	

Orientalium Quatuor Bonorum Angelorum Invitatio: quorũ unusquisq., unius ELEMENTI VIVENTES Creaturas omnes, et earũ usus novit:

O vos ANGELI DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, sive ACUCA, NPAT, sive NPRAT, OTOI, sive OTROI, et PMOX, sive PMZOX, qui in Mundi parte Orientali Dominamini: ita ut unusquisq. vestrum, in uno ex 4. Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus, seu Officium, peculiarẽ peritiã, Scientiã, Potentiã et Authoritatem peculiarem: O tu ACCA, sive ACUCA, Angele præclare, qui oĩm in Orientali Aere viventium, diversas species oẽs, perspectas habes: et quos in usus à Deo nro, quasq. ob hoĩm utilitates creabantur, perfectè percipis: Tu autem ô Illustris NPAT, sive NPRAT, qui oĩm in Orientali AQUA VIVENTIŨ species, ususq. cognoscis veros: Et ô tu Insignis OTOI, sive OTROI, qui oĩm in Orientali TERRA vita fruentium Species varias, et ad quos usus à Deo nro creabantur, exactè intelligis: Demiq. ô tu PMOX, sive PMZOX, fulgide Dei Angele, qui Orientalis IGNIS Secretissimã efficacissimamq. Vitalem proprietatẽ plenè cognitã habes: O vos (inquam) omnes, fideles DEI et Creatoris nri Ministri, qui in Orientali Mundi parte, prædicta, aliaq. perplura. 4. Elementorũ Arcana et Secreta, vestris Scientijs et Officijs à nro Omnipotente Creatore, concessa, assignata et deputata, intelligitis: et, quæ, ad Dei laudem, honorem et Gloriã, atq. ex magna vestra erga humanũ genus Charitate, nobis autem maximè (viva et Celesti vocatis voce, et Electis) impertire (annuente Deo) poteritis, atq. manifesta reddere: Ego igitur Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator et Indagator (idq. maximè propter Dei nri laudem, honorẽ, et Gloriam) In eiusdem Dei et Creatoris nri Noĩe, vobis oĩbus, et singulis, iam memoratis, humiliter supplico, et per DEI nri Sancta Noĩa, AOVRRZ et ALOAI, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter PETO, UT, quocunq. tempore vitæ meæ (post hanc horã) futuro, vestrũm oĩm, vel alicuius vestrũm, per hæc Sancta Dei Noĩa, AOVRRZ et ALOAI, requisiuero ac Petiuero præsentiã benignam, Personalem, mihiq. conspicuã, Apparitionẽ: Petitionumq. mearũ quarumcunq. (vestra iam dicta peculiaria officia, muneraq., sive Scientias potestatesq. vras speciales, respicientiũ aut concernentiũ) expletionẽ, satisfactionẽ, executionemq. manifestã, plenam et perfectam: Easdem omnes, et singulas dictas meas Petitiones, benignè concedere, evidenter præstare, amanter perimplere, perfectèq. perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Noĩa

AOVRRZ et ALOAI

AMEN

Meridionalium Quatuor Bonorũ Angelorum Invitatio: Quorũ unusquisq. Unius ELEMENTI VIVENTES Creaturas oẽs, et earum usus noscit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni (vos dico) ô MSAL, sive MSMAL: IABA, sive IANBA: IZXP, sive IZIXP; et STIM sive STRIM, qui in Mundi parte Meridionali Dominamini: ita ut unusquisq. vestrũm, in uno ex 4. Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus seu Officiũ, peculiarẽ peritiã; Scientiam, Potentiã, et Authoritatẽ peculiarẽ: Ô tu MSAL, sive MSMAL, Angele præclare, qui oĩm in Meridionali AERE viventiũ, diversas Species omnes, perspectas habes, et quos in usus à Deo nro, quasq. ob hoĩm utilitates creabantur, perfectè percipis: Tu autem ô Illustris IABA, sive IANBA, qui oĩm in Meridionali AQUA viventiũ species, usus cognoscis veros: Et, ô tu Insignis IZXP, sive IZIXP, qui oĩm in Meridionali TERRA vita fruentium Species varias, et ad quos usus, à Deo nro creabantur, exactè intelligis: Demiq. ô tu PMOX sive PMZOX, fulgide DEI Angele, qui Meridionalis IGNIS Secretissimam, efficacissimamq. Vitalem Proprietatẽ, plenè cognitam habes: O vos (inquã) Omnes, fideles DEI, et Creatoris nri Ministri, qui in Meridionali Mundi parte, prædicta, aliaq. perplura, quatuor ELEMENTORŨ Arcana et Secreta, vestris Scientijs et Officijs à nro Oĩpotente Creatore, concessa, assignata, et deputata, intelligitis: et, quæ, ad DEI Laudem, honorẽ et Gloriã, atq. ex magna vrã erga humanũ genus charitate, nobis autem maximè (annuente Deo,) impertire poteritis, et reddere manifesta: viva (ut novistis) celestiq. voce, ad hoc à vobis requirendũ, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator, et Indagator (idq. maximè propter DEI nri Laudem, honorẽ et gloriã) In eiusdem DEI et Creatoris nri Noĩe, vobis oĩbus et singulis, iã memoratis, humiliter supplico; Et per Dei nri sancta Noĩa SPMNIR et LLPIZ à vobis, ego (dictus Ioannes) requiro demissè, et confidenter Peto, UT quocunq. tempore vitæ meæ (post hanc horã) futuro, vestrũ oĩm, vel alicuius vestrum, per hæc sancta Dei Noĩa SPMNIR et LLPIZ requisiuero ac Petiuero præsentiã benignã, Personalem, mihiq. conspicuã apparitionẽ, Petitionumq. mearũ quarumcunq. (vestra, iam dicta, peculiaria officia, Muneraq., sive Scientias Potestatesq. vras Speciales respicientiũ aut concernentiũ) expletionẽ, Satisfactionẽ, Executionẽq. manifestam, plenã et perfectã: Easdem, omnes et Singulas dictas meas Petitiones, benignè concedere, evidenter præstare, amanter perimplere, perfectèq. perficere velitis: AMEN:

Per hæc reverenda et Mystica DEI Noĩa,

SPMNIR et LLPIZ

AMEN

Occidentalium Quatuor Bonorũ Angelorum Invitatio; Quorũ unusquisq. Unius ELEMENTI VIVENTES Creaturas oẽs, et earum usus noscit.

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô XPCN, sive XPACN: VASA, sive VAASA: DAPI, sive DASPI, et RNIL, sive RNDIL, qui in Mundi parte Occidentali Dominamini: ita ut unusquisq. vestrũm in uno ex 4 Magnis Mundi Elementis, sive Matricibus, peculiare suũ habeat Munus, seu Officiũ, peculiarẽ peritiã, Scientiã, Potentiã, et Authoritatẽ peculiarẽ: Ô tu XPCN sive XPACN, Angele præclare, qui oĩm in Occidentali AERE viventiũ, diversas species omnes, perspectas habes: et quos in usus à Deo nro, quasq. ob hoĩm utilitates creabantur, perfectè percipis: Tu autem ô Illustris VASA sive VAASA qui oĩm in Occidentali AQUA viventium Species, ususq. cognoscis veros: Et ô tu Insignis DAPI, sive DASPI, qui oĩm in Occidentali Terra, vita fruentium Species varias: et ad quos usus, à Deo nro creabantur, exactè intelligis: Demiq. ô tu RNIL sive RNDIL fulgide DEI Angele, qui Occidentalis IGNIS Secretissimã, efficacissimamq. Vitalem Proprietatem, plenè cognitã habes. O vos (inq.) Omnes, fideles, Dei, et Creatoris nri Ministri, qui in Occidentali Mundi parte, prædicta, aliaq. perplura, Quatuor Elementorũ Arcana et Secreta, vestris Scientijs et Officijs, à nro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quæ, ad Dei Laudem, honorem et Gloriã, atq. ex magna vrã erga humanũ genus charitate, nobis autem maximè (annuente Deo) impertire poteritis, et reddere manifesta: viva (ut novistis) Cælestiq. voce, ad hoc à vobis requirendũ, incitatis. Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator et Indagator (idq. maximè propter Dei nri Laudem, honorem, et gloriã) In eiusdem Dei et Creatoris nri Noĩe, vobis oĩbus, et singulis, iam memoratis, humiliter Supplico: Et per Dei nri Sancta Noĩa, IAAASD et ATAPA, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter Peto, UT quocunq. tempore vitæ meæ (post hanc horã) futuro, vestrũm oĩm, vel alicuius vestrũm, per hæc sancta DEI Noĩa IAAASD et ATAPA requisiuero ac Petiuero præsentiã benignã, Personalẽ, mihiq. conspicuã Apparitionẽ: Petitionumq. mearũ quarumcunq. (vrã, iam dicta, peculiaria officia, Muneraq., sive Scientias, Potestatesq. vras speciales respicientiũ aut concernentiũ) expletionẽ, Satisfactionem, Executionemq. manifestam, plenam et perfectã: Easdem omnes et singulas dictas meas Petitiones, benignè concedere, evidenter præstare, amanter perimplere, perfectèq. perficere velitis. AMEN

Per hæc reverenda et Mystica Dei Noĩa

IAAASD et ATAPA

AMEN

Septentrionalium Quatuor Bonorũ Angelorum Invitatio: Quorũ unusquisq. Unius ELEMENTI Viventes Creaturas oẽs, et earũ usus noscit.

O vos ANGELI DEI, veritatis et Bonitatis Pleni: vos dico ô ADRE, sive ADIRE: SISP, sive SIOSP: PALI, sive PANLI, et ACAR, sive ACRAR, qui in Mundi parte Septentrionali Dominamini: ita ut unusquisq. vestrũm in uno ex. 4. Magnis Mundi Elementis, sive Matricibus, peculiare suũ habeat Munus, seu Officium, peculiarẽ peritiã, Scientiã, Potentiã, et Authoritatẽ peculiarẽ: O tu ADRE, sive ADIRE, Angele præclare, qui oĩm in Septentrionali AERE viventiũ diversas species oẽs perspectas habes, et quos in usus à DEO nro, quasq. ob hoĩm utilitates, creabantur, perfectè percipis: Tu autem, ô Illustris SISP, sive SIOSP, qui oĩm in Septentrionali AQUA viventiũ Species, ususq. cognoscis veros: Et ô tu Insignis PALI, sive PANLI, qui oĩm in Septentrionali TERRA vita fruentiũ Species varias, et ad quos usus, à DEO nro creabantur exactè intelligis: Demiq. ô tu ACAR, sive ACRAR, fulgide DEI Angele, qui Septentrionalis IGNIS Secretissimã efficacissimamq. vitalem proprietatem plenè cognitam habes: O vos (inquam) oẽs, fideles DEI, et Creatoris nri Ministri, qui in Septentrionali Mundi parte, prædicta, aliaq. perplura, 4. Elementorũ Arcana et Secreta, vestris Scientijs et Officijs, à nro Oĩpotente Creatore, concessa, assignata, et deputata, intelligitis: et quæ, ad Dei Laudẽ, honorẽ, et Gloriam, atq. ex magna vestra erga humanũ genus charitate: nobis autem, maximè, (annuente Deo) impertire poteritis, et reddere manifesta: viva (ut novistis) cælestiq. voce ad hoc à vobis requirendũ, incitatis. Ego, igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator et Indagator (idq. maximè, propter Dei nri laudem, honorẽ et gloriã) In eiusdem DEI et Creatoris nri Nomine, vobis oĩbus et singulis, iam memoratis, humiliter Supplico, et per DEI nri Sancta Nomina RZIONR et NRZFM, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter peto, UT quocunq. tempore vitæ meæ (post hanc horã) futuro, vestrũm oĩm vel alicuius vestrũm, per hæc Sancta Dei Noĩa RZIONR et NRZFM, requisiuero ac Petiuero præsentiã benignã, Personalem mihiq. conspicuã Apparitionẽ, Petitionumq. mearũ quarumcunq. (vrã, iam dicta, peculiaria Officia Muneraq., sive Scientias Potestatesq. vras speciales respicientiũ aut concernentiũ) expletionẽ, satisfactionẽ, executionemq. manifestã, plenã, et perfectã: Easdem, oẽs et singulas dictas meas Petitiones benignè concedere, evidenter præstare, amanter perimplere, perfectèq. perficere velitis. AMEN:

Per hæc reverenda et Mystica Dei Noĩa

RZIONR, et NRZFM,

AMEN

Nomina Sedecim Bonorum Angelorum qui in Commixtionibus Naturarum Periti & Præpotentes existunt.

		Nomen Divinum. ERZLA	
ORIENS	Rzla Zlar Larz Arzl	I	
		Nomen Divinum EBOZA	
MERIDIES	Boza Ozab Zabo Aboz	A	
		Nomen Divinum ATAAD	
OCCIDENS	Taad Aadt Adta Dtaa	O	
		Nomen Divinum ADOPA	
SEPTENTR	Dopa Opad Pado Adop	N	

Orientalium Quatuor Bonorũ Angelorum Invitatio, qui in Commixtionibus Naturarũ, periti et Potentes sunt.

O vos Quatuor Fideles, Veracesq. DEI Omnipotentis, nri Creatoris Ministri, RZLA, ZLAR, LARZ et ARZL, qui in Orientali Mundi parte, in NATURARUM COMMIXTIONIBUS, peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, devotus famulus, Per eiusdem Creatoris nri Omnipotentiam, et per Mysticũ Dei nri Nomen ERZLA, à vobis omnibus et singulis humiliter requiro, et vehementer Peto, UT quocunq. posthac tempore vitæ meæ, per Nomen Dei nri Mysticum ERZLA, Vos, vel aliquos, aut aliquem vestrum; Ego (prædictus Ioannes) Nominatim vocauero vel Invocauero; mihi dicto Ioanni benigni, Placidiq. Adesse, visibiles ac personaliter apparere velitis: Adeoq. mihi dicto Ioanni esse Amici et Favorabiles dignemini, UT omnes et quascunq. Petitiones meas De Naturarũ Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisq. quasi deputavit Officijs et Ministerijs) Cito benè, plenè, planè, perfectèq. præstare, adimplere, perficereq. velitis AMEN

Per sanctum hoc, et Mysticũ Dei Nomen,

ERZLA,

AMEN

Meridionalium Quatuor Bonorũ Angelorum Invitatio, qui in Commixtionibus Naturarum, Periti et Potentes sunt.

O vos Quatuor Fideles, Veracesq. DEI Omnipotentis, nri Creatoris Ministri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATURARUM COMMIXTIONIBUS, Peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem nri Creatoris, devotus famulus, Per eiusdem Creatoris nri Omnipotentiã, et per Mysticum Dei nri Nomen, EBOZA, à vobis, omnibus et singulis humiliter Requiro, et vehementer Peto, UT quocunq. posthac, vitæ meæ tempore, per Nomen Dei nostri Mysticum, EBOZA, Vos, vel aliquos, aut aliquẽ vestrũm, Ego, (prædictus Ioannes) Nominatim vocauero vel Invocauero: Mihi, dicto Ioanni Benigni, Placidiq. Adesse, visibiles ac Personaliter apparere velitis: Adeoq. mihi dicto Ioanni esse Amici et Favorabiles dignemini, UT omnes et quascunq. Petitiones meas De Naturarũ Commixtionibus, et alijs Secretis Naturalibus (quæ nr Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni Commisit, vestrisq. quasi deputavit Officijs et Ministerijs) Cito, bene, plenè, planè, perfectèq., præstare, adimplere, perficereq. velitis; AMEN.

Per Sanctum hoc et Mysticũ Nomen,

EBOZA,

AMEN

Occidentaliũ Quatuor Bonorũ Angelorũ Invitatio, qui in COMMIXTIONIBUS NATURARŨ, Periti, et Potentes sunt.

O vos QUATUOR Fideles, Veracesq̃ DEI Omnipotentis, nr̃i Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in NATURARUM COMMIXTIONIBUS Peritissimi et Prævalidi estis; Ego Ioannes Dee, eiusdem nr̃i Creatoris, devotus Famulus, Per eiusdem Dei, Creatoris nr̃i, Omnipotentiam, et per Mysticũ DEI nr̃i Nomen ATAAD, à vobis omnibus et singulis, humiliter requiro et vehementer Peto, UT quocunq̃ (posthac) vitæ meæ tempore, per nomen Dei nr̃i Mysticũ ATAAD, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim Vocavero, vel invocavero: Mihi, (dicto Ioanni) Benigni, Placidiq̃ Adesse, Visibiles ac Personaliter apparere velitis: Adeoq̃, mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini: UT omnes et quascunq̃ Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ, nr̃ Optimus Creator, Vr̃æ Cognitioni, Intelligentiæ, ac Dispositioni commisit: Vestrisq̃ quasi deputavit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq̃ præstare, adimplere, perficereq̃ velitis: AMEN

Per Sanctum, et Mysticũ Dei Nomen,

ATAAD.

AMEN.

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Septentrionaliũ Quatuor Bonorũ Angelorũ Invitatio, qui in COMMIXTIONIBUS NATURARŨ Periti et Potentes sunt.

O vos QUATUOR Fideles, Veracesq̃ DEI Omnipotentis, nr̃i Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum COMMIXTIONIBUS, Peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem nr̃i Creatoris, devotus Famulus, Per eiusdem Creatoris nr̃i Omnipotentiã, et per Mysticũ DEI nr̃i Nomen ADOPA, à vobis omnibus et singulis, humiliter requiro, et vehementer Peto, UT quocunq̃ (posthac) vitæ meæ tempore, per Nomen Dei nr̃i Mysticũ ADOPA, vos, vel aliquos, aut aliquem vestrum, Ego, (prædictus Ioannes) Nominatim vocavero vel invocavero: Mihi (dicto Ioanni) Benigni, Placidiq̃ Adesse, Visibiles ac Personaliter Apparere velitis: Adeoq̃ mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini, UT omnes et quascunq̃ Petitiones meas. De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ nr̃ Optimus Creator, Vr̃æ Cognitioni, Intelligentiæ ac Dispositioni commisit: Vestrisq̃ quasi deputavit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq̃ præstare, adimplere, perficereq̃ velitis: AMEN

Per Sanctum, et Mysticũ Dei Nomen

ADOPA

AMEN

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Nomina Sedecim Bonorū Angelorū qui in Locali Mutatione Potentes sunt

		Nomen Diuinū EUTPA	
ORIENS	Vtpa Tpau Paut Autp	L	
		Nomen Diuinū EPHRA	
MERIDIES	Phra Hrap Raph Aphr	A	
		Nomen Diuinū ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi	N	
		Nomen Diuinū AANAA	
SEPTENTR	Anaa Naaa Aaan Aana	V	

Orientaliū Quatuor Bonorū Angelorū in Locali Mutatione Potentium, Inuitatio.

O vos Quatuor Fideles, Nobilesq. nrī Omnipotentis Creatoris Angeli ac Ministri, O Vtpa, Tpau, Paut et Autp, qui in Orientali Mundi parte, peculiariter Dominamini: eiq. à nro Creatore dotati præstitiq. estis peritia, Virtute et Potentia, Quod de Loco in Locum, quemcunq. hominē, vel rem quamcunq. Vere, cito, bene, tuto, et sine eiusdē hominis, vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno, mouere, deferre siue transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nrī Creatoris, deuotus etiam, et humilis famulus. Per eiusdem DEI, nrī Creatoris Reuerendā Maiestatē, et per Diuinū Mysticumq. eiusdem nomen EUTPA, a vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT quocunq. posthac, totius meæ vitæ tempore, per Nomen DEI, EUTPA, vos omnes, vel vestrūm aliquos, aut aliquem, nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, placidiq. Adesse, Visibiles, personaliterq. apparere; Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq. Petitiones meas vobis factas et faciendas De locali Motione, siue Mutatione de loco in locū, aliisq. Secretis, quæ vestræ, peculiariter, à Deo nro, propter eiusdem laudem, honorē, et gloriā, sunt Concredita, commissaq. Authoritati et Dispositioni) Cito, bene, vere, plene et perfecte præstare, implere, perficereq. velitis: AMEN.

Per Sacrum Dei, Mysticum Nomen,

EUTPA

AMEN.

Meridionaliū Quatuor Bonorū Angelorū, in Locali Mutatione. Potentium, Inuitatio.

O vos Quatuor Fideles, Nobilesq. nrī Omnipotentis Creatoris Angeli, ac Ministri PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte, peculiariter Dominamini: eiq. à nro Creatore dotati præstitiq. estis peritia, virtute et Potentia, quod de Loco in Locū, quemcunq. hominē, vel rem quamcunq., Vere, cito, bene, tuto, et sine eiusdē hois vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno, mouere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nrī Creatoris, deuotus etiam et humilis famulus, Per eiusdem Dei, nrī Creatoris Reuerendā Maiestatem, et per Diuinū Mysticumq. eiusdem Nomen, EPHRA, à vobis, omnibus et singulis prænominatis humiliter requiro, et ardenter Peto, VT quocunq. posthac totius meæ vitæ tempore, per Nomen Dei EPHRA, vos omnes, vel vestrūm aliquos, aut aliquem, Nominatim vocauero, siue inuocauero: Mihi (dicto Ioanni) Benigni, Placidiq. Adesse; Visibiles Personaliterq. apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq. Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, siue MUTATIONE DE LOCO IN LOCU, aliisq. Secretis, quæ vrā peculiariter, à Deo nro, propter eiusdem laudem, honorē, et gloriam, sunt concredita, Commissaq. Authoritati, et Dispositioni) Cito, bene, vere, plene, et perfecte præstare, implere, perficereq. velitis. AMEN.

Per Sacrum Dei, Mysticumq. Nomen,

EPHRA

AMEN.

Occidentaliū Quatuor Bonorū Angelorū, in Locali Mutatione Potentium, Inuitatio

O vos Quatuor Fideles Nobilesq. nrī Omnipotentis Creatoris Angeli, ac Ministri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: eiq. à nro Creatore dotati, præstitiq. estis peritia, Virtute, et Potentia, quod de loco in Locū, quemcunq. hoīem, vel rem quamcunq., vere, cito, bene, tuto, et sine eiusdē hois, vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno, Mouere, deferre, siue transferre poteritis. Ego Ioannes Dee, DEI Omnipotentis, nrī Creatoris, deuotus etiā, et humilis famulus, Per eiusdem DEI, nrī Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq. eiusdem Nomen, ATDIM, à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT quocunq. posthac totius meæ vitæ tempore, per Nomen Dei ATDIM, vos omnes, vel vestrūm aliquos, aut aliquem, Nominatim vocauero, siue inuocauero, Mihi (dicto Ioanni) Benigni Placidiq. Adesse: Visibiles Personaliterq. Apparere: Et mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq. Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, siue Mutatione de loco in locū, aliisq. Secretis (quæ vrā peculiariter, à Deo nro, propter eiusdem laudem, honorem, et gloriam, sunt concredita, Commissaq. Authoritati et Dispositioni) Cito, bene, vere, et perfecte præstare, implere, perficereq. velitis: AMEN.

Per Sacrum Dei Mysticumq. Nomen,

ATDIM.

Septentrionaliū Quatuor Bonorum Angelorum in Locali Mutatione Potentiū Inuitatio

O vos Quatuor Fideles, Nobilesq. nrī Omnipotentis Creatoris Angeli ac Ministri, O ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini: eiq. à nro Creatore dotati, præstitiq. estis peritia, virtute, et Potentia, Quod de Loco in Locum, quemcunq. hominem, vel rem quamcunq., Vere, cito, bene, tuto, et sine eiusdem hois, vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento, offensione, vel damno; Mouere, deferre, siue Transferre poteritis: Ego, Ioannes Dee, DEI Omnipotentis, nrī Creatoris, etiam deuotus et humilis famulus, Per eiusdem Dei, Creatoris nrī, Reuerendā Maiestatem et per Diuinum Mysticumq. eiusdem Nomen AANAA, à vobis, oībus, et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq. posthac, totius meæ vitæ tempore, per Nomen Dei, AANAA, vos omnes, vel vestrūm aliquos, aut aliquem, Nominatim, vocauero, siue inuocauero: Mihi, (dicto Ioanni) Benigni, placidiq. Adesse: Visibiles Personaliterq. Apparere: et, mihi (præfato Ioanni) tam Amici et Fauorabiles esse dignemini, Quod omnes et quascunq. Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, siue MUTATIONE DE LOCO IN LOCU, aliisq. Secretis (quæ vestræ, peculiariter, à Deo nro, propter eiusdē laudē honorem et gloriam sunt concredita, commissaq. Authoritati et Dispositioni) Cito, bene, vere, plene et perfecte præstare, implere perficereq. velitis.

AMEN

Per Sacrum DEI Mysticumq. Nomen,

AANAA.

AMEN.

Nomina Sedecim Bonorū Angelorū in Artibus Mechanicis Peritorum & Potentium

		Nomen Diuinū HCNBR	
ORIENS	Cnbr Nbrc Brcn Rcnb	A	
		Nomen Diuinū HROAN	
MERIDIES	Roan Oanr Anro Nroa	C	
		Nomen Diuinū PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M	
		Nomen Diuinū PPSAC	
SEPTENTR	Psac Sacp Acps Cpsa	V	

Orientaliū. 4. Bonorū Angelorum, in Artibus Mechanicis Peritorū & Potentium, Inuitatio

O vos. 4. Sancti veracesq. Dei Omnipotentis, Creatoris nrī. Ministri, CNBR, NBRC, BRCN, et RCNB qui in Orientali Mundi parte, peculiare habetis à Deo nro vobis iniunctū ac commissū Ministeriū, in ARTIUM oīm MECHANICARŪ peritia perfecta, tam exercenda, quam impertienda, docenda, comunicandaq., ad Dei nrī Laudem, honorē, et gloriā, Ego, Ioannes Dee, Creatoris nrī, baptisatus, inscriptusq. Seruus: eidemq. fideliter, prudenter, et Potenter inseruire Cupiens (ad boīm bonorū et Electorū Commodum, Solatiumq.: ast ad malorū, nrīq. Omnipotentis Dei hostium, Pudorem, et Confusionem) A vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem DEI, Creatoris nrī Omnipotentē Sapientiam et per hoc eius sanctum Mysticumq. Nomen HCNBR VT posthac, quocunq. tempore totius meæ vitæ, Ego (dictus Ioannes) vos omnes, vestrūm aliquos, siue aliquem, Nominatim, per hoc Dei (dictū) Nomen HCNBR vocauero, vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq. Visibiles, Statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles velitis: QUOD omnes et quascunq. Petitiones meas, vobis vestrūm aliquibus, vel alicui factas, faciendasq. de ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento Mechanico, quocunq. Eiusdem (a eo Petitiones meas factasq.) statim, vere, plene, manifeste, perfecteq. præstare, implere, perficereq. velitis: AMEN.

Per Mysticum Dei Nomen,

HCNBR,

AMEN.

Meridionaliū 4 Bonorū Angelorū, in Artibus Mechanicis Peritorum, & Potentium, Inuitatio

O vos 4 Sancti, veracesq. Dei Omnipotentis, Creatoris nrī, Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis à Deo nro vobis iniunctū ac commissum Ministeriū, in Artium oīm MECHANICARŪ peritia perfecta, tam exercenda, quam impertienda comunicandaq., ad Dei nrī laudem, honorem, et gloriā: Ego Ioannes Dee, Creatoris nrī, baptizatus, inscriptusq. Seruus, eidemq. fideliter, prudenter, et Potenter inseruire cupiens, (ad boīm bonorū et electorum Commodū, Solatiumq.: ast ad malorū nrīq. Omnipotentis Dei hostiū, Pudorem, et confusionem) A vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nrī Omnipotentē Sapientiam, et per hoc eius Sanctū Mysticumq. Nomen, HROAN, VT posthac, quocunq. tempore totius meæ vitæ, Ego (dictus Ioannes) vos oēs, vestrūm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN, vocauero vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq. Visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Fauorabiles velitis: QUOD omnes et quascunq. Petitiones meas, vobis, vestrūm aliquibus, vel alicui factas, faciendasq. (De ARTE Aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunq.), Statim, vere, plene, manifeste perfecteq. præstare, implere, perficereq. velitis. AMEN.

Per Mysticum Dei Nomen

HROAN

AMEN

Occidentaliū 4 Bonorū Angelorū, in Artibus Mechanicis Peritorum, & Potentium, Inuitatio.

O vos Quatuor Sancti, Veracesq. Dei Omnipotentis, Creatoris nrī, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, à Deo nro, vobis iniunctum ac commissum Ministeriū, in Artiū oīm MECHANICARŪ peritia perfecta, tam exercenda, quam impertienda docenda coīcandaq., ad DEI nrī laudem honorem et gloriam: Ego, Ioannes Dee, Creatoris nrī baptizatus, inscriptusq. Seruus: eidemq. fideliter, prudenter et potenter inseruire cupiens (ad boīm bonorū et Electorū comodū solatiumq.: ast ad malorū nrīq. Omnipotentis Dei hostiū, pudorē et confusionē) A vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiā, et per hoc eius Sanctum, Mysticumq. Nomen PMAGL, VT, posthac, quocunq. tempore totius meæ vitæ; Ego, (dictus Ioannes) vos omnes, vestrūm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) nomē PMAGL vocauero vel inuocauero; Mihi, (dicto Ioanni) Benigni, Placidi, Personaliterq. Visibiles, statim Adesse, et Apparere: Ac mihi (præterea) tam esse Amici et Fauorabiles velitis, QUOD omnes et quascunq. Petitiones meas, vobis vestrūm aliquibus, vel alicui factas, faciendasq. (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq.) Statim, vere, plene, manifeste, perfecteq. præstare, implere perficereq. velitis: AMEN.

Per Mysticum Dei NOMEN.

PMAGL,

AMEN:

Septentrionaliū 4: Bonorū Angelorū, in Artibus Mechanicis Peritorū. & Potentium, Inuitatio.

O vos Quatuor Sancti Veracesq. Dei Oīpotentis, Creatoris nrī Ministri PSAC, SACP, ACPS et CPSA, qui in Septentrionali Mundi parte, peculiare habetis à Deo nro, vobis iniunctū ac cōmissum Ministeriū, in ARTIUM oīm MECHANICARŪ peritia perfecta, tam exercenda, quam impertienda docenda, coīcandaq., ad Dei nrī Laudem, honorē et gloriā: Ego, Ioannes Dee, Creatoris nrī, baptizatus, inscriptusq. Seruus: eidemq. fideliter, prudenter et Potenter inseruire Cupiens, (ad boīm bonorū et Electorū Commodū Solatiumq.: ast ad malorū, nrīq. Oīpotentis Dei hostium, pudorē et Confusionem) A vobis oībus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam: et per hoc eius Sanctū Mysticumq. Nomen, PPSAC, VT, posthac, quocunq. tempore totius meæ vitæ, Ego (dictus Ioannes) vos omnes, vestrūm aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen, PPSAC, vocauero, vel inuocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq. Visibiles, statim Adesse et Apparere: Ac mihi, præterea tam esse Amici et Fauorabiles velitis, QUOD omnes et quascunq. Petitiones meas, vobis, vestrūm aliquibus, vel alicui factas, faciendasq. (DE ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq.) Statim, vere, plene, manifeste, perfecteq. præstare, implere, perficereq. velitis: AMEN.

Per Mysticum Dei Nomen,

PPSAC:

AMEN

Nomina Sedecim Bonorum Angelorum in Secretis omnium Hominum Intelligendis Peritorum & Potentium

		Nomen Diuinum HXGZD	
ORIENS	Xgzd Gzdx Zdxg Dxgz	A	
		Nomen Diuinū HIAOM	
MERIDIES	Iaom Aomi Omia Miao	S	
		Nomen Diuinum PNLRX	
OCCIDENS	Nlrx Lrxn Rxnl Xnlr	I	
		Nomen Diuinum PZIZA	
SEPTENTR	Ziza Izaz Zazi Aziz	R	

Orientaliū 4 Bonorū Angelorū, in Secretis Hoīm Intelligendis, Peritorū, & Potentium, Inuitatio.

O vos 4 Angeli, Sagaces veracesq. Omnipotentis DEI, eiusdemq. Creatoris nrī Ministri (O vos (inquam) XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno, et speciali ab eodem DEO nro Insigniti Munere seu Officio, IN SECRETIS HOIM (cuiuscunq. ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem DEI famulus, nulla curiositate ductus: nec de aliorū hoīm statu, Secretis conatibus, actibus, euentis, bonis, malisve, vllo modo sollicitus Scrutator (Nisi, quantum ipsi Reipub. Christianæ, in toto vel parte, vtile aut necessarium erit, vel esse poterit, talia à me, dicto Ioanne, Sciri, cognosci intelligiq.) A vobis, prænominatis 4, omnibus et singulis, Ego (prædictus Ioannes) Per Dei nrī Omniscientiam, et per eiusdem Mysticū Nomen, HXGZD, humiliter requiro, et vehementer Peto, VT quocunq. posthac, totius meæ vitæ tempore, vos omnes, vestrūm aliquos, vel aliquem, per prædictum Dei Nomen HXGZD vocauero vel inuocauero, Statim, benigne ac placide mihi Adesse, Personales Visibilesq. Apparere, et Petitiones meas omnes et quascunq. (ad vos, vestrūm aliquos, vel aliquē factas, faciendasq.) De alicuius hois Secretis, statu, Conditioneq., Cito, vere, plene, perfecteq. præstare, implere, perficereq. velitis AMEN.

Per Sanctum, et Mysticum Dei Nomen,

HXGZD,

AMEN.

Meridionalium 4. Bonorū Angelorū in Secretis Hoīm Intelligendis Peritorū & Potentium Invitatio.

O vos 4. Angeli Sagaces, veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô vos (inquam) IAOM, AOMI, OMIA, et MIAO, in Meridionali Mundi parte, magno et speciali, ab eodem Deo nro, insigniti Munere seu Officio In Secretis Hoīm (cuiuscunq; Ordinis, Status, vel Conditionis fuerint) Intelligendis et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla Curiositate ductus, Neq; de aliorum hoīm Statu, Secretis Conatibus, Actibus, Eventis (bonis, malisve) vllo modo Sollicitus Scrutator, (Nisi, quantum ipsi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me, dicto Ioanne, Sciri, cognosci, intelligiq;) A vobis prænominatis 4, oībus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticū Nomen, HIAOM, humiliter requiro, et vehementer Peto, Vt quocunq; posthac totius meæ vitæ tempore, vos omnes, vestrum aliquos, vel aliquem, per prædictum Dei nomē HIAOM, vocavero, vel invocavero, Statim, benigne ac placide mihi Adesse, Personales Visibilesq; apparere: et Petitiones meas oēs et quascunq; (ad vos, vestrū aliquos, vel aliquem, factas faciendasq;) De alicuius hōīs secretis, Statu, conditioneq; Cito, vere, plene perfecteq; præstare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

HIAOM,

AMEN

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Occidentaliū 4. Bonorū Angelorū in Secretis Hoīm Intelligendis, Peritorū & Potentium Invitatio.

O vos 4. Angeli Sagaces, veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri, ô, vos (inquam) NLRX, LRXN, RXNL et XNLR in Occidentali Mundi parte, magno et Speciali, ab eodem Deo nro, insigniti Munere seu Officio, In Secretis Hoīm (cuiuscunq; Ordinis, Status, vel Conditionis fuerint) Intelligendis, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdē Dei famulus, nulla curiositate ductus, Neq; de aliorū hoīm Statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) Vllo modo Sollicitus Scrutator, (Nisi, quantum ipsi Reipub. Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, Talia à me, (dicto Ioanne,) sciri, cognosci, intelligiq;) A Vobis, prænominatis 4, oībus et singulis, Per Dei nri Omniscientiā, et per eiusdem Mysticum Nomen PNLRX humiliter requiro, et vehementer Peto. Vt quocunq;, posthac, totius vitæ meæ tempore, vos omnes, vestrū aliquos, vel aliquem, per prædictum Dei Nomen PNLRX, vocavero, vel invocavero, Statim, benigne, ac placide mihi adesse, Personales Visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hoīs secretis, Statu, conditioneq;: Cito, vere, plene, perfecteq; præstare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

PNLRX

AMEN

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Septentrionaliū 4. Bonorum Angelorum, in Secretis Hoīm Intelligendis Peritorum, & Potentium, Invitatio.

O vos 4. Angeli Sagaces Veracesq; Omnipotentis Dei, eiusdemq; Creatoris nri Ministri; Ô. Vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ in Septentrionali Mundi parte, magno et Speciali ab eodem Deo nro insigniti munere, seu Officio, In Secretis Hoīm (cuiuscunq; ordinis, Status, vel conditionis fuerint) intelligendis, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq; de aliorū hoīm Statu, secretis Conatibus, actibus, eventis; (bonis malisve) ullo modo sollicitus Scrutator: (Nisi quantum ipsi Reipub Christianæ, in toto, vel parte, Vtile vel Necessarium erit, vel esse poterit, talia à me sciri, cognosci, intelligiq;) A vobis, prænominatis 4, oībus et singulis, Per Dei nri Omniscientiā, et Per eiusdē Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, Vt quocunq;, post hac, totius meæ vitæ, tempore, vos oēs, vestrûm aliquos, vel aliquē, per prædictum Dei Nomen PZIZA, vocavero vel invocavero, Statim, benigne ac placide, mihi Adesse, Personales, Visibilesq; Apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrûm aliquos, vel aliquē factas, faciendasq;) De alicuius hominis secretis, statu, conditioneq;; Cito, vere, plene, perfecteq; præstare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen;

PZIZA

AMEN.

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BRITISH MUSEUM

The Enochian Cleansing Bath Ritual

Step 1:

Take a hot shower to get the dirt off of your body.

Step 2:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 3:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 4:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 5:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 6:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 7:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 8:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Enochian Seven-Fold Breath Ritual.

The Enochian Closing Ritual #1

Step 1:

Stand and face the North. Touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 2:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 3:

Touch your right shoulder and say: MIH (Mee-heh).

Step 4:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 5:

Touch both hands together on your right breast and say: PAID

(Pah-ee-deh).

Step 6:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 7:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 8:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the

Wand, and say: HCOMA (Heh-koh-mah):

Step 9:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 10:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 11:

Replace the Wand on the Altar.

Step 12:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 13:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 14:

Touch your right shoulder and say: MIH (Mee-heh).

Step 15:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 16:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 17:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 18:

Stand in the center of the Magick Circle.

Step 19:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 20:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 21:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next called."

Step 22:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 23:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Closing Ritual #2

Step 1:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth

the consume sorrow, sin and death."

Step 3:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 4:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula

as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth

that consume sorrow, sin and death."

Step 5:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 6:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 7:

Still facing North and holding the Wand in your right hand, relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 8:

Still facing the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 9:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 10:

Touch your right shoulder and say: MIH (Mee-heh).

Step 11:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 12:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 13:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 14:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 15:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the

Wand, and say: HCOMA (Heh-koh-mah):

Step 16:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 17:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 18:

Replace the Wand on the Altar.

Step 19:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 20:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 21:

Touch your right shoulder and say: MIH (Mee-heh).

Step 22:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 23:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 24:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 25:

Stand in the center of the Magick Circle.

Step 26:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 27:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the

Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next

called."

Step 28:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the

Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place;

be there peace between me and you, and be you ready to come when you are next

called."

Step 29:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 30:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Invocation Of The Light Ritual

Step 0:

Perform the Enochian Cleansing Bath Ritual; the Enochian Seven-Fold Breath Ritual; and the Enochian Relaxation Ritual.

Step 1:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 2:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 3:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 4:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 5:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 6:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Tarot Contemplation Ritual.

The Enochian License To Depart #1

Step 1:

Stand in the center of the Magick Circle.

Step 2:

Turn to the East. Raise both arms towards the heavens, and say:

"In the Name of ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee), the Three-Fold Spirit of the Watchtower of the East, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 3:

With arms still raised towards the heavens, turn to the South, and say:

"In the Name of OIP-TEAA-PDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh), the Three-Fold Spirit of the Watchtower of the South, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 4:

With arms still raised towards the heavens, turn to the West, and say:

"In the Name of MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh), the Three-Fold Spirit of the Watchtower of the West, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 5:

With arms still raised towards the heavens, turn to the North, and say:

"In the Name of MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah), the Three-Fold Spirit of the Watchtower of the North, let each of you return unto his place; be there peace between me and you, and be you ready to come when you are next called."

Step 6:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian License To Depart #2

Step 0:

Face the Altar and light some fresh incense in the censure.

Step 1:

Move to the center of the Magick Circle.

Step 2:

Turn to the East. Raise both arms towards the heavens, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odour, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 3:

With arms still raised towards the heavens, turn to the South, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you

always."

Step 4:

With arms still raised towards the heavens, turn to the West, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 5:

With arms still raised towards the heavens, turn to the North, and say:

"By the virtue of the Seven Unpronounceable Names of God, and because you have been obedient, and have obeyed the commandments of the Eternal Creator, feel and inhale this grateful odor, and afterwards depart you unto your abodes and retreats; be there peace between me and you; be you ever ready to come when you shall be cited and called; therefore, you shall be obedient and prompt to come unto me without solemn rites and observances on my part. May the blessings of God be upon you always."

Step 6:

Still facing North, with your arms raised towards the heavens, say:

"The Ritual is ended. This Temple is Duly Closed!"

The Enochian Opening Ritual # 3

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action. Perform the Enochian Banishing Hexagram Ritual.

Step 46:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 47:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth

the consume sorrow, sin and death."

Step 48:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 49:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth

that consume sorrow, sin and death."

Step 50:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 51:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

Then say:

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 52:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 53:

PERFORM YOUR DESIRED INTENTIONS.

The Enochian Opening Ritual # 5

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your

legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close

your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 47:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth

the consume sorrow, sin and death."

Step 48:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 49:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth

that consume sorrow, sin and death."

Step 50:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to

Sacrifice All into the Cup."

Step 51:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

Then say:

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 52:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action. Perform the Enochian Invoking Pentagram Ritual.

Step 53:

While still facing the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 54:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 55:

Touch your right shoulder and say: MIH (Mee-heh).

Step 56:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 57:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 58:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the Yellow Invoking Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 59:

Turn to the South, trace the Red Invoking Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 60:

Turn to the West, trace the Blue Invoking Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 61:

Turn to the North, trace the Black Invoking Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 62:

Still facing North, extend your arms outward in the form of a cross, with the Wand pointing straight up in your right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold, the four Flaming Pentagrams

And I alone in the midst.

Step 63:

Replace the Wand on the Altar.

Step 64:

Still facing North, touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 65:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 66:

Touch your right shoulder and say: MIH (Mee-heh).

Step 67:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 68:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 69:

Stand quietly for several minutes to feel the energy you have just put into action.

Perform the Enochian Invoking Hexagram Ritual.

Step 70:

Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 71:

Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Invoking Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth

the consume sorrow, sin and death."

Step 72:

Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red

Invoking Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 74:

Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Invoking Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth
that consume sorrow, sin and death."

Step 75:

Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Invoking Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 76:

While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA (Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE (Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI (Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL (Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,

My Magickal Universe,

And behold, I alone

in the midst."

Step 77:

While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

Step 78:

PERFORM YOUR DESIRED INTENTIONS.

Reincarnation Ritual

INTRODUCTION. This operation, if properly conducted, will allow you to experience the general states of consciousness encountered during the transition period between death from one life, and birth into the next life. It includes eight distinct stages of consciousness, four in the direction of the spiritual plane through the four Watchtowers, and four in a return descent back toward the physical plane. The upward ascent is governed by the goddess Alobabn (especially in her aspect of Nephthys, Egyptian goddess of dispersion). The downward descent is governed by Abalobn (especially in her aspect of Isis, the Egyptian goddess of fruitful manifestation). Together, these two goddesses (known in Egypt as the Uraius Goddesses) direct the birth and birth processes under the god Osiris. This magical operation consists of traveling in the Spirit Vision through the four Watchtowers. The first four locations represent the normal transition experienced by consciousness after death of the physical body. The second four locations represent the normal transition experienced by consciousness prior to rebirth in a new physical body.

PREPARATIONS. Initial preparations are left to the student. It is suggested that you sit comfortably facing North. You may want to construct and consecrate a circle to work within. In any case, this operation assumes a high degree in magical attainment, and the ability to travel in the Body of Light is prerequisite.

STEP 1. Enter your Body of Light and travel to the Square L of MSAL in the subquadrant Fire of Earth.

Comment. This Square contains the dangerous Archangel, ALMSA, the deadly Angel LMSA, and the terrible feminine Demon ALM. All of these are dangerous and deadly to physical matter. Their nature, like that of the ruling goddess Alobabn (Nephthys), is to reduce all aggregates into their constituent parts. If you are attached to worldly things, then this Square will bring pain and suffering. The atmosphere pervading this region is one of death and destruction. LMSA is usually seen carrying a huge Sword which he uses to sever the Silver Cord that attaches consciousness to the physical body. You must not allow him to cut your own Silver Cord.

STEP 2. Travel to the Square N of XPKN in the subquadrant Fire of Water.

Comment. This Square continues the theme of death. Here you will confront the mighty Archangel ANXPK, the destructive Angel NXPK, and the powerful Demon ANX. The atmosphere here purges emotions of all kinds. Emotions, especially desires and fears, will be confronted here in great intensity until they finally loose their meaning. The processes within this Square are somewhat similar to those of the Kama-Loka of Theosophy. NXPK usually carries a heavy Sword which he uses to hack the astral body until no emotions are left intact. You must command NXPK to let you pass unharmed.

STEP 3. Travel to the second Square A of AKKA in the subquadrant Fire of Air.

Comment. This Square contains the Archangel PAAKK who binds up those who enter here into isolated shells (a condensation of the outer surface of the aura). The Angel AAKK causes the unfulfilled desires of all who enter here to be seen, reflected in great detail on the inner surface of the auric shell. Together these ruling deities cause a state of intense reflectivity, a reliving of pleasant past experiences. Those who enter here become absorbed in vivid dreams. The Demon PAA will encourage you to pamper your ego as much as possible. This often leads to dreams of being a hero/heroine, possessed of great wealth, and so on, depending on your unfulfilled desires. This processes within this Square are similar to the early stages of the devachan of theosophy. You must command PAAKK and AAKK to let you pass through this region safely.

STEP 4. Travel to the Square E of ADRE in the subquadrant Fire of Fire.

Comment. Here you will confront the Archangel MEADR who sits in final judgement of those who enter here after death. The Angel EADR is his advisor, and his advice is always the result of understanding and wisdom. The feminine Demon MEA will tempt you to regret your past actions and words, and lead you to sorrow and guilt if she can. In this region, the past life is assimilated, and lessons learned are stored in the causal body. It is similar to the latter stages of the devachan of theosophy. You will need to command MEA to stand clear and remain silent until you pass safely through this region.

STEP 5. Transfer within the Watchtower of Fire to the Square R of RGAN in the subquadrant Earth of Fire.

Comment. In this Square you will meet the fiery Archangel ORGAN, the ravaging Angel RGAN, and the perverted Demon ORG. The atmosphere of this Square is charged with determination. One who is here will soon become determined to return to the physical plane, to right past wrongs, and to try to improve himself or herself (consciousness in this Square is not especially sexually oriented). RGAN helps you to see yourself as you really are, without self-deception. ORG often suggests that one make sacrifices that are not really necessary and he will have to be controlled while you pass through this region.

STEP 6. Travel to the Square S of SHAL in the subquadrant Earth of Air.

Comment. Here you will confront RSHAL, the Archangel who must always be obeyed. One who confronts RSHAL is committed to reincarnating. The Angel SHAL will also come before you as an agent of karmic retribution. The Demon RSH will cause you to forget your past lives so that you can give your full concentration to the upcoming one. Although demonic in a sense, forgetting the past, especially past mistakes and sorrows, is a blessing in many ways. You must control all of these deities to pass safely through this region.

STEP 7. Travel to the Square X of XRNH in the subquadrant Earth of Water.

Comment. In this region the Archangel MXRNH demands peace. The entire atmosphere is thick with peace. The Angel XRNH will help you to establish a new sense of identity in preparation for the next life. He does this in accordance with your karma, and with those mental and emotional characteristics that you shed during the first three steps of this yoga. In this way, the new personality will largely share the traits of the past. The Demon MXR will try to confuse you, and will try to negate your resolves. The outcome of passing through this region is that one will have assumed the basic characteristics of a new and as yet undeveloped human personality. To avoid this happening to you at this time, you must be able to control the deities in this region.

STEP 8. Travel to the Square A of AXIR in the subquadrant Earth of Earth.

Comment. Here you will confront the creative Archangel TAXIR, the inventive Angel AXIR (reference his evocation ritual in *AN ADVANCED GUIDE TO ENOCHIAN MAGICK*) and the shifting Demon TAX. This region is one of formative forces. The atmosphere is charged with creativity. It represents the final stage of consciousness prior to physical birth. It is the fetal stage within the mother's womb. The Demon TAX will suggest birth before the new body is ready, or at an inappropriate time rather than the proper time, which is set karmically to correlate your new

personality with prevailing astrological conditions. If that doesn't work, he will often suggest that birth is a fearful and unpleasant experience and advise you to stay within the safety of the womb. These deities must be controlled in order to pass safely through this region.

STEP 9. Return to your physical body.

Comment. An appropriate banishing ritual is not always necessary, but is recommended for the first several times to break the psychic links with death that this operation can establish.

Ritual Of The Abyss

STEP 1. Assume the god-form of TORZOXI, one of the Governors of the 19th Aethyr, POP. He stands tall and thin with a large fire opal in his right hand, charged with the power of life and death. He wears the magical Apron of TORZOXI which provides protection from all outside influences. His body glows with shimmering beams of purple and violet.

STEP 2. Rise up through the Aethyrs beginning with TEX.

TEX. This is the lowest Aethyr. It is located in the lower region of the Watchtower of Earth.

RII. This Aethyr is located in the higher regions of the Watchtower of Earth. It contains the heavens of the world's religions.

BAG. The 28th Aethyr is located in the lowest region of the Watchtower of Water. It is pervaded by a strong sense of conscience.

ZAA. The 27th Aethyr is just above BAG. It is a remote region characterized by a strong sense of loneliness and solitude.

DES. This is the region where logic and reason prevail. It is the home of the scientist and mathematician.

VTI. Here the logic and reason of the human mind give way to intuition. The intuitive senses come into play here.

NIA. The 24th Aethyr is in the highest region of the Watchtower of Water. It is characterized by continual motion and a strong sense of freedom. It is encompassed about by a large Ring-Pass-Not.

TOR. This Aethyr is located in the lowest region of the Watchtower of Air. In the form of TORZOXI, you should be able to pass through the Ring-Pass-Not that divides this Aethyr from NIA. TOR contains a sense of seriousness, and the work ethic is strong here.

LIN. The 22nd Aethyr contains a strong sense of dualism and polarity. The powerful forces of formation and destruction that characterize the Abyss are reflected here.

ASP. This Aethyr is located near the center of the Watchtower of Air. It contains the Reincarnating Ego, that part of your Self which takes on new incarnations on the physical plane.

KHR. The 20th Aethyr contains the Wheel of Life. Cyclic forces are intensified here.

POP. This Aethyr contains the initiation of life and death. The ebb and flow of the duality of life and death are confronted here. It is the home of the Priestess of the Silver Star.

ZEN. The 18th Aethyr is pervaded by a sense of sacrifice. In order to progress through this Aethyr, you must strip yourself of your personal desires and feelings.

TAN. This Aethyr is located in the highest part of the Watchtower of Air. It contains the great Karmic Balance. The sense of equality is strong here.

LEA. The 16th Aethyr is located in the lowest part of the Watchtower of Fire. It is the home of a reflex of the goddess Babalon, who actually resides in the 2nd Aethyr, ARN. Here the duality of the subjective self and the objective universe is strong.

OXO. This Aethyr is pervaded by a sense of joy and happiness. Life is seen here as a game. Nothing is taken seriously in this region.

VTA. The 14th Aethyr is dark and gloomy, the very antithesis of OXO. Everything here is very serious. To enter, you must remove all attachments. It is very peaceful here, entirely devoid of emotion. This region contains the City of the Pyramids.

ZIM. This Aethyr is located near the center of the Watchtower of Fire. It is characterized by a strong sense of duty and responsibility. The great being called NEMO resides here.

LOE. This Aethyr contains the Mystery of Babalon. It is characterized by a strong sense of compassion to mankind. You must have developed a sense of compassion in order to safely enter here.

IKH. The 11th Aethyr contains the Holy City. This is the highest region known to the human mind. It stands on the very brink of the Great Outer Abyss. It is located in the highest part of the Watchtower of Fire. You should be able to feel the presence of the Abyss.

STEP 3. Now, in turn, assume the god-forms of the three Governors of IKH. In all three forms, continue holding the fire opal and wearing the Apron.

Assume the god-form of MOLPAND. Your form should be fierce in countenance, strong but almost feminine in grace and beauty. You should be free of all emotional attachments. In this form, see yourself facing the Abyss.

Assume the god-form of VSNARDA. Your form should be dark and heavy and strongly masculine. In this form you will dare anything, including facing the Abyss.

Assume the god-form of PONODOL. Your form should be strong and beautiful, but entirely devoid of emotions. As PONODOL, you have the ability to create and destroy. See these forces swirling about in the Abyss.

STEP 4. Resume the god-form of TARZOXI and see yourself facing into the dark swirling forces of the Great Outer Abyss.

See the mighty KOMANAN approach and come before you holding the Pantacle of KOMANAN. Hear him say to you, "I am He who knows how to manifest."

See the fierce LEXARPH approach and come before you wielding the Sword of LEXARPH. Hear him say to you, "I am He who is first of the air."

See the fiery TABITOM approach and come before you holding the Wand of TABITOM. Hear him say to you, "I am He who is like fire."

See the black and terrible archdemon KHORONZON approach and come before you holding the Cup of KHORONZON. Hear him say to you, "I am He who is the basis of form."

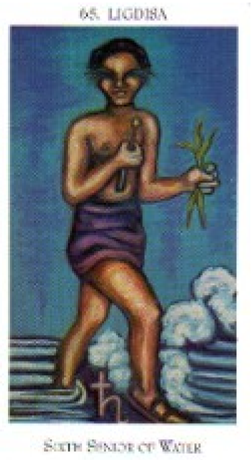
Remain with these four awesome beings, the residents of the Great Outer Abyss, for as long as you can. In order to cross the Abyss, you must first be able to control these four beings.

STEP 5. Return through each of the Aethyrs and re-enter your physical body. It is a good idea to keep a written record of your experiences.

Ritual Of The Body

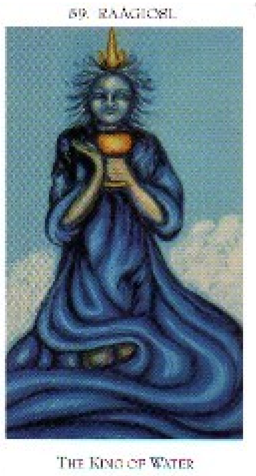
THE PHYSICAL BODY. The first step is to realize that your physical body is illusive and temporary. It is the crystallization of your own karma. Sit before a mirror and observe your reflection. Your reflected image is the way that others see you. Think various thoughts that will make you happy, sad, and so on, and watch your image in the mirror change. Observe the image and know that you are not this physical body. You can control the physical body. Like the mirror, it reflects your thoughts and emotions, but it is not you.

THE SUBTLE BODY. Assume the god-form of the Senior of Water, LIGDISA. Visualize your body having the color of indigo, soft and delicate with a strong feminine aspect. If you are male, see your body as male with feminine characteristics. If you are female, see your body as female with masculine characteristics. Your hair and eyes are dark. Your god-form is very beautiful and sexually attractive. As LIGDISA you hold a Wand in your right hand and a mandrake root in your left hand.



Visualize your subtle body in the form of LIGDISA to be entirely empty. Then visualize each of the six Centers and three Channels. As you inhale, let the vital force enter into the Central Channel at the Root Center.

Let your thoughts cease and concentrate your mind on the image of RAAGIOSL, the King of Water. See him standing before you. His body is blue and he wears a transparent blue robe. His belt is a snake and his sandals are scorpions. He holds a Cup in his right hand and a lotus flower in his left hand. Upon his head is a crown in the shape of a crescent, white like the moon. Let this visualization be clear until it seems that RAAGIOSL is actually standing before you.



Expand the body of RAAGIOSL until it is as large as a house, then a mountain, then the world, and then the entire universe. Shrink the body of RAAGIOSL until it is as small a cat, then a paperclip, then a grain of sand, but keep the details clear and distinct. Continue expanding and contracting this external god-form body until you understand the relativity of size.

THE DREAM BODY. The first objective here is to know when you are dreaming. Most of the time you will not know you are dreaming until you wake up. For this operation, you must be able to recognize that you are in a dream. There are two ways to prepare for this:

(1) Resolution. As you lay down to sleep, exercise your will and make a strong resolve to recognize the dream state when it dawns.

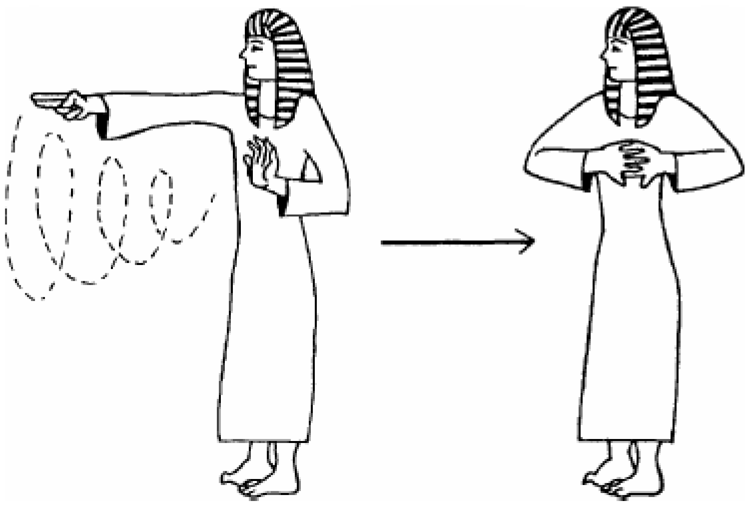
(2) Visualization. As you lay down to sleep, see your body as vacuous. Visualize the six Centers and three Channels. See the magical word AH in your Root Center. let it be radiant in a shinny black color. Know it to be the embodiment of divine substance. See the magical word TRAM in your Navel Center. Let it be radiant in blue color. Know it to be the embodiment of divine joy. See the magical word MUM in your Heart Center. Let it be radiant in vivid yellow color. Know it to be the embodiment of divine love. See the magical word RI in your Throat Center. Let it be a vivid red color and let it vibrate. Know it to be the embodiment of divine speech. See it radiate outward in all directions. Then see the magical word HAM written on a grain of sand in your Brow Center, between your eyes. Know it to be the embodiment of divine consciousness. As you drift off to sleep, know that all forms have the substance of dreams.

The second objective is to control your dream through a conscious act of will. This is called transmuting the dream content and it is a part of lucid dreaming. If anything is about to happen in the dream that is contrary to your will, change the dream content. For example, if you are about to be hurt or to die in some manner, stop the dream and consciously change the direction it is taking. You are like the director of a movie and can easily change the script at any time by an act of will. You should also refuse to do evil. You should refuse to hurt anyone in the dream as well as be hurt by anyone.

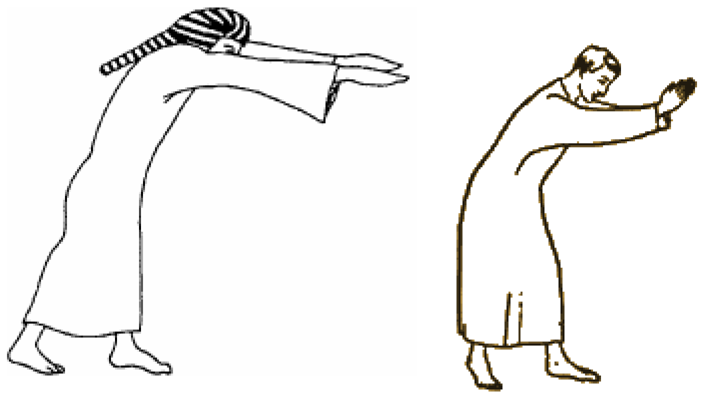
The third objective is to remember your dream after waking. This is called preventing the spreading out of the dream content. The best method to assure success is to make a strong resolve before falling asleep that you will remember your dream. It is also a good idea to keep a paper and pencil near your bed and write down everything you can remember about your dream as soon as you wake. With practice, remembering your dreams will become easier, and your notes can be used to determine the degree of progress.

Take note of your body when you are dreaming. You will discover that it is similar to the Body of Light that you assume during your magical operations.

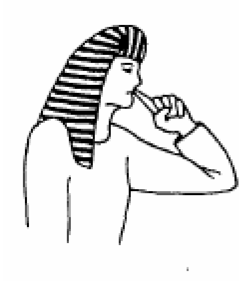
Sign of the Spiraling Light



Sign of Horus or The Enterer, Sign of Projection



Sign of Harpocrates or Sign of Silence

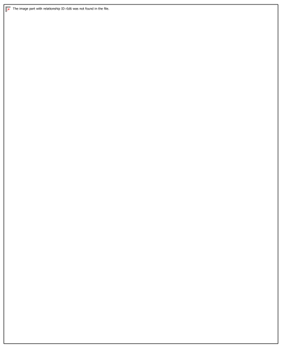


Six Enochian Goddesses

Go to Goddesses

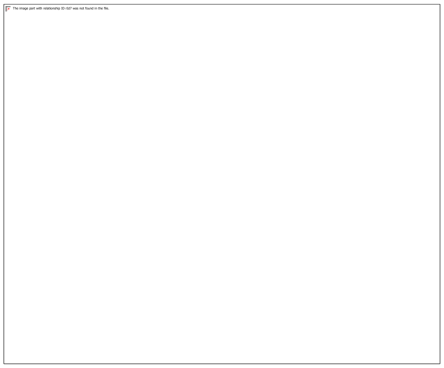
Go to Ritual of Babalon

INTRODUCTION



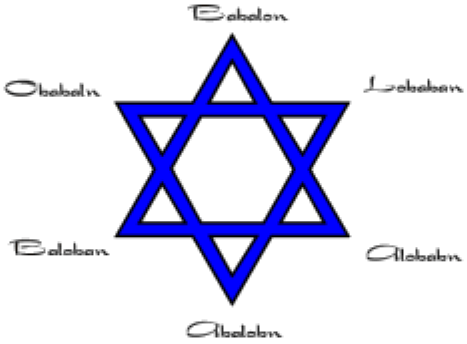
Probably the main and best-known goddess of Enochian Magic is Babalon. She has six sisters in the anagrams of her name. Five of these, plus Babalon herself, constitute six primary Enochian Goddesses. Each resides in a special region which has its portal in an Aethyr. The six Lands of Babalon are related to the cosmic planes as shown below.

Cosmic Plane	Aethyr	Land	Goddess
Physical			
Astral			
Mental	POP	Londoh Toto, Land of Cycles	Obabaln
Lower Causal	OXO	Londoh Zorge, Land of Love	Lobaban
Upper Causal	LOE	Londoh Baeouib, Land of Righteousness	Alobabn
Lower Spiritual	ZIP	Londoh Kral, Land of Joy	Baloban
Middle Spiritual	DEO	Londoh Quasahi, Land of Delight	Abalobn
Upper Spiritual	ARN	Londoh Mi, Land of Power	Babalon
Divine			



The table above gives my names for the six Lands of Babalon as well as the names of the six ruling goddesses. These goddess names are from *Enochian Yoga*. They are derived from the name of Babalon as shown below.

The first six letters are anagrammed by moving the first letter to the end. Each name retains the final *n* so that the magic formula, found from the letters of each name, will end in death. The six Enochian goddesses form a hexagram as shown below. Babalon, Baloban, and Alobabn tend to spiritualize; they largely wield spiritual forces. Abalobn, Obabaln, and Lobaban tend to materialize; they largely wield material forces.



Corresponding Greek goddesses are shown below with corresponding Egyptian goddesses. Exact matching cannot be made for each goddess, and so two Greek and two Egyptian goddesses are given in some cases.

Enochian	Greek	Egyptian	Type	Characteristic
Babalon	Demeter	Nut	mother	bliss
Abalobn	Aphrodite	Isis	lover	love
Baloban	Artemis	Serqet, Bast	maiden, virgin	birth, innocence, natural harmony
Alobabn	Hera	Nephthys	seer	compassion, insight
Lobaban	Athena	Hathor	seductress, joy	sex
Obabaln	Hecate, Persephone	Sekhmet, Maat	crone, witch	death, karma

The goddesses and lands also correspond to the chakras or centers of power within the body (see our Chakras Page).

Most true initiations have three phases: the Call, the Quest, and the Return. In the first phase, we are "called" by an inner voice. Basically, this is the desire to learn, to grow, or to evolve. Usually we are called by an outside or external being through a vision or dream. The Call is not always loud, but it is terribly insistent and cannot be ignored. The Call inspires the Quest itself, which can be considered as the second phase. This is the actual initiation process.

On the Quest, we sometimes undergo ordeals of various kinds. Sometimes we go through a period of doubt and depression that has been called the Dark Night of the Soul. Eventual success, obtaining the goal of the Quest, then leads to the third phase in which we return to our daily lives with the memory and knowledge gained.

The Return phase is one of integration, in which the lessons that we learned are integrated into our life. It is also one of empowerment because the power that is tapped during the questing phase becomes ours to use. Hopefully this power will be used to help others in some way, but regardless, it needs of some kind of manifestation or expression.

G. de Purucker, wrote that "A man, a mind, an understanding, can grasp and see, and thereby know, only those things which *the individual entity itself is*"(*Occult Glossary: A Compendium of Oriental and Theosophical Terms*. (1972). Pasadena, CA: Theosophical University Press, 1972, p. 66). In other words, we can experience during an initiation, only what is already within us. Therefore, true initiation involves psychic processes in which we become conscious of what was previously unconscious.

The first phase, the Call, may already have come to you. The Call is associated with your motive for conducting a ritual. In psychological terms, it is your archetypal Self calling your ego (See Jung, C. G., *Aion: Researches into the Phenomenology of the Self*, 1951, in the Collected Works of C. G. Jung, Vol 9, Part 2. Jung's Collected Works are translated by R. F. C. Hull and are in Bollingen Series XX. Princeton, NJ: Princeton University Press). In magical terms, the goddess is calling to you from her kingdom in the invisible worlds. The experience can be explained either way. The net effect will be the same.

The Quest phase is one in which the ego turns around, so to speak, and faces into the darkness of the unconscious. During a ritual, you would turn away from the physical world and look deeply within yourself. You would consciously face your repressed fears and desires. If done properly, you would recall past events, face painful experiences from your childhood, and become aware of unresolved developmental issues.

A ritual invoking these goddesses should take you deeper into yourself, and should reveal more and more of what lies in your unconscious. In Jungian terms, you should begin with your personal

unconscious and slowly sink into the collective unconscious which is shared by all of us. In rituals invoking the first three goddesses you should expect to encounter a lot of your personal psychological baggage that has, for one reason or another, been forgotten or repressed. Invoking the higher three goddesses, you should expect to encounter those basic archetypes that form the psychic structures of our human mind. There are many of these archetypes and not everyone will experience the same ones, or in the same way. But, you should encounter the child, the lover, and the mother as a minimum. The Swiss psychologist Carl Jung wrote:

What yoga aims at ... is undoubtedly a psychic change in the adept. The ego is an expression of individual existence. The yogin exchanges his ego for Shiva or the Buddha; in this way he induces a shifting of the psychological centre of personality from the personal ego to the impersonal non-ego, which is now experienced as the real "Ground" of the personality. (Concerning Mandala Symbolism, 1973, Collected Works, Vol 9, Part I. p. 74*)*

This is exactly the aim of rituals that invoke these goddesses, because during each of six invocations you should lose your personal ego, and temporarily take on the ego of one of the six goddesses.

How you deal with the Return phase, largely depends on how much time you spend during the Quest phase. If you conduct the invocation properly, you should be able to decrease the natural boundary that exists between your conscious and unconscious. If you are not able to do this sufficiently, then the integration period will be swift and painless. If you fall too deeply into a ritual and gaze too directly into the unconscious realms of the goddess, then integration of those experiences into your world view may be slow and painful.

To invoke any of these six goddesses, you must begin with the will to enter into a Land of Babalon. The strength of your will depends upon how you experience the Call. The quality of your Quest and Return phases, for each invocation, will largely depend upon the momentum that you develop from the amount of willpower that you establish at the very beginning.

Each Quest phase should be structured by specific rituals and yogic visualizations of the goddess and her kingdom. You can enter into her region, explore her kingdom, and visit with her. In each case, you should then be invited to 'become' the goddess herself. This *becoming* begins by invoking the goddess into yourself, and then by an assumption of her form, followed by an assumption of her characteristics and personality. If successful, you will be empowered by her. The empowerment process in such that by assuming the body and ego of the goddess, you also take on her powers. This is the heart of any true invoking ritual. When properly conducted you should be able to direct those psychic forces that are associated with the goddess as if they were your own.

According to Jung, the personal unconscious contains various complexes, while the collective unconscious contains archetypes. The personal unconscious is the realm of the imagination. The psychic energy or *libido* in the psyche manifests itself as images, and does so through the creative power of the imagination. The imagination produces images from unconscious contents and provides them to the ego where they become conscious. In this way, the imagination in the personal unconscious serves as a transmitter which converts the chaos of the unconscious contents into orderly pictorialized manifestations or images. The significance or meaning attributed to any image depends upon its *value intensity* or level of psychic energy or libido.

Jung defines archetypes as structures in the collective unconscious that have both form (feminine, the *mother*) and energy (masculine, the *father*). The realm of the archetype "is so entirely one of immediate experience that it cannot be captured by any formula, but can only be hinted at to one who already knows"(Jung, C. G., *Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). So the inner realm of the archetype is beyond words to describe and must be experienced directly, which is exactly what mystics say about the outer spiritual realms.

When we speak about magical god-forms or goddess-forms, we must remember psychology sees them as mythological psychic images. According to Jung, "The mythological images belong to the structure of the unconscious and are an impersonal possession; in fact, the great majority of men are

far more possessed by them than possessing them" (*The Psychological Aspects of the Kore,* 1941, Collected Works, Vol 9, Part I). To be possessed by such images is one of the dangers of practicing ritual magic. Care must always be taken to conduct proper closing or banishing rituals to sever any psychic connections that have been established.

Jung argued that circles, and especially magic circles, are archetypal symbols of self-protection. They are "intended to stop the difficulties and adversities of the outside world from entering into the inner psychic space. They represent a kind of self-protection" (*Concerning Mandala Symbolism*, 1973, Collected Works, Vol 9, Part I). This is the psychological rationale for constructing a magical circle. An invocation ritual should include a magic circle as a protective sphere in which to conduct the magical working.

"*The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious.*" (Jung, C. G. *Aion: Researches Into the Phenomenology of the Self*, 1951, Collected Writings, Vol 9, Part II)

In an invocation ritual, the goddess should appear before you *as if* she were a real external being. If she appears to you by your own conscious attempts to visualize her, then you are apt to be mislead. When she really appears, it will be spontaneous, and without any conscious projection on your part. Whether the goddess is real or just a projection of your *anima* or *animus* (Jung's male or female archetype of the unconscious) is immaterial to a successful ritual, so long as she appears spontaneously at the right time.

All of the six Enochian goddesses are aspects of the mother archetype as defined by Jung. "Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth"(*Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). Even Obabaln, who equates to Hecate, is an aspect of the Great Mother. According to Jung, Hecate was called the Mother of Death and the Goddess of Dogs as well as the moon goddess who sends men lunacy and madness (*Symbols of Transformation*, 1911-12, Collected Writings, Vol 5.). Not only the goddesses, but the circle in which you will work should have feminine power: "Because of the protection it implies, the magic circle or mandala can be a form of mother archetype" (Jung, C. G., *Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1).

According to Jung, there are several kinds of mother images. "Experience reveals the striking fact that the Urania type of mother-image predominates in masculine psychology, whereas in a woman the chthonic type, or Earth Mother, is the most frequent" (*Psychological Aspects of the Mother Archetype*, 1938, Collected Works Vol 9, Part 1). This is because the goddess as seen by a man will be viewed through his anima, whereas the goddess seen by a woman will be viewed through her animus. Thus a man and woman will not have exactly the same experiences during these rituals, although the results should be similar.

When the goddess-forms are properly used during the rituals, the anima will project itself into each form, if you are a man, and the animus will project the Self into each form, if you are a woman. In this way, you will be able to assimilate your anima or animus via the process of self-identification. Each return to the ego after the ritual will find a changed ego; one that has been broadened and, hopefully, matured by the experience.

After experiencing each world, you may wonder about the reality of your experiences. Are these Lands of Babalon real? Do the six goddesses really exist? The answer to such questions was given by the Jungian psychologist Robert Johnson who writes that "a symbolic or ceremonial experience is real and affects one as much as an actual event. The psyche is unaware of the different between an outer act and an interior one" (*Owning your own shadow: Understanding the dark side of the psyche*.

United Kingdom: HarperCollins). Thus modern psychology is in agreement with Aleister Crowley who taught that all deities, angels, gods, goddesses, or other entities encountered in the subtle worlds should be considered to be real. In other words, we must act as if they are real in order to obtain meaningful results. And when we do act as if they are real, they will have real affects on our lives.

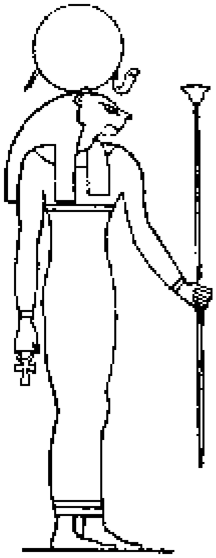
Obabaln

The goddess Obabaln is neither enticing nor alluring in any sexual sense. Rather she appears frightening to most who see her. Perhaps this is because her chief attribute is her control over the forces of karma and reincarnation. None of the six goddesses are simplistic, and the complexity of Obabaln is no exception. She is the governess of both life and death for each of us. She is probably best known as the balancer and judge of one's karma in the after-death state. In the Egyptian system, she equates to the goddess Maat whose magical Word is Truth. But she also equates to the lion-headed goddess, Sekhmet. In the Greek system, she equates to Persephone, the Queen of the Underworld. She also equates to Hecate, the Goddess of Crossroads. Thus Obabaln is the archetype of the crone or witch.

Her male consort is the god, Paam, who represents the magical strength needed to convert the student into an Adept. He aides the devotee of Obabaln by giving them the inner strength to confront her as he does himself.

The Goddesses Maat and Sekhmet

The Egyptian goddess, Maat, was the consort of the ibis-headed Thoth, the God of Wisdom. She is probably best known for her role in the after-death judgment scene where the heart of the deceased is weighed in a huge balance against her symbol, a feather. The feather of Maat is symbolic for truth. In fact, the Egyptian word *mat* means truth, justice, and law, and it can also be translated as karma. Karma is the law of universal balance as all cosmic forces tend toward equilibrium. Every time we act in a way that is out of balance with nature or natural law, we create new karma that must, one way or another, be allieviated. Maat, in her dualistic form of Maati, the dispenser of justice, governs a special region in the subtle plane (*Tuat* or *Dwat*) called the Hall of Maati. Chapter CXXV of the *Book of the Dead* addresses this region (see our *Egyptian Magick*, the revised edition of *Coming Into the Light*, pp 244-258, for a complete translation). According to the rubric, if this ritual is conducted successfully, the deceased will view his future parents and have a healthy rebirth. While various gods and goddesses of the Egyptian pantheon control and direct the many aspects of the reincarnation cycle, it is Maat who sees that the law of karma is fulfilled.



Maat **Sekhmet**

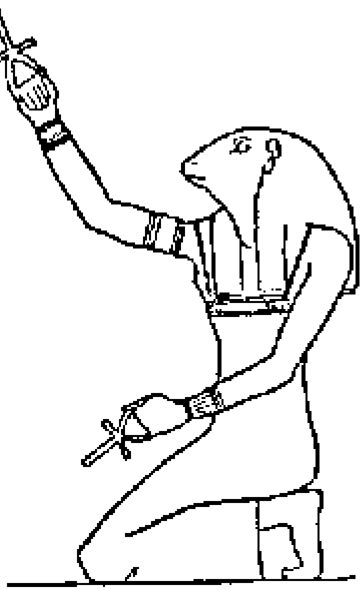
The lioness-headed goddess, Sekhmet, or Sekhet, represents the firey power of the maternal instincts. In Chapter XLII of the *Book of the Dead*, she is said to control the belly and the backbone. Wallis Budge states that her name derives from *sekhem* which means power or strength (*Gods of the Egyptians*, Vol I, p 515). As Maat is the consort of Thoth, so Sekhmet is the consort of the god Ptah, the master architect who fashioned the human form. Together, they represent the formative and instinctual forces of the personal unconscious that we carry over from birth to birth - the *skandhas* of Buddhism.

The Goddesses Persephone and Hecate.

The goddess Persephone, sometimes called Kore, 'the maiden,' was the daughter of Demeter by Zeus. She was abducted by Hades, the god of the underworld, while admiring a beautiful narcissus that was planted for this purpose by Gaia on orders from Zeus. Hades took her to his kingdom beneath the ground. After nine days of worry, Demeter consulted Hecate who suggested that she see Helios, the Sun god. From Helios, Demeter learned that Zeus had allowed Persephone to be taken by Hades. Demeter then began a long series of wanderings, but failed to find her daughter. Finally, in desperation, she caused the Earth to be barren until her daughter's return. Finally, Zeus sent Hermes to command Hades to return Persephone. However, before she left his kingdom, he persuaded Persephone to eat some pomegranite seeds, which were symbols of marriage. After Persephone returned to her mother, Demeter learned about the pomegranites. Zeus then proposed a compromise, shich everyone accepted. Persephone would be allowed to stay with her mother for two-third of the year, but she would have to return to Hades for the other third. In this way, Persephone became the Queen of the Underworld. In a psychological sense, she is one who was taken into the dark recesses of the collective unconscious and then returned to consciousness with the ability to return periodically at will. In essence, she is the prototype of the Adept. Persephone represents that part of the psyche that can face the full depths of the unconscious and return safely to consciousness with full memory of all experiences and images gleaned.

Hecate is the goddess of the moon and of magic. She dwelled in the underworld with Hades, Persephone, Thanatos (god of death), Hypnos (god of sleep), and Morpheus (god of dreams). She was said to have control over the night sky, and was the protectress of witches. She was called the Goddess of the Crossroads and as such her symbol was a cross (a horizontal line crossed at the center by a vertical line of the same length). However, another meaning of the cross is sexual in that

the horizontal line was feminine and the vertical line masculine. While the unitiated believed Hecate to assist at crossroads where three choices awaited the traveler, the initiated worshipped Hecate in a more sexual manner. She was also called the Dark Mother and could be seen at graveyards where she worked as a goddess of purification. One of her symbols is the dark moon. As the Dark Goddess, the goddess of moonlit crossroads, and the Sender of Nocturnal Visios, Hecate, like Persephone, represents one who can enter into the unconscious and illuminate what is found there (see Janet & Stewart Farrar, *The Witches Goddess*, pp 124-126).



Hecate

Obabaln as the Frog Goddess

Obabaln also shares characteristics with the Egyptian goddess Heket or Heqet, who is shown as a human female with the head of a frog, or simply as a frog. According to Wallis Budge, the frog was worshipped as a symbol of generation, birth, and fertility (*The Gods of the Egyptian*s, Vol II, p 378). The Egyptian crone-goddess Hekit was the prototype of the Greek Hecate or Hekate (see Barbara Walker, *The Woman's Dictionary of Symbols & Sacred Objects*, p 375) who was associated with frogs as symbols of regeneration.

Summary of Correspondences for the Land of Cycles.

Location. The portal to this land is located in the 19th Aethyr, **POP** (pop), which is on the Mental Plane adjacent to the Watchtower of Air.

Name. **LONDOH TOTO** (otot hodnol) meaning the Land of Cycles.

Element. Earth.

Goddess. OBABALN (nlababo)**.** She is usually seen wearing a golden robe, carrying a black pentacle inscribed with the word **AH** in her right hand and a lotus bud ready to bloom in her left hand. She is associated with the Root Center or Muladhara Chakra. Here she is Babalon, naked in the form of the crone, hag, or Black Goddess.

Enochian Letters. **PTXZ** (ZXTP)

Male Consort. **PAAM** (maap). The formula of **PAAM** is the magical strength that turns the disciple into the Master.

Magic Words. **XUM** (mux) and **AH** (ha).

Color. Black.

Governors. The three Governors of **POP** are:

TORZOXI (death)

ABRIOND (sorrow)

OMAGRAP (fear)

Primary Lesson. Meaning of death.

Magic Spell. **KIAOFI OBABALN** (nlababo ifoaik)- the Terror of Obabaln.

Numerical Notes.

1: The names of the three Governors added together with **OBABALN** and **PAAM** (1148+110+111=1369) reduce to 1.

2: **OBABALN** (110), XUM (560), and **KIAOFI OBABALN** (569) reduce to 2.

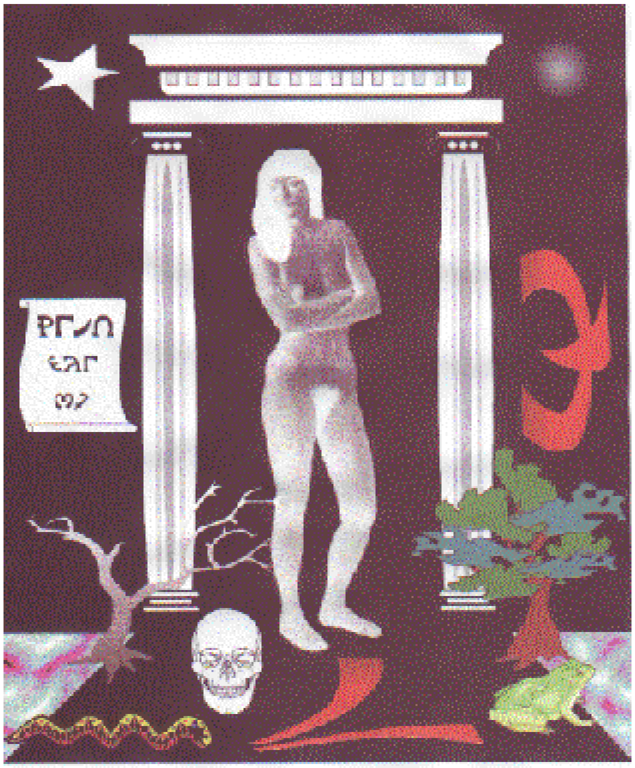
3: **PAAM** (111), **POP** (48), and **LONDOH TOTO** (201) all reduce to 3.

5: The names of the three Governors added together (1148) reduce to 5. Also **OBABALN** coupled with **PAAM** reduces to 5 (110+111=221=2+2+1=5).

7: The three Governors combined with **OBABALN** (1258) reduce to 7, which is the gematria value for **AH**. Also, **POP** plus **PTXZ** (the four letters when under the influence of **POP** add to 475) reduces to 7.

8: The three Governors combined with **POP** (48) reduce to 8. **OBABALN** coupled with **PAAM** in **POP** (110+111+48=269) reduce to 8.

The color picture below shows the Portal of Obabaln which leads into her kingdom from **POP**. She stands before her portal in the shimmering ghost-like form of the Priestess of the Silver Star, and a silver star can be seen over the right side of her silver portal (to the left as you face her). Her arms are folded across her chest to symbolize her non-receptive (and threatening) nature. Before her is a human skull to symbolize her power over mortality and a snake and frog to symbolize her regenerative powers and especially the reincarnation process which she controls. Her control over life and death (symbolized by the living tree and dead tree) give her land its name: the Kingdom of Cycles. The Enochian letter O is seen on the pathway before her, symbol of the forces of karma. The Enochian letter N is on her left side, symbol of the forces of death. Both letters are blood red. A dark moon is in the sky to her left (in the upper right corner of the plate). The Scroll of Obabaln contains the three magic words of her realm in Enochian: **PTXZ**, **XUM** and **AH**, all of which are written backwards.



Obabaln

To conduct the Ritual of Obabaln, assume her goddess-form. First see your body as empty with only a thin skin, like a balloon. Then use the figure below to help you shape the plastic skin of your Body of Light. Visualize yourself in the form of the goddess, Obabaln, and assume her empty goddess-form. Let your Body of Light take on the form of a beautiful woman with wings. Fold your arms across your chest, right arm under left, and place your right foot slightly in front of you while bending the right knee. Turn your head slightly to the right. Your stance should convey a feeling of independence, determination, and divine power over life and death. The figure below shows how you would look standing within your magic circle.

Lobaban

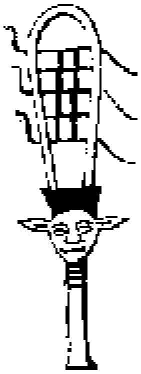
Lobaban is a goddess of love which includes both sexual love and the sincere commitment of a shared relationship. She can grant either sexual ecstasy or agonizing pain depending upon how the devotee confronts her. She is shown in the color plate near the end of this page as alluring and sexually attractive. She rules over music, dancing, and the arts. As a goddess of sexual enchantment, confronting Lobaban is dangerous without proper preparation. Her realm is seductive and captivating, and like a wonderful dream, it is difficult to leave to return to our everyday lives on Earth. She shares characteristics with the Egyptian goddess Hathor and the Greek goddess Hera.

Her consort is the god Rmto who helps devotees of Lobaban to gain the strength to see through her illusions of enchantment. Without his help, it is very easy to forget oneself and become enthralled in her wondrous realm of love forever.

Hathor

Occultism and psychology teaches that sex and death are related in that we can lose our ego in both. The cow-goddess Hathor is the Egyptian goddess of sex, dancing, and music. Her name is literally "the house of Horus." Occult tradition equates Horus (especially his eye) with consciousness, so Hathor is therefore the physical body and its sensations as the "house" of consciousness. She is usually shown with the *menat* around her neck, a symbol of sexual pleasure as well as fertility. Sometimes she is shown with both the menat and the flail, indicating her association with both pleasure and pain. Hathor also appears at times holding a *sistrum*, a rattle that was used in singing and dancing as shown in the accompanying.

Hathor



Sistrum

In the ancient Egyptian *Book of the Divine Cow*, Hathor, the Beautiful One, is sent out by the sun god Re (or Ra) to kill his human enemies. She not only kills them but enjoys doing it. To prevent her from killing the rest of mankind, Re orders the brewing of 7,000 jars of beer. He orders that the beer be poured over the fields at night in the area where Hathor was expected to slay the rest of humanity. When morning came, Hathor appeared. She saw the innundated fields and drank heavily of the beer, becoming very intoxicated. She became so drunk, that she no longer recognized the human beings that she had planned to kill. She became the Confused One and humanity was saved. To celebrate, Re proclaimed that intoxicating drinks should be served at all of the feasts of the year (i.e., whenever human beings gathered together in large numbers) to prevent Hathor from slaying them. Thus Hathor is exoterically associated with physical intoxication. But esoterically, she is associated with the divine ecstasy that fills every devotee who approaches her.

Hera

Hera was the consort of Zeus and the queen of Olympus. She was the daughter of Cronus and Rhea. She was worshipped by the Romans as Juno, the Goddess of Marriage. Her chief symbols were the cow, the lily, and the peacock whose "eyes" symbolized her watchfulness. The Milky Way was thought to have come into existence from the milk of her breasts.

As the wife of Zeus, Hera was often humiliated and jealous of the other goddesses in his life. Thus she took on a dual aspect in which she could give love as well as hate, pleasure as well as pain. In a

psychological sense, she represents the desire for marriage and for the sharing of one's life with another; the need for a relationship of commitment and therefore she personifies faithfulness and loyalty.

Summary of Correspondences for the land of Love

Location. Portal is located in the 15th Aethyr, OXO (oxo), which is on the Causal Plane (lower) adjacent to the Watchtower of Fire.

Name. **LONDOH ZORGE** (egroz hodnol) meaning the Land of Love.

Element. Water.

Goddess. LOBABAN (nababol**).** She is usually seen wearing a violet robe, carrying a blue Cup inscribed with the word **TRAM** in her right hand and a mirror her left hand. She is associated with the Navel Center or Manipura Chakra. Here she is an aspect of Babalon, naked in the form of the vamp or seductress.

Enochian Letters. **MNQRV** (vrqnm)

Male Consort. **RMTO** (otmr). The formula of Rmto is the desire for justice that sees through illusion.

Magic Words. **QUM** (muq) and **TRAM** (mart).

Color. Blue.

Governors. The three Governors of **OXO** are:

TAHAMDO (externals)

NOKIABI (internals)

TASTOXO (joy)

Primary Lesson. Meaning and purpose of life.

Magic Spell. **OXO LOBABAN** (nababol oxo) - the Dance of Lobaban.

Numerical Notes.

1. **OXO** (460) and **LONDO ZORGE** (280) both reduce to 1.

2. **LOBABAN** (110) and **QUM** (560) each reduce to 2. The union of the three Governors together with **LOBABAN** and **RMTO** (1487) reduce to 2.

3. L**OBABAN** in **OXO** (570) reduces to 3.

5. The three Governors together (1148) reduce to 5.

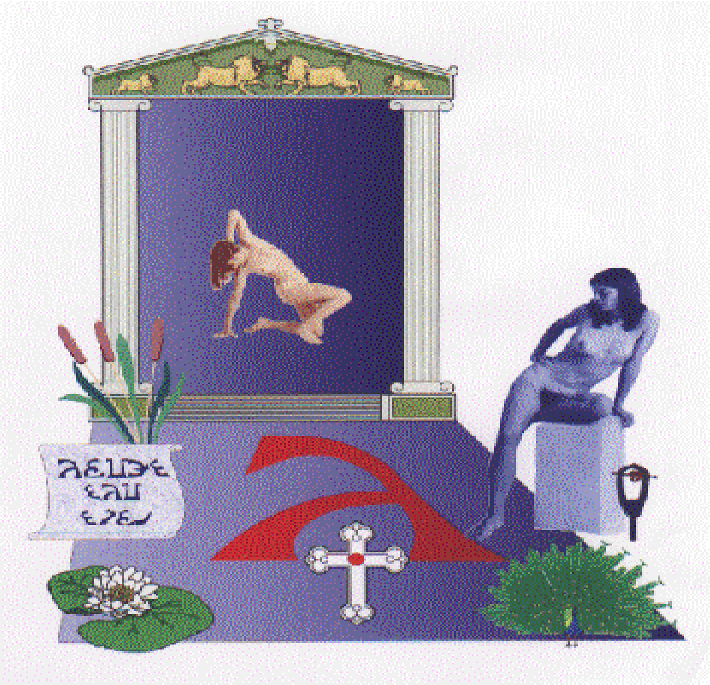
6. **LOBABAN** coupled with **RMTO** (110+229=339) reduces to 6.

7. The three Governors combined with **LOBABAN** (1258) reduce to 7. **TRAM** reduces to 7. **RMTO** united with **LOBABAN** in **OXO** (799) reduced to 7.

8. The letters **MNQRV** (350) reduce to 8.

1148. The gematria value of the three Governors of **OXO** (1148) is the same value as that for the three Governors of **POP** (1148).

The color plate below shows the Portal of Lobaban which leads into her kingdom from **OXO**. The goddess is light blue and she rests before her portal with her left leg folded beneath her. Before her is a lily, which is the Western equivalent of the lotus in the East. Beside the lily is a rosy cross, the magical symbol of sexual magic. Next to the rosy cross is a peacock. The portal into the Land of Love shows lions along the top, which are sacred to Lobaban. Within the portal is Salome, whose dancing symbolizes the joy of life that pervades this land. The Enochian letter U, symbolic of sexual power, lies in blood red on the path before her portal. The Scroll of Lobaban contains the three magic words of her realm in Enochian; **MNQRV**, **QUM** and **TRAM**, all of which are written backwards.



Lobaban

When you conduct the Ritual of Lobaban, use the figure below to help you visualize yourself in the form of the goddess, Lobaban, and assume her goddess-form. Assume the form of a beautiful woman with wings. Hold your arms down at your sides with your shoulders straight and slightly back, and place your right foot in front of you as though you were walking forward. This stance should convey a feeling of great joy and love mingled with elegance and wisdo

Alobabn

The goddess Alobabn is shown in the color plate near the end of this page. Her skin is light yellow in her role as Goddess of the Air. She is also the Goddess of Relationships and the Goddess of Wisdom. She personifies the intellect as well as the will. Her realm is located just below the Great Outer Abyss and as such she represents the highest aspects of the human mind. There are no emotions in her realm, nor instincts or feelings of any kind. These have all been sacrificed in order to reach this lofty place. Only thoughts and emotionless images are allowed here. However, the air of her realm is permeated with compassion. Her land is where one's karmic burden is weighed to see if one qualifies to cross the Abyss. Alobabn is the decision maker who is charged to determine when the initiate is ready to become the Adept. Her realm emphasizes thought and the will, but the seeds of intuition can be found here as well. The great Ring-Pass-Not of the Abyss is a barrier to the human mind and thus her realm is one of the most spiritual that the human mind is able to conceive. The ego, which can go no higher than the Land of Righeousness without the risk of insanity, must be sacrificed into her Cup. This can be done safely by the attainment of sincere compassion. This frees consciousness from its human constraints allowing one to cross the Abyss in safety. She shares characteristics with the Egyptian goddess Nephthys and the Greek Goddess Athena.

Her consort is the god Oant**,** whose formula is the desire for the death of all karmic processes. This desire is aimed at the karmaless action of the full Adept, the *jivamukta* of the East.

Nephthys

The Egyptian goddess Nephthys was the daughter of Re (or Ra) and the sister of Isis and Osiris. She is always shown wearing her special hat; the hieroglyphic symbols for "lady of the house." She and her sister, Isis, are the two Uraeus Serpents in the form of two cobras. Nephthys was the consort of the god Set, but she was the mother of the jackal-headed Anubis by her brother, Osiris.

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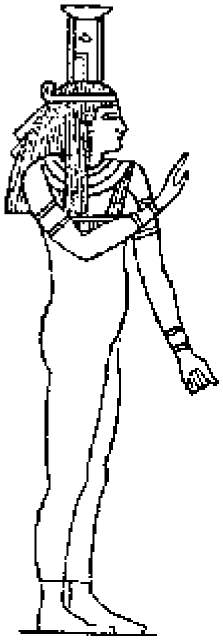


Nephthys

Athena

Athena (or Athene) was the Greek warrior goddess who was born fully armed from the head of Zeus. She was called the Goddess of Wisdom and Crafts and known to the Romans as Minerva.

She is sometimes shown with a spear in one hand (as the goddess of battle stragety in wartime) and a bowl in the other (as the goddess of the arts during peacetime). Her special gift to mankind was the olive, which is sacred to her. The owl was sacred to her as the bird of wisdom. In a psychological sense, Athena respresent the triumph of the will and rational thinking over the instincts, of purposeful action and strategic planning.

In mythology, Athena once turned a mortal woman named Arachne into a spider. Arachne was a weaver who challenged Athena to a contest of skill. Both made exquisite tapestries, but the pictorial theme used by Arachne was the many love affairs of Zeus. This enraged Athena, who was the most trusted and loyal of Zeus's children. In anger, she killed Arachne, but later repented and restored her life as a spider condemned to hang by a thread and spin forever.

Summary of Correspondences for the land of Righteousness

Location. Portal is located in the 12th Aethyr, **LOE** (eol), which is on the Causal Plane (higher) adjacent to the Watchtower of Fire.

Name. LONDOH BAEOUIB (biuoeab hodnol) meaning the Land of Righteousness.

Element. Air.

Goddess. **ALOBABN** (nbabola). She is usually seen wearing a white robe, carrying a yellow Dagger inscribed with the word **MUM** in her right hand and a large topaz shewstone in her left hand. She is associated with the Heart Center or Anahata Chakra. Here she is Babalon in the form of the Seer or Witch.

Enochian Letters. **EGHILOS** (solihge)

Male Consort. **AONT** (tnoa). His formula is the desire for the end of all karmic processes.

Magic Words. **HUM** (muh) and **MUM** (MUM).

Color. Yellow.

Governors. The three Governors of **LOE** are:

TAPAMAL (True Self)

GEDOONS (Abyss)

AMBRIOL (Egolessness)

Primary Lesson. Meaning of compassion.

Magic Spell. **KIKLE ALOBABN** (nbabola elkik) - the Mysteries of Alobabn.

Numerical Notes.

1. Alobabn united with the three Governors in **LOE** (110+572+48=730) reduce to 1.

2. The magic spell together with the two magic words (788+161+250=1199) reduce to 2. **ALOBABN** (110) reduces to 2.

3. **LOE** (48), and **LONDOH BAEOUIB** (309) both reduce to 3.

5. **AONT** (95), the three Governors together (572), and **KIKLE ALOBABN** (788) all reduce to 5.

7. The three magic words in **LOE** (535+48=583) reduce to 7. **MUM** (250) and **EGHILOS** (124) both reduce to 7. Alobabn united with the three Governors (110+572=682) reduce to 7 as does Alobabn when coupled with **AONT** (110+95=205) and when united to the magic spell (110+788=898).

8. The three Governors in **LOE** (572+48=620) reduce to 8. **HUM** (161) reduces to 8.

The color plate below shows the Portal of Alobabn which leads into her kingdom from **LOE**. The goddess is light yellow and she stands before her portal confronting all who would enter her realm. Before her is a Cup, symbol of the sacrifice that is required to enter her land - you must shed all of your life's blood into her Cup before entering. Beside the Cup is an owl, a bird sacred to Alobabn. The portal into the Land of Righteousness has torches with eternal flames to symbolize the light of rational thought which is active here. Within the portal is a spider spinning a web. Before her portal is the Enochian letter Q, representing the forces of sacrifice. Within the portal is the Enochian letter I representing ability and patience. The Scroll of Alobabn contains the three magic words of her realm in Enochian; **EGHILOS**, **HUM** and **MUM**, all of which are written backwards.

Alobabn

When conducting the Ritual of Alobabn use the figure below to help you visualize yourself in the form of the goddess and assume her goddess-form. Stand within the Circle of Alobabn and assume the form of a beautiful woman with wings. Hold your left wrist with your right hand, place your right foot in front of you, and bend your head downward slightly. This stance should convey a feeling of compassion, of right triumphant over wrong, and of thoughtful insight.

Baloban

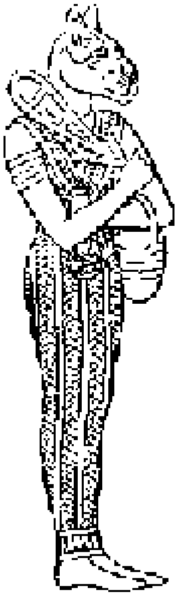
The Enochian goddess Baloban is shown in the color plate near the end of this page in her light red form. On the goddess hexagram, shown on my goddess page, she is positioned opposite to Lobaban. As Lobaban expresses sexual attraction, so Baloban expresses virginity and innocence. She is the chaste maiden. But she is highly mystical and has great occult powers. Because she resides above the Abyss, she is shown in a peaceful and harmonious setting. Many who have confronted her there have stated that it is like a wondrous garden.

The consort of Baloban is Xkai whose magical formula is the ability of the student to correctly perceive his or her environment. He can help to assure that you will always know where you are located in the magical universe.

Serqet and Bast

Serqet (or Selkit) is the Egyptian scorpion goddess and is usually shown as a woman with a scorpion on her head. Chapter XLII of the *Book of the Dead* equates her with the teeth suggesting that she has a warrior nature, and indeed we sometimes see her carrying a spear. She was also identified with a constellation in the northern sky.

Serqet was one of four main protective goddesses of the deceased (the others being Isis, Nephthys, and Neith). On the roof of the second shrine of Tutankhamen, she tells the boy king that "I will be thy protection eternally." (Piankoff, A & Rambova, N (Eds.) *The Shrine of Tut-Ankh-Amon*, Princeton Univesity Press,p 116).



Bast

The moon goddess Bast, the Lady of the East, was worshipped in Bubastis (literally "the place of Bast") from the earliest dynasties. However, she only became popular during the new kingdom. Sheshonk, the first king of the twenty-second dynasty married the daughter of the priest-king of Tanis and was proclaimed Pharaoh. He made Bubastis his capital and the local cat-headed goddess, Bast, soon became the official ruling deity of Egypt. Unlike Sekhet, who was considered "terrible," Bast was "kindly." She was usually considered as a kind aspect of Isis, a Great Mother goddess. Another of her names is Goddess of the Abyss, probably owing to the fact that cats can see in the dark. Like Isis, she was associated with the Fire of Solidification, a magical fire that resides in the Abyss (see our *Egyptian Magick*, pp 17-19). In this role, she was often called upon to help with births and was called Goddess of the Birth-Chamber. Her child with Osiris, was called Heru-Hekennu, Horus the god of thoughts.

Artemis

The moon goddess, Artemis, was the daughter of Zeus and Leto and the twin sister of the sun god, Apollo. She was associated with the constellation Ursa Major and bears were sacred to her. She assisted women in childbirth and was the protector of youth, especially girls. She is often shown in a short tunic with bow and arrows, and sometimes with a hound - she is equivalent to the Roman goddess Diana, the Goddess of the Hunt. Artemis has no consort and was a virgin in the sense of being "her own woman" and subject to no male. She was called Artemis the Chaste and Goddess of Wildlife.

Summary of Correspondences for the land of Joy

Location. Portal is located in the 7th Aethyr, **ZIP** (piz), which is on the Spiritual Plane (lower) adjacent to the Tablet of Union (lower) immediately aove the Great Outer Abyss.

Name. **LONDOH KRAL** (lark hodnol) meaning the Land of Joy.

Element. Fire.

Goddess. BALOBAN (nabolab**).** She is usually seen wearing a silver robe, carrying a red Wand in her right hand inscribed with the magic word **RI**, and a large fire opal shewstone in her left hand. She is associated with the Throat Center or Vishuddha Chakra. Here Baloban is Babalon in the form of the virginal maiden.

Enochian Letters. **BFK** (kfb)

Male Consort. **XKAI** (iakx) whose magical formula is the ability of the student to correctly perceive his or her environment.

Magic Words. **KUM** (muk) and **RI** (ir).

Color. Red.

Governors. The three Governors of **ZIP** are:

ODDIORG (Purity)

KRALPIR (Joy)

DOANZIN (Harmony)

Primary Lesson. Meaning of beauty.

Magic Spell. **PI-BLIAR BALOBAN** (nabolab railb-ip) - the Places of Comfort of Baloban.

Numerical Notes.

1. **KUM** (460) reduces to 1. The two magic words and the letters together (460+160+308=928) reduce to 1.

2. **BALOBAN** (110), **BFK** (308), and the three Governors together (1028) each reduce to 2.

3. **BALOBAN** coupled with **XKAI** (110+766=876) reduce to 3.

5. The names of the five deities combined (1028+766+110=1904) reduce to 5.

6. **ZIP** (78) and **LONDOH KRAL** (537) both reduce to 6.

7. **RI** (160), the magic spell (358), and the three magic words together in **ZIP** (928+78=1006) each reduce to 7.

8. The two magic words combined (460+160=620) reduce to 8. **BALOBAN** in **ZIP** (110+78=188) reduce to 8. The three Governors in ZIP (1028+78=1106) reduce to 8.

The color plate below shows the Portal of Baloban which leads into her kingdom from **ZIP**. The goddess is light red and she lies in the plush Garden of Baloban as though dreaming before her portal of flowers. Before her is a black cat. Behind her is a large bear. The portal into the Land of Joy is guarded by a deadly scorpion. Before the portal is the Enochian letter E which represents virginity. The Scroll of Baloban contains the three magic words of her realm in Enochian; **BFK**, **KUM** and **RI**, all of which are written backwards.

Baloban

When conducting the Ritual of Baloban use the figure below to help you visualize yourself in the form of the virgin goddess, Baloban, and assume her goddess-form. Assume the form of a beautiful woman with wings. Hold your right arm down against your side. Bend your left arm and place your fist against your waist. Keep your legs straight but feet slightly apart. Look slightly upward and to your right. This stance should convey a feeling of potential creative energy, a natural harmony, and a childlike innocence.

Abalobn

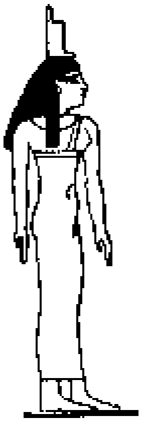
The goddess Abalobn is shown in the color plate at the bottom of this page. She is white and she is shown lying before her portal of roses. Although Abalobn has many names, her chief title is the Goddess of Love. She is called the Great Seductress, the Scarlet Woman, and the Great Harlot

because she willingly accepts all who enter her realm. Abalobn imbodies all forms of love, including self-love, the love of another person, and the altruistic universal love of all living beings.

Her consort is the god Ehnb whose formula is the true seeker who faces death with childlike faith. Ehnb reminds all who enter this realm of the magical equality of love and death.

Isis

The goddess Isis is probably the best known deity of ancient Egypt. She is the daughter of the sun god, Re (or Ra) and the sister of Osiris, Nephthys, and Set. She is the mother of Horus by Osiris. Her name means "Goddess of the Throne" and she is usually shown with a throne on her head. Psychologically, the throne, as the seat of power, refers to the ego and Isis is the controlling force of the human ego. Thoth calls her the "beautiful goddess who is responsible for one life to follow another." ("The Magic of Isis", in *Egyptian Magick*, p 49). She is also called the Great One of Magic. She has the form of a beautiful woman and was said to be adept with words. Isis controls the Fire of Solidification, and she is the complement to her sister, Nephthys. Isis controls the birth processes of the reincarnation cycle.



Isis

Set had no love for his brother, Osiris, and decided to kill him. He had a large chest made, and brought it with him to a party. He promised to give it to the one who fit it best. Everyone laid in the chest unitl Osiris, the last one to try, laid in it. When Osiris laid down in the chest, Set and his conspirators rushed over and quickly placed the lid on it, and nailed it shut. They took the chest to the river which carried it out to sea. When Isis heard of this, she cut off a lock of her hair in mourning. Then she wandered throughout the kingdom seeking the chest. It was during this time that she learned of the treachery of her sister. Nephthys had pretended to be her, and had laid with Osiris. As a results, she gave birth to Anubis. Isis found Anubis and turned him into a guardian. Later, Isis heard that the chest containing Osiris had landed on the coast of Byblos where it lodged in the branches of a bush of tamarisk. The tree had grown up around the chest and encompassed it. Then the king of that country, Melkander, had cut down the tree, using its trunk to support the roof of his own house. Isis went to the king's palace, where she became a nurse to one of his sons. She nursed him through her finger rather than her breast and each night she placed him into a fire while she turned herself into a swallow - a magical process through which she helped to make the child immortal. However, the queen caught her one night and cried out stopping the process before total immortality was won. Isis then showed herself and asked for the tree trunk that supported the roof. She cut the pillar down and cut it open. She took the chest, together with the eldest of the king's sons, with her back to Egypt. When she thought that she was alone, she opened the chest and wept. The young prince, Maneros, crept up behind her and saw the dead body of Osiris, whereupon Isis killed him in a rage. Later, Isis brought the chest to Pe-Tep (Buto) where Horus was being reared and stored it in a remote place.

One night, Set was hunting by the light of the moon and chanced upon the chest. In a rage, he tore the body into fourteen pieces and scattered them in different places up and down the country. When Isis discovered what had happened, she searched the country for the pieces of her husband's body using a papyrus boat. She found all of the pieces except the phallus, which had been thrown into the river and devoured by fish. A shrine to Osiris was built in each city where she found one of the pieces. Then Osiris returned from the underworld and instructed Horus in fighting. When Horus was ready he fought a mighty battle with Set, whom he defeated after three days and three nights. He caused Set to be bound and gave him to Isis as a trophy. Isis unexpectedly released Set and set him free. Horus was so mad at this that he grabbed her and cut off her head. The god Thoth came forward at this and replaced her head with that of a cow. After this, Horus and Set faught twice more, with Horus winning each time. Isis had union with Osiris during this time and conceived Heru-pa-Khrat (Harpokrates, or "Horus the child").

Aphrodite

The goddess Aphrodite is the Goddess of Love and Beauty, whom the Romans called Venus. She was said to be the most beautiful of all the goddesses with a graceful and sensual body (as the famous statue, the Venus de Milo suggests). She was said to be able to create words and was associated with the dove and the rose.

According to Homer, Aphrodite was the daughter of Zeus and a sea nymph named Dione. According to Hesiod, she was born in a magical way: Kronos cut off the genitals of his father Uranus with a sickle and threw them into the sea where the sperm mixed with white foam from which Aphrodite was born, conceived as a fully grown goddess. When she came ashore, she was accompanied by Eros (love) and Himeros (desire) into the assembly of the gods. Many gods wanted to marry her, but she chose Hephaestus, the lame God of Craftsmen (a union of beauty and craft). She had no children with Hephaestus, but she had three children with Ares, the God of War. Her daughter was Harmonia (harmony) and her sons were Deimos (terror) and Phobos (fear). She also coupled with Hermes and gave birth to the bisexual Hermaphroditus and with Poseidon she gave birth to the goddess Rhodos who later married Helios, the Sun. She was also said to give birth to Priapus through Dionysus. One of her symbols was the scallop shell, which is *kteis* in Greek; and is the word for a woman's genitals.

Summary of Correspondences for the land of Delight

Location. Portal is located in the 7th Aethyr, **DEO** (oed), which is on the Spiritual Plane (middle) adjacent to the Tablet of Union (middle).

Name. **LONDOH QUASAHI** (ihasauq hodnol) meaning the Land of Delight.

Element. Spirit.

Goddess. ABALOBN (nbolaba**).** She is usually seen naked, carrying a sacrifical Dagger in her right hand and a talisman in her left hand inscribed with the magic word **HAM**. She is associated with the Brow Center or Ajna Chakra. Here she is Babalon in the form of the wife or consort.

Enochian Letters. **AD** (da)

Male Consort. **EHNB** (bnhe). The formula of Ehnb is the true seeker who faces death with childlike faith.

Magic Words. **DUM** (mud) and **HAM** (mah).

Color. White.

Governors. The three Governors of **DEO** are:

OPMAKAS (Wife)

GENADOL (Consort)

ASPIAON (Lover)

Primary Lesson. Meaning of love.

Magic Spell. **TOANT-G ABALOBN** (nbolaba g-tnaot) - Union with Abalobn.

Numerical Notes.

1. **ABALOBN** in **DEO** (110+44=154) reduces to 1. The three magic words (271) reduce to 1. **AD** (10) reduces to 1.

2. **ABALOBN** (110) and **DUM** (164) both reduce to 2. The three Governors in **DEO** (732+44=776) reduce to 2. The magic spell in **DEO** (228+44=272) reduce to 2.

3. **EHNB** (66), the three Governors (732), and the magic spell (228) each reduce to 3.

5. The three Governors together with **ABALOBN** (732+110=842) reduce to 5. **ABALOBN** coupled with **EHNB** (110+66=176) reduce to 5,

7. **HAM** (97) reduces to 7.

8. **DEO** (44) and **LONDOH QUASAHI** (413) both reduce to 8. The union of all the three Governors with god and goddess (732+66+110=908) reduces to 8.

The color plate below shows the Portal of Abalobn which leads into her kingdom from **DEO**. The goddess is white and she lies before her rose portal in a sexually alluring posture. Before her is a pansy and a sprig of rosemary. Hanging from the portal to the Land of Delight is a red *vesica pisces*, symbol of femininity, similar to the the Hindu *yoni* and Greek *kteis*. A dove is flying downward toward the goddess carrying an olive branch. A blood-red Enochian letter G lies on the ground behind her. The Scroll of Abalobn contains the three magic words of her realm in Enochian; **AD**, **DUM** and **HAM**, all of which are written backwards.

Abalobn

When you conduct the Ritual of Abalobn, use the figure below to help you visualize yourself in the form of the goddess, Abalobn, and assume her goddess-form. Assume the form of a beautiful woman with wings. Stand holding your wand in both hands before you with your arms apart and down. Place your left foot forward and bend your head downward slightly as though looking at your wand. This stance should convey a feeling of universal love and acceptance.

BABALON

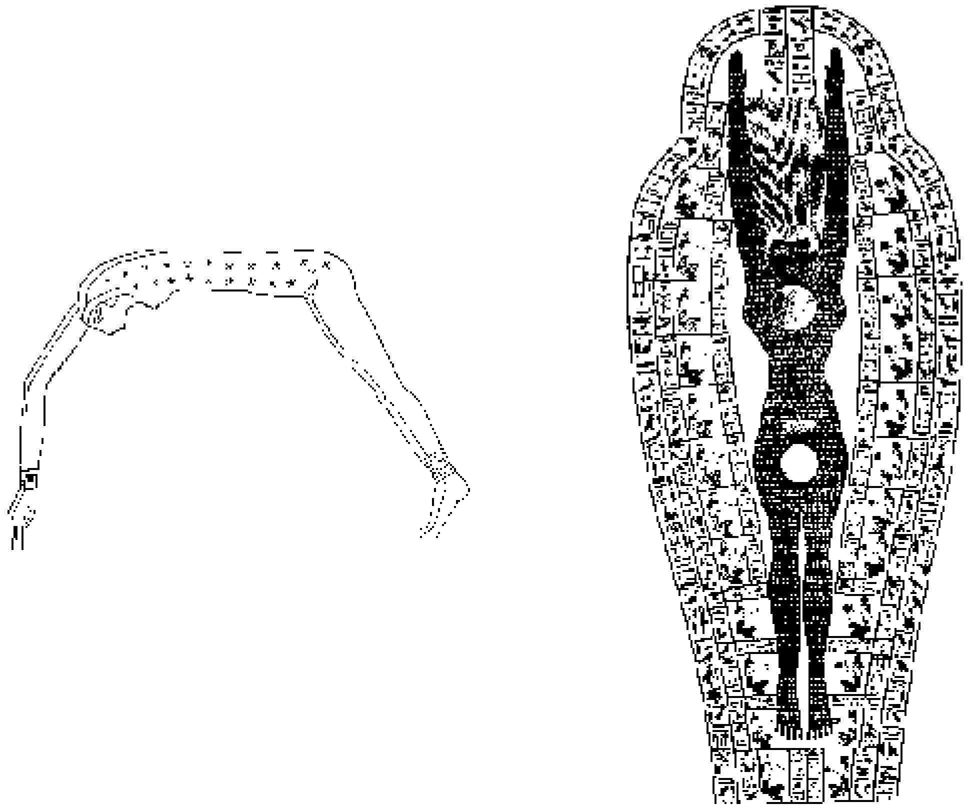
The goddess Babalon is the primary goddess of Enochian Magic, where most deites are male. Like the Egyptian goddess Nut, she represents pure objectivity. Define yourself, and Babalon will be everything that is left out of that definition - the Not-Self. She is Infinite Space, the complement of the infinitesimal self (which Crolwey called Hadit). The duality of Babalon and the Beast was one of Crowley's favorite analogies, where Babalon was the Higher Self and the Beast the Lower Self. In a cosmic sense, Babalon is our spacetime continuum while the Beast is matter. In Jungian psychology, Babalon is the collective unconscious while the Beast is the psyche (the ego together with the personal unconscious).

Her consort is the god Om. His formula is the magical mastery of karma. This god helps all who enter here to master their own karma; to become karmaless.

The Goddess Nut

The Egyptian goddess, Nut (spelled Nuit by Aleister Crowley), was the mother of Osiris, Isis, Nephthys, and Set. Nut is the Eternal Mother. The *Book of the Dead* calls her the Lady of Heaven

and the Goddess of the Night Sky. She is usually shown with stars on her body, and sometimes she is shown arching over the world, with her hands on the eastern horizon and her feet on the western horizon, as if her naked body was the sky itself. At the formation of the world, the god Shu separated Nut from the God of the Earth, Geb. One text says that Shu was born from Nut (*Egyptian Magick*, p 85) which implies that Nut created Shu (Tefnut is his lioness-headed sister) which, in turn, lead to her separation from the Earth. If we consider that every human being has three main components, a body, a mind, and a spirit, then Nut corresponds to the spirit, Shu with the mind, and Geb with the body.



Nut (Nuit)

The Goddess Demeter

Demeter was the Greek Goddess of Grain. Demeter was a beautiful goddess whose hair was said to be golden, like the color of ripe wheat. The word *meter* means mother, and Demeter ("Earth-Mother") was worshipped as a mother goddess. She was the second child of Rhea and her brother Cronos and was the sister of Zeus, Hades, Poseidon, and Hera. She was raped while in the form of a horse by Poseidon and bore a talking horse named Arion and a daughter named Despoena. After this, she was raped by Zeus in the form of a bull and bore Persephone, her great love. Hades abducted Persephone but she was allowed to return to Demeter for most of the year. After their renewal together, Demeter founded the Eleusinian Mysteries in which her story was re-enacted by her devotees. In a Jungian psychology sense, Demeter is the mother archetype of the collective unconscious. She represents the maternal instinct and was probably the most nurturing of all of the Greek goddesses. Demeter provides us with physical sustenance as the Goddess of Grain and with spiritual sustenance as the provider of the Eleusinian Mysteries.

Summary of Correspondences for the land of Power

Location. Portal is located in the 2nd Aethyr, **ARN** (nra), which is on the Spiritual Plane (higher) adjacent to the Tablet of Union (higher).

Name. **LONDOH MI** (im hodnol) meaning the Land of Power.

Element. All.

Goddess. BABALON (nolabab**).** She is usually seen naked forming the sign of compassion with her right hand. She is associated with the Crown Center or Sahasrara Chakra. Here Babalon is in the form of the Great Mother Goddess.

Enochian Letters. All 22 letters.

Male Consort. **PASHS** (shsap)

Magic Word. **OM** (mo). His formula is the magical mastery of karma.

Colors. All 5 colors (black, blue, yellow, red, and white).

Governors. The three Governors of **ARN** are:

DOAGNIS (Creative power)

PAKASNA (Femininity)

DIAIVOIA (Ecstasy)

Primary Lesson. Meaning of bliss.

Magic Spell. **BABALON-T-AAI** (iaa-t-nolabab) - Babalon is within you.

Numerical Notes.

1. **PASHS** together with the letters (30+1339=1369) reduce to 1.

2. **BABALON** (110) and the magic spell (191) each reduce to 2. **ARN** is the 2nd Aethyr. The three Governors together with the magic word (845+120=965) reduce to 2.

3. **OM** (120), **ARN** (156), **PASHS** (30), and **LONDOH MI** (273) each reduce to 3.

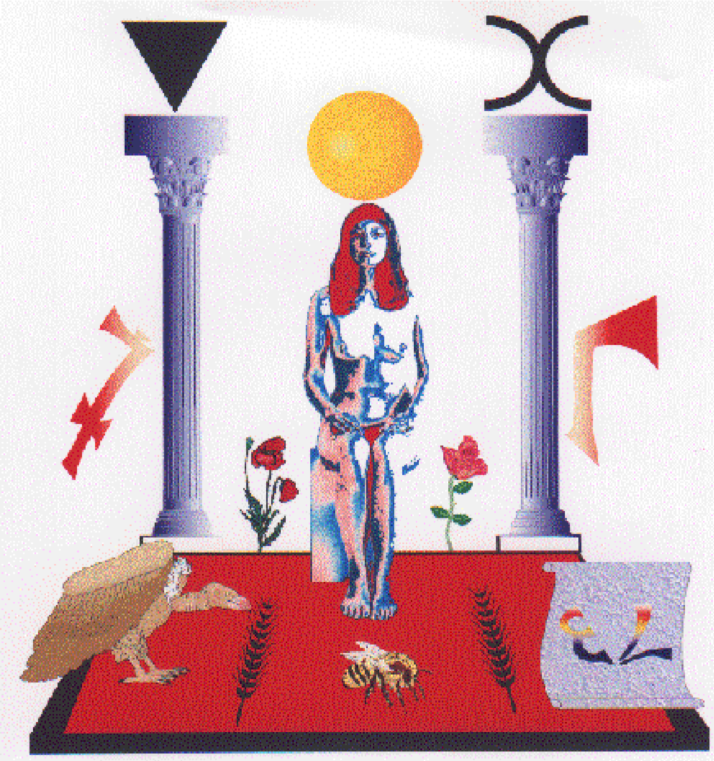
5. **BABALON** coupled with **PASHS** (110+30=140) reduce to 5. The magic word together with the magic spell (120+191=311) reduce to 5.

7. All 21 letters add to 1339 which reduces to 7.

8. The three Governors together (845) reduce to 8.

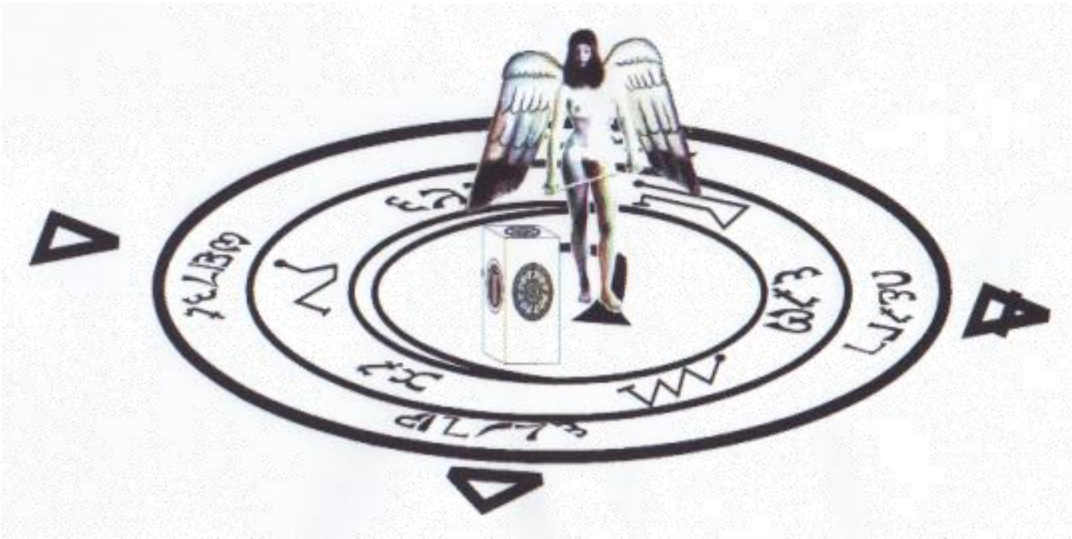
The color plate below shows the Portal of Babalon which leads into her kingdom from **ARN**. The goddess is multicolored and she sits as a queen on her throne before the two pillars of her portal. Above her head is a solar disk. Before her is a vulture, a symbol of motherhood, and a bee. Above the pillar on her right is a black triangle pointing down (symbol of water). Above the pillar on her left is a *vesica pisces* that is inverted (for the symbolism of the triangle and inverted *vesica pisces*, see Crowley's *The Vision and the Voice*, the 2nd Aethyr). The red rug before her throne is lined with

black. The two pillars are blue. The walls around her throne are yellow while those within and immediately below her throne are white. On the wall to her right is the Enochian letter A which represents the substance-principle of Taurus. On the wall to her left is the Enochian letter X which represents the macrocosmic universe. The Scroll of Babalon contains the magic word of her realm in Enochian; **OM**, written backwards.



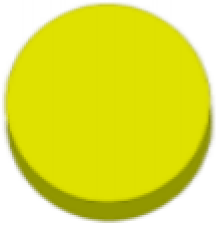
Babalon

When conducting the Ritual of Babalon, use the figure below to help you visualize yourself in the form of the goddess, Babalon, and assume her goddess-form. Assume the form of a beautiful woman with large wings. Stand with your arms at your sides and place your right foot forward. Look straight ahead. This form simulates pure motion and the intent toward action. This goddess-form should convey to you a feeling of creative power and maternal nurturing.



The Pantacles of Babalon

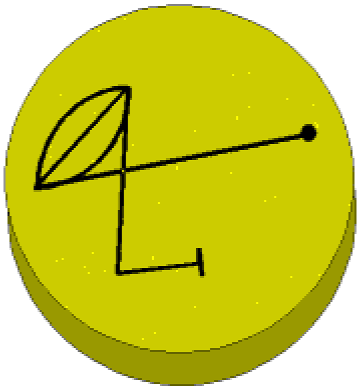
Each of the six goddesses (see our Goddess Page) have a special wooden Pantacle (or Pentacle if you prefer). Each Pantacle consists of a sigil on a sun-moon disk. A typical sun-moon disk is shown below.



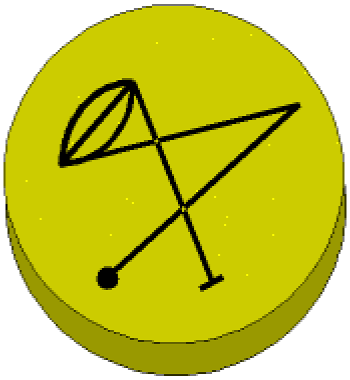
Although the figure looks like a three dimensional section of a cylinder, it is meant to be a two-dimensional drawing of a circular sun conjoined at the bottom with a crescent moon. This figure symbolizes the sun (masculinity, consciousness, the Beast, or Crowley's Hadit) joined with the moon (femininity, space-time, Babalon, or Crowley's Nuit). The goddess' sigil is drawn or painted on the sun portion of each Pantacle. Correspondences that can be used to make your own Pantacles are shown in the Table below. The moon portion of each Pantacle should be forest green. As shown in the table, the Pantacle of Obabaln can be made of either cypress or willow. The accompanying figures show each of the 6 goddess Pantacles that you will need to make, one for each ritual.

Goddess	Sun	Sigil	Wood	Day
Babalon	5-Colored	Blue	Beech	Thursday
Abalobn	White	Yellow	Elder	Wednesday
Baloban	Red	Indigo	Poplar	Friday
Alobabn	Yellow	Green	Lilac	Saturday
Lobaban	Blue	Violet	Elm	Monday
Obabaln	Black	Red	Cypress or Willow	Tuesday

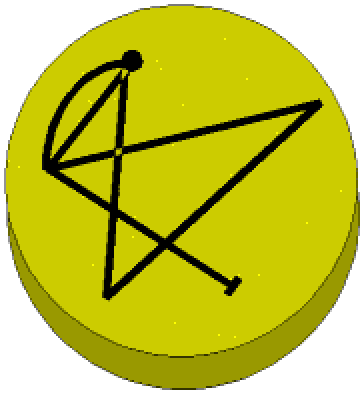
If you have trouble finding the type of wood shown in the Table above, as an alternative, you can use birch for any or all of the Pantacles. Each Pantacle should be about one inch in diameter and about one-fourth to one-half-inch thick. In addition to these pantacles, full directions for making associated magical objects are included in the appendices.



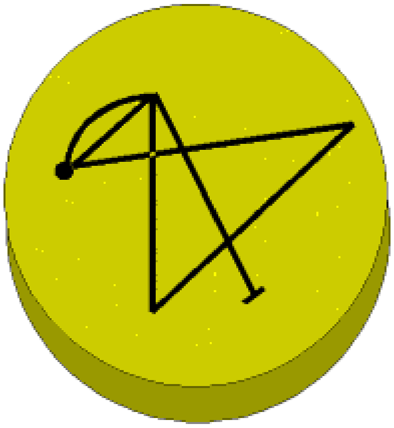
Pantacle of Obabaln



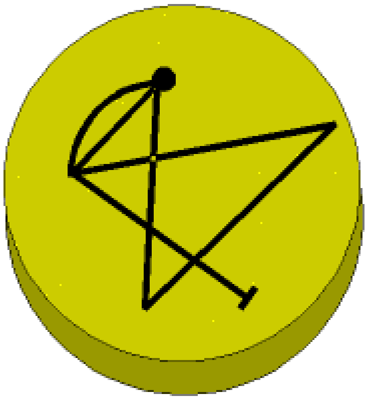
Pantacle of Lobaban



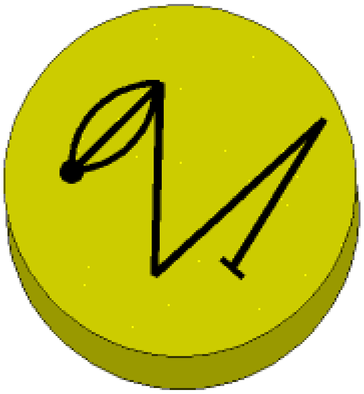
Pantacle of Alobabn



Pantacle of Baloban



Pantacle of Abalobn



Pantacle of Babalon

The Personal Writings of Merlinus Sortiarius

for

Students Aspiring to Adeptship

1. COMMENTS FROM MERLINUS SORTIARIUS:

The idea of putting information of this type into a written diary, when first suggested by my friends and students, did not appeal to me at all. Yet, as these friends and students took notes and taped instructions, it occurred to me that this type of groundwork, put together into a diary, might indeed be helpful. Scholarly works, and the translations of the Enochian texts are necessary for study, but only after a "foundation" has been laid. Modern men and women are under tremendous pressures today, perhaps greater than at any other time in history. Whatever the lifestyle, one seems to move too fast to digest the experiences that take place during each day. The pressure felt is not exclusively because of work, although this may be part of it, but because of the enormous amount of material that has to be assimilated by an individual to survive in a very highly competitive environment. The complexity of life has become such that one becomes either "panicky" or "lethargic". In the latter case, the attitude of "It doesn't matter anyway" may act as a "key sentence" in the mind and, through its unconscious repetition, may achieve an almost hypnotic effect. Once settled in the mind, it is kept alive by emotions that can be both desperate and depressive. If anger and violence is not one's nature, resignation to life seems the only way. The natural life rhythm simply cannot absorb the constant impact of news, television, and urban living, combined with the many power struggles which are outside the domain of an individual's control. "Live NOW" becomes the motto. However, this is an unfortunate reaction leading one ever faster down the road to disaster, encouraging self-indulgence and excess on many levels. Modern technology, despite the numerous and superficially impressive advances, is rather a punishment in disguise, increasing the burden for the average individual. With the massive bombardment of the senses -- which supposedly brings relaxation, relief, and pleasure -- men and women are driven away from their inner being. The true source of power and energy renewal is buried to such a degree that help is needed to rediscover it. There is no point in an individual expecting this help from technology and the manipulators of power. A totally new approach is needed in order for life to have any meaning -- besides the "dollar" and what it stands for.

The sense of the inner self, of that knowing from within, is

the only secure foundation on which to build one's life. The need to come back to this inner core is very great, and it is my hope that help will be found to make that return through the material that is found both in the Enochian texts and these diaries.

Within these "Diaries" or "Writings" I will attempt to present as clear an account as possible of what Enochian Magick is, along with information, exercises and rituals which will help interested individuals in their development. This will be done along the lines of "laying the foundation", as it will prepare one to move further along the Path of Enochiana.

For centuries Enochian Magick was veiled in mystery and secrecy because it was only related from the Master to a student who had to prove himself or herself in many ways. Since the invention of mass printing, many previously handwritten manuscripts have been translated and deciphered and have become available to the general public. People with little or no background -- and therefore limited understanding -- in Magick, were attracted to such publications. The mind, ever ready to create new and colourful fabrics, grasps this opportunity to interpret according to its fancy. When this is done with something as powerful as Enochian Energy, it can lead to all sorts of disorders and problems.

Enochian Energy manifests itself in as many ways as the Sun has rays. This Energy is within each and every one of us. But in most people the Energy is latent. Like electricity, it is neutral. The Masters stress the need to gain control of any kind of power. To illustrate this point, one could compare such control to an electric-light dimmer, which, with each turn of the dial, gradually releases more energy and so, increases the light. With any kind of energy -- anger, for example, which can express great power -- control is essential. For those who have "laid the foundation" by learning self-discipline and self-mastery, the Energy of Enochian Magick, when understood, can be controlled at will. The foundation must be built slowly and carefully so that this ability to control can be developed.

My own introduction to Enochian Magick came about through a series of mysterious events over a number of years. The difference between the Enochian teachings and my own background proved often to be perplexing, leading to doubts, confusions and misinterpretations. But my desire to learn and to know was so great that this may have created by itself -- or with external help -- a sensitivity, enabling me to understand what was presented to me, thus helping me to absorb what was given on each occasion that I read the manuscripts. But I must confess, these "seeds" took their own time to germinate.

Even ordinary changes in life are often resisted because of the uncertainty of the unknown. This insecurity is due to the intellect's putting itself on the throne of omniscience and dismissing what it does not know as non-existent. When the unknown is encountered the intellect, together with the emotions, puts up a struggle to eliminate it or explain it away. Because of this human attitude, man knows little about himself and is so

timid about finding out, that only a very few courageous persons can free themselves from this limitation. The progress of human life is very slow, and because of this, those who "Dare" to explore man's possible powers tend to keep the secrets to themselves.

We each use our intellect differently: "a person of high intellect is one who can learn from the mistakes of others, without having to repeat them". I tell you now, in truth: "All suffering is self-created because of ignorance. Remove ignorance and there will be no suffering". The Energy of Enochian Magick, when properly handled and controlled, can become a very powerful tool in one's life.

To the uninitiated, this Energy makes its presence felt most of the time accidently or only in a limited way as clairvoyance, clairaudience, or personal magnetism.

Many exercises and Rituals will be given in these writings, some of them in a form that the aspirant may consider "skimpy" or not clearly defined. The reason for the lack of definition is to exert as little influence as possible, so as to allow the aspirant as much freedom and autonomy as possible. It is the task of every Teacher or Master not to take the joy of discovery from the student, and I will continue, within these writings, to follow this tradition.

There is no mystification about the awakening of the Energy of Enochian Magick, yet the process leads to the Mystical Experience.

2. TO THE BEGINNING ASPIRANT:

Self-development in Enochian Magick may, in the initial stages, seem to have much in common with the psychological approaches of the human growth movement. However, the goals are fundamentally different. The person who undertakes human growth therapy works towards self-acceptance, efficient functioning in everyday life, and mature relationships that are not based on emotional needs. But the spiritual/magickal aspirant, man or woman, looks at this motivation from a different perspective.

There is already an innate perception, however vague, that there is more to life than having a family, friends, reasonable financial success -- "the good life". For such a person the goal is liberation from all limitations, realizing all man's potentials, and, finally, the Self merged with the Higher Self.

Anyone entering the Path of Enochian Magick must clarify the reasons and motivations for considering such an undertaking. Any building, be it a storeroom, a tiny house, or a spacious mansion, needs a foundation. The type of foundation reflects the purpose of the building to be constructed. Similarly, the foundation of a Spiritual/Magickal life indicates the perception of the purpose of life, and the way of life chosen will reflect this purpose.

During the time that the foundation is laid, the aspirant will need special tools to help in this development. These tools will be supplied in the form of indepth information, exercises, and rituals. The aspirant will then "hone" these tools to "razor

sharpness" through regular daily practice and sincere meditation. Eventually, they will become written upon his heart and engraved in his mind.

The question to be asked is: "What is the purpose of my life. What makes my life worth living?" This is the beginning of self-inquiry, and in the pages that follow it will be frequently asked -- on behalf of the aspirant -- "What do you mean by ...... such words as consciousness, mind, ego? What are their characteristics? Do you use these words synonymously, or is there a difference?" Without such self-inquiry, you are subject to the authority and opinions of others -- parents, friends, spouse, the mass media, and so on. We must investigate all of our concepts and ideas, anything we have accepted blindly, without question. Such unquestioning acceptance of authority or opinion is tantamount to allowing ourselves to be hypnotized, programmed, and conditioned. We must ask, "What is hypnosis" Where (in what areas of my life) am I hypnotized?" You may find that you are indeed being hypnotized and that in your early years you were programmed by the ideas, and in some cases, the misconceptions of the adults around you. Perhaps you were told, "You can't play outside if it's raining because you will catch a cold." Years later, you may still catch a cold on a rainy day.

We condition ourselves with such ideas as, "I only slept for four hours last night so I will be tired by this afternoon." We tell ourselves, "I hate getting up in the mornings", but do we really mean, "I am unwilling to face the daily problems?" The words "hypnosis", "conditioning", and "programming" need to be very carefully investigated in the light of your own experience and understanding. Not what the book says. Not what the hypnotist, teacher or television says. What do YOU mean by them?

In the course of Spiritual/Magickal growth, all of our concepts, ideas, and beliefs have to be investigated and re-evaluated over and over again. What you are thinking now may hold no value in three months or three years. You will have grown, your awareness will have increased, and your level of understanding will have risen. From being a sleepwalker, a hypnotized or conditioned person, you gradually become a person who is aware. The process of waking up from ignorance and delusion, of becoming free from as many limitations as possible, and eventually of reaching the goal of Cosmic Consciousness -- the Higher Self -- is the process of the Path of Enochian Magick.

There are a number of pitfalls against which the aspirant must be on guard. The first is the habit of making assumptions. "I assume" means "I really don't know", and all decisions that are based only on assumption are futile and useless. The assumption that life must always be exciting can lead the aspirant to another pitfall: seeking to develop psychic powers. These powers are not in themselves harmful or a hindrance to further development. It is rather the self-indulgence, the need for continuous excitement that will finally lead to downfall on the Spiritual/Magickal Path, as one loses sight of the goal in the search for entertainment. This attitude will prevent the development of inner peace and harmony and the achievement of

depth and quality in human relationships or personal experiences. To live between boredom and excitement is to be caught on a teeter-totter, having little control of your destiny, subject to the vicissitudes of life. The purpose of Enochian Magick is to become aware and to know yourself. This is the Path that leads to freedom -- and the ultimate attainment to your Higher Self.

Another pitfall for the aspirant is to seek a Teacher or Master on the basis of a display of psychic powers. These are in no way evidence of a high level of Spirituality or Wisdom. They may be very useful, and many who have developed these powers have done some very good work with them. But others have developed them to promote their self-importance and personal gain. Psychic ability is no proof of being a great Teacher or Master, or even of being Spiritual or endowed with great Wisdom.

Surrender, humility, sincerity, determination and application are the most important requirements for practicing Enochian Magick. When all the exercises and Rituals have been done and a certain degree of self-mastery, self-discipline, concentration, meditation, contemplation and proficiency has been achieved, you may go in search of your Teacher or Master. "When the student is ready, a Master will come forth". The aspirant may ask, Why not now, at this stage? Most Teachers and Masters take for granted that this foundation of self-discipline has already been laid. No one can be taught to write poetry when the alphabet has not yet been learned. Therefore, learn the ABC's before you go looking for the Z's.

Awareness will come in degrees and at one point in the process of experience and development a Teacher or Master will be necessary. You would not expect to become a qualified doctor solely through studying medicine theoretically. Reading about surgical procedures would not give one the courage to perform an operation. Treatment or surgery on the mind demands a Spiritual/Magickal Teacher or Master, for in both cases the practical guidance is needed. From a philosophical point of view, all we learn in school is only information. Practical knowledge and wisdom is gained from personal experience and reflection.

Many people find it difficult to put their faith in something from which there is no tangible return. The fear of putting years of effort into what could prove to be an illusion is understandable. The proof that this arduous task of self-development and the attainment to the Higher Self is worth all the effort lies in the emergence of self-mastery in your life.

The self-control and discipline achieved by regularly performing the exercises and Rituals is itself a power. Increased concentration, control of emotions, expanded awareness, loss of fear, growing courage, an inner knowledge and wisdom, and self-confidence all pave the road to realization and give proof to the aspirant that the Path of Enochian Magick is indeed real.

So any potential aspirant, after much thought on the subject of Enochian Magick, must ask some pertinent questions: What is really involved? What is this process of learning? What can I gain from it? What are the obstacles to learning? Can they be

overcome? How? What does it mean to be an aspirant? What is my motive for interest in the Spiritual/Magickal life?

The practice of Enochian Magick is deeply involving. Mere dabbling is very dangerous; half-knowledge is worse than no knowledge at all. No progress is possible through reading the texts, intellectualizing about their contents and then dismissing them. Many people are victims of their own self-deception, judging themselves to be good people and assuming that they have faith. How the knowledge gained is applied to your life is essentially the determining factor. Sincerity is the key-note.

The process of learning is a continuous one -- as with a concert pianist, practice never stops. "Do I want to learn" is then an important decision which must be supported by the Will -- it is indeed a decision of Will. In contrast to Will, there is self-will, which creates obstacles -- intellectualizations and justifications -- that divert the aspirant from the Path. Self-discipline, enforced by the Will, must be exercised to overcome these obstacles. Each victory makes one stronger.

Where does this leave the aspirant who is married, who may have an earnest yearning toward expanded consciousness and the attainment to the Higher Self? To these aspirants I always suggest that family life is an excellent opportunity to practice selfless service, to develop consideration, love, patience, and understanding, and to expand that kindness to others who are not of one's kin; to consider oneself to be God's caretaker of the family and those in need, and to love without attachment or strings. I would further say to the aspirant, that this is the best preparation for the time when Spiritual/Magickal practice can be pursued with all the intensity of which one is capable. Since one cannot serve two masters, it may be better to accept that limitation while it exists and spent that time in self-development and Ritual Practice -- this also includes learning all the written material that is totally essential to the practice of Enochian Magick.

The aspirant must be prepared to face the problem of "What will other people think?" There may be accusations, "Aren't you being selfish? Isn't this just another ego trip? That's black magic, why are you doing it? What a terrible thing to do to your family!"

Some academic careers may take twelve years' training -- which may not make one a better person, or any wiser as far as personal life is concerned. Yet this "selfish" period, devoted to acquiring academic knowledge and developing skills in a particular field, is never questioned. But, when it comes to Spiritual Attainment and self-development to become a better person, to find meaning in life, the time and effort spent seems to require justification.

People once considered friends, may turn cold. They feel challenged and, not prepared to accept the challenge, they turn away. Suddenly the Path seems very lonely. There is no one to turn to, no shoulder to lean on. The Light that you are following seems less visible. However, at the same time another phase becomes apparent. A sense of freedom from the tyranny of

social obligations, from continually struggling to meet other people's expectations, is experienced. This freedom is like a breath of fresh Air!

The aspirant will, every now and then, be assailed by doubt.

The question must be asked, "Do I doubt so that I don't have to act, so that I can keep a back door open through which I can escape?" or "Do I doubt because I have an intuitive perception that this doubt could expand my present limited ideas?"

The first kind of doubt is an obstacle created by self-will.

The second is a necessary step in the process of development. Be patient. Any discovery by yourself, however small, becomes a knowing within that provides another stone for a foundation of stability, security and confidence. Observation and awareness develop in an aspirant in proportion to the desire to know oneself, by the courage to accept that which is observed and, finally, by the application of the Will to make the necessary changes.

Worship -- religious, spiritual or magickal -- seems to have lost its place in modern life. Yet there is in every man and woman, coming to the foreground in precious moments, the value, the greatness, and the rightness to worship that which is a great inspiration. Somewhere within everyone there is a knowing of a Greater Power, and it is this inner knowing that generates within us the urge to worship. When we recognize that we are a bridge between two worlds, the mental-physical-material on the one hand and the Spiritual-Magickal on the other, and when we walk over this bridge, there is suddenly a profound humility as we come to realize and confront that great and awesome Power.

The aspirant must decide if he or she is prepared to embark upon this Path of Spiritual Enlightenment; prepared to do the work and make the sacrifices.

Let there be no mistake, the "Pearl of Great Price" exacts its price.

SO LET US BEGIN!

3. SPEECH (LEVEL ONE):

Speech has to be recognized as an integral part in the process of self-development. Each of us uses speech in different ways. The way we use speech is a reflection of "Who" and "What" we are.

The great significance of speech, personalized or deified, can perhaps only be understood if it is borne in mind that the Ancient Teachers and Masters handed down their wisdom by word of mouth. The spoken word, trusted to memory, can float away into the distance of time because of its intangible nature. This points out the incredible power of memory of these Ancient Teachers and Masters, and their students.

Each Letter of the Enochian Alphabet is sacred in nature. This

is to signify that every word or sound has power -- The Enochian Texts like many of the Scriptural Texts contain commands or utterances that show a common recognition of the power of the Word. For example, Jesus in Matthew 12:36,37, says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned". This quotation refers to cause and effect as it is expressed in the idea of Karma. It points to scrutiny of all actions, including speech, and implies a depth of responsibility that we rarely consider. Similarly, the concept of non-injury means that all actions, speech, and deeds have to be performed without injury to anyone else or to oneself. That is a simple expression of a complex formula and therefore needs to be pursued in depth. This power is not only connected to the emotions and mental activities, but also to a Spirit of the Highest Order. It can, therefore, lift us to heights we ordinarily do not even anticipate. Speech has two aspects -- the audible and the inaudible. Inaudible speech differs from mere talking in one's head; it is an ethereal intuitive perception. It is also called the Language of the Heart.

Each Enochian letter, sound, word, or phrase is a source of virtually unlimited power. Because the Path of Enochian Magick is a path of evolution, it becomes evident that in each letter of the Enochian Alphabet there is an increased perception of Power manifest producing all forthcoming letters.

The mere naming of things has been man's privilege, of which he makes wide use until awareness of the true power of language is realized. Speech has to be refined. One must become aware of one's speech. Coarse language is termed "wrong conduct" for all aspirants of any path. Sensitivity is only gained by refinement and cultivation. As a plant is cultivated, so humans must cultivate themselves to become more sensitive in a positive way. The Ancient Teachers and Masters, being highly developed seers, were the recipients of the Ancient Texts. They perceived "Divine Insight" by an indescribable intuition and power of mind. The power of mind is needed to transmit what has been intuitively perceived into speech. The Masters knew of these powers of mind and sound by experience, and they understood the force inherent in the mind and its desire to create. The purpose of the Master was, by their higher perceptions, to guide mankind. When we speak of powers today, it is often assumed that such powers are meant for the control of others -- nothing could be further from the truth. But the Masters knew that their powers were intended to be used in the service of others.

The powers of the Masters and Teachers of old were achieved by persistent practice. As discipline slowly declined, those living towers of knowledge and goodness seemed to vanish. Their stories appear to have no more relevance, as it is inconceivable to the modern person that anyone could have such an awesome memory and such intense concentration.

Rituals are words of power and include formulations in praise of aspects of the Divine. On a basic level, the Rituals

are used as an incantation similar to those of some Christian churches. At a higher level, the Rituals are practiced for single-pointedness of mind. On a still higher level, the Rituals are used to activate and amplify both the latent forces which are within every human being and the Cosmic Forces.

To speak these words or sounds of power is to acquire the power in them and to come in contact with the source of sound and thought, the "root" of the Ritual. The Master or Seer who became the receptacle of the Ritual had achieved that state of mind.

The sincere aspirant seeks the accomplishments of the Master and wishes to become such a receptacle also.

The empty mind (void) is too awesome for the average person to conceive. The mind resists a vacuum and does its best to fill it with its own creations. So it is a constant battle to keep the mind still, in its natural state of calm (pure mind). Finally, when the mental processes have exhausted themselves through the reciting of a Ritual, the mind becomes open to very subtle intuitive perceptions. At a certain point, it would not be an exaggeration to say that some of these perceptions are emanations from a source that is outside the human mind.

Just as on a particular level there can be a meeting of like minds, it is not unreasonable to contemplate that one can come in contact with that vortex of Energy that can only be called "Divine Consciousness". It is also not unreasonable to contemplate that one can come in contact with the Energy that was at some time in a physical body. Both of these forms of energy will help, guide, and sustain the aspirant to be persistent in their study and Ritual practice.

FIRST LEVEL EXERCISES IN SPEECH

Speech is man's most constant expression, his greatest performance, and the barometer of his emotions. Between the cry for help and the cry of joy there is a whole range of sounds expressing minute degrees of emotion. The foremost tool for self-expression is the human voice. Control of speech is a necessity and the practice itself is of great significance because of restlessness and the tendency of most of us to indulge in talking, using words either with or without sense. The urge to talk may originate from the fear of silence or loneliness, or the pride of wanting to show off what one knows, or the need to put in one's "two-cents worth". Even giving advice can be more a case of a desire for self-expression than concern for the one who is seeking help.

An awareness of speech is essential in order to discover these urges.

1. Keep a ring or small coin in your mouth to give just enough time to ask yourself why you need to say something and what it is you want to say, since the coin has to be tucked under the tongue or in the cheek before you can say anything.

Talking can be evidence of the desire to be noticed, or to defend your actions. Fear can be the motivation for the need to talk, perhaps to quiet the still, small voice within. "I don't have to listen if I keep on talking". The manifestation of the

human voice can be a curse as well as a blessing. What is behind your urge to keep talking?

1. Self-justification?
2. Killing time?
3. Self-importance?
4. So that you won't have to listen ... to others?
5. So that you won't have to listen to your Inner Self?
6. The desire to talk about yourself?
7. The mistaken belief that you are sharing, when you are really only trying to collect pity from others?

Notice how you use terms connected with speech and the organs of speech:

1. Double-tongued.
2. Tongued-tied.
3. Getting your teeth into something.
4. Being in the grip of the need for self-expression through talking.
5. Opening up lanes of communications.
6. {Add your own terms to the list.}

The tone of voice can express a whole range of emotions -- joy, happiness, laughter, doubt, irony, and arrogance. A quiet, low voice makes everybody listen. (This is a trick used by politicians when they want to be heard).

Difficulties in self-expression may be caused by shyness (Why is one shy? Is it perhaps the reflection of an inverted ego?), or the result of speaking before thinking. (Students often remark, "I don't know what I am going to say until I hear myself saying it". It might be necessary to find out what is behind such a remark.)

It is advisable to practice silence. Mahatma Gandhi set a wonderful example by observing silence for certain hours on a particular day. No one could persuade him to break his silence. The highest dignitaries had to wait to speak to him. Mahatma Gandhi knew the significance of the control of speech for himself and the reflection of this on others.

The aspirant must choose a time when the temptation to talk is greatest. The continuous need to express oneself has no validity in the life of an aspirant. All urges must be under control and all excuses must be dropped. The hours, the length of time, must be determined before hand to enforce discipline and a written record kept of the results.

Refined speech is song, sung in glorification of a Power greater than one's own.

Important Note:

It is important for the aspirant to remember that speech is an expression of creation. When the meaning of the power of speech is comprehended, then the importance of "key words or sentences" in the mind can be understood and used to effect changes. The key sentence is a short command phrase that is used, most of the time without awareness, in a repetitive way: "I can't do this" or "I have never done such a thing" -- thereby undermining willingness to try (and avoiding success). Key sentences or words can be counteracted in a positive manner.

There is room for a great deal of experimentation by the individual aspirant. Key sentences have to be short to be effective. Their formulation should be clear and positive, and can be compared to suggestion.

4. THE SENSE OF SMELL:

In many people the sense of smell is quite undeveloped, while in others it is very keen. There are, of course, various degrees in between.

A person whose sense of smell is little developed has not paid enough attention to its function. Lack of concern can be called inertia or laziness. But, with even a little thought, it is obvious that the sense of smell is very important. For example, it tells when food has become rotten. It also recognizes by the aroma of good food cooking that a delicious meal is about to be served.

Very often the attraction to the opposite sex takes place on the level of physical smell. The eyes may not be satisfied with what they see, or the ears may not be pleased with what they hear, but smell might attract because it has a very strong connection to the powerful sexual instinct. The physical smell of some people (not only from lack of cleanliness) can create difficulties for one sensitive in this area, when it is necessary to share limited space.

The sense of smell affects an individual differently at different times. Therefore, it is absolutely necessary that one learns to control the sense of smell -- in addition to all the other senses.

Padre Pio, a Franciscan monk of Italy, who was one of the few men bearing all five stigmata (marks of Jesus) on his body, had the ability of bilocation (being in two places at once). His presence was recognized by his disciples through the smell of roses and violets. There have been hundreds of such reports from Catholics and non-Catholics alike. In India, devotees of Shiva (Siva) have experienced his presence by a very delicate fragrance of sandalwood. Often a group of people who pray and meditate together can, at the moment of having transcended personality aspects, experience some very beautiful scents -- This can also be experienced by a single person while praying, meditating, or performing the Enochian Rituals. These scents may not seem to belong to any particular flower, but those present will experience, through their sensitivity of smell, an elevated state. To some, there may be a distinct feeling or knowing of Divine Presence.

EXERCISES TO DEVELOP SMELL

Become familiar with the difference in the smell of each fruit, each vegetable. Do not just smell food as being good or bad. Observe how much smell stimulates you in eating or drinking. Does coffee really taste as good as it smells? Can you think of a drink or a food that smells terrible but tastes wonderful, besides ripe cheese? In the reverse, what smells good

but tastes terrible?
Check your own body at different times of the day to observe different smells. Discover the difference between the smell of the body and the smell of the breath by breathing into your hands. Also smell your clothes when you take them off. When you use creams, ointments, colognes, or perfumes, find out if they blend with your natural body odour. The body will give off different smells if you change your diet or if you fast. Most people give off a terrible odour when fasting. Your own breath can tell you if there is an oncoming illness. Increase your time for breathing exercises (dealt with in a later section) to help the body deal with and overcome the problem.
Blindfold your eyes and have someone arrange a number of different items for you to identify by smell. The objects must not, of course, be seen, touched or tasted. Record your guesses and observations on a tape recorder and then transfer them into your written diary for future reference in checking your development. With a little practice one is able to name or describe accurately what is smelled.
The higher state of the sense of smell is achieved at a further stage in development when all senses are refined and when the mind has been given the proper discipline.

5. TASTE:
There can be no clear distinction about taste, because all human characteristics are interwoven, but in the course of self-development there is a gradual refinement and escalation of the senses. Therefore, the senses can be compared to the keyboard of a piano. High and low keys are played in skillful harmony. This is the objective.
In regard to food and drink it is the tongue that we taste with, yet in daily language it becomes apparent that taste is also related to other areas besides the liking for certain foods and delicacies. The cultivation of taste in food leads to the ability to really taste a carrot or a pea by itself, without the addition of spices. There is the cultivating of taste in dress and decoration, and in the arts. The word "taste" is also used to indicate discrimination in manners, speech, and behaviour.
The display of good taste seems to give an individual a certain charm which opens the doors of friendship and is an advantage in various work situations. The appreciation of art is, in part, cultivation of good taste, to which a sense of beauty also belongs.
The awareness of a particular sense becomes more acute by isolating it and by recognizing the interplay of forces which would not be understood unless attention were directed in this way. When greater awareness of the function of taste is achieved, its constant stimulation by a chain of reactions will be understood, particularly "feeding" the imagination and "feeding" the mind.
There is a saying, "We are what we eat". Let us pause to think about this. Does our choice of food point to certain characteristics of indulgence? What does it indicate about our

mental and emotional make-up? Taste for something is created and recreated by memory. The actual need (for food, sex) may not exist, but memory of some pleasant experience creates the desire to re-experience. Other motivations might reinforce this, such as rewarding oneself.

Until the sense of taste is refined to the magickal level we cannot experience the purity, or magickal quality, of food. The energy in food is magickal if there is no influence from taste stimuli. Fasting gives you an opportunity to understand how the stimulations to the sense of taste affect its purity. During a fast observe the effects of the imagination and investigate any problems that arise. Dreams should be watched during fasting. Do they contain food, and which ones? Dreams may indicate that certain foods are not good for us.

Taste has to be seen in a broader sense by understanding the connection between taste and imagination. Indulgence by any one of the senses is like swimming in murky water of unfathomable depth, with no shores in sight, and no hope of reaching firm ground. Once the taste of imagination has been experienced the temptations are difficult to resist.

Many important decisions in life have been made (marriage, business) based on unrealistic expectations -- imagination kindled by desire.

Does this process of investigation exclude spontaneity? Not at all, as long as we discriminate between indulgence and spontaneity. No sense should be killed or dulled, but rather refined to the utmost degree.

EXERCISES TO DEVELOP TASTE

The exercises on taste begin with food. For the average person the sense of taste has been dulled and so spices are used to increase taste, to create more stimulation to the tongue, and thereby promote appetite. In these exercises nothing is used that could mask the taste. They are done blindfolded so there will be no interference from another powerful sense -- SIGHT.

1. Place a piece of food such as finely grated carrot or a single pea on the tongue and experience the sensations. They are quite different from, for example, those of a few grains of sugar, a little bit of milk or chocolate. Notice the urge to bite or chew, and to swallow. It is not easy to resist in the beginning and points to greediness. The exercise should be done on a full stomach; then later, using the same ingredients, on an empty stomach.

2. Food and beverages (including water) allow endless possibilities for investigating the sense of taste and make the aspirant aware of areas that have been given little or no attention. When sufficient exercises have been done blindfolded, they should also be done with the eyes open to recognize how much stimulation comes from sight. Interaction with the sense of smell should not be ignored. Every detail is important in the exercise and should be carefully observed and noted:

a. How does the food or drink smell?
b. Is smell important?

c. Or is taste?
3. The taste of food creates a great stimulation to the emotions and vice versa. The law of thought association brings past images into the mind. Food can mean:
a. Socializing, under the disguise of sharing.
b. Obtaining recognition and acceptance for exquisite cooking and special recipes.
c. Reaction to self-pity by eating.
d. Rewarding oneself.
4. Think about the following:
a. Is one born with a certain sense of taste or is this sense developed?
b. Is taste a source of continuous desires?
c. What part does gratification or emotional satisfaction play?
d. What is the grip that taste has?
e. What compulsions, leading to indulgence, are connected with taste?
f. After the initial experience of taste, does greed take control?
Once an attempt is made to answer these questions on a personal basis, many more questions will come up leading to insights about one's sense of taste. The finer things like wine, caviar, and other delicacies should not be overlooked. This poses a very interesting question -- the refinement of taste of the tongue in comparison to taste on a higher level, disassociated from the tongue.
The following list may help to stimulate your thinking and understanding of the sense of taste:
a. Indulgence, likes -- delight.
b. Aversion, dislikes -- abhorrence.
c. Indifference -- neutral.
d. Hot food and drink.
e. Cold food and drink.
f. Spicy food and drink.
g. Alcohol.
5. Make a list of likes and dislikes. How strong are they? Bringing them into balance makes them less extreme. From strong uncontrolled likes and dislikes arise such characteristics as: aversion, hatred, conceit, envy, jealousy, possessiveness, arrogance, passion, lust, infatuation, dullness, and laziness. Observation of any of these characteristics does not mean condemnation, but rather identification of them and the slow change towards the opposite of each in order to achieve a balance. Any tendency to be judgmental would just add another undesirable quality. The daily diary can be seen as a mirror in which events are recorded and which allows development in the practice of awareness to be observed. This is very encouraging and should be looked on as a reward for effort.
6. Cultivation can begin by developing "taste" for the more beneficial attitudes and actions in life:
a. Having good taste in appearance, clothing and furniture.

b. Having good taste in arts.
c. Handling a delicate situation in good taste.
7. Taste as related and unrelated to the taste buds:
a. The affair that soured.
b. Speech as sweet as honey.
c. A sweet person.
d. The taste of Divine nectar and ambrosia.
8. Make a list and try to explain the reasons:
a. What is tasteful to you?
b. What is distasteful to you?

When these exercises in taste have been done, some should be repeated with the guiding thoughts:
a. What is the act of tasting?
b. What is tasted?

9. Now answer these questions about water and then add others you can think of:
a. How different can water taste?
b. What is the power of water?
c. What is in a drop?

10. Think about the following:
a. Standing in the rain and letting the raindrops fall in your mouth.
b. Tasting the snow or a piece of ice.
c. Tasting the tears of joy or sorrow.
d. Can I drink the ocean? (of Divine Wisdom)
e. Have I a thirst for life?
f. Have I a thirst for the spirit of life?

11. Pay attention to tension in the jaws:
a. Indicating what?
b. Getting one's teeth into something.
c. Being in the grip of criticism.
d. Being in the grip of oneself.
e. Being in the grip of others.
f. Being in the grip of sex.
g. Being in the grip of emotions.
h. Being in the grip of bitterness.
i. Being in the grip of negative experience.
j. Spitting it out (in disgust) ... bitterness or negative experience.

Swallowing insults and still smiling is a characteristic that tells us of the necessity of going beyond praise and blame. Unless taste in a general way is understood and under control, it will not be easy to develop a taste for the Divine Food of the Most High.

6. SIGHT:

When dealing with sight we have to recognize the different manifestations of this sense. Therefore, it is necessary to clarify our thoughts on sight.

What would your life be if you had no sight? Have you taken sight for granted? Is there a difference between "I look" and "I see"? What is sight? Do the eyes record as efficiently as a photographic camera? Watch the process of seeing, then analyze it. When you "look" do you "see"? When does awareness come

in? Can sight be cultivated?

In fact, all five senses have to be exercised to bring them to their very best. If seeing is a mental process as well as physical, then the question of "How do I see?" carries more importance. If the eyes register the visual impression and the mind interprets it, then is "clear sight" really possible? When the mind interprets, what is the basis of the interpretation? What prevents clear sight?

The answer might point to the emotions. Mind, the interpreter, is perhaps not as reliable as it is often considered (particularly when logic is claimed as its attribute) because the emotions insert their own filters, different coloured filters for different emotions.

This is evident in the number of different ways an accident can be seen by several witnesses. In each case, the personal emotional filters, formed from the past experience, likes and dislikes, or even the thoughts that were in the mind immediately prior to the event, influence the perception of what has been observed. Clear sight is pure mind, uncoloured perception.

Sight has to be investigated in the same way as the previous senses to understand what it means and how it functions, not so much from the anatomical point of view as to be aware of what is happening when one sees something. For example, food is selected by the eyes for its appearance, its freshness. Immediately one sees appetizing food, the mouth begins to water. The saying that the eyes are bigger than the stomach is well-known. It might be very helpful to know which of the senses is most stimulated toward eating and what part sight plays in this.

A quick glance at surroundings can give information about conditions. They are speedily assessed by the mind as to whether they are favourable or unfavourable. If an object is in the way, seeing it makes one either remove it or walk around it, unless the sight has been diverted, in which case, one will probably trip over it.

If the exercises are done as they are laid out in the following pages, the aspirant will find that the control that is achieved is a power in itself, and that a more intense level of concentration, meditation, contemplation, and proficiency will be reached. The power of concentration is obvious in the lives of the Enochian Masters, but it is present also (to a limited degree) in people who are successful in daily life. With respect to Enochian Magick, history tells of Masters who have developed special powers and were capable of accomplishing phenomenal feats, bordering on the miraculous.

This may be difficult for the beginning aspirant to believe. However, proof will lie not in the witnessing of someone else's extraordinary acts, but rather in one's own achievements. The power of concentration does increase and when, after a few years of practice, a greater level of intense concentration is achieved, it must be realized that one has still not reached the highest limit. The power will continue to increase to a miraculous degree.

Seeing facts as they are helps to build confidence and makes

one a stronger person. If one can see what is, instead of what one wants to see, there is much less self-inflicted pain. It may seem cruel to be urged to give up one's illusions, but to insist on seeing what is not there must someday lead to a rude awakening. The result is pain, and this pain is self-created. Various levels and qualities apply to sight as well as to emotions. Both need to be cultivated. The physical eye which can appreciate high quality craftsmanship will develop creative inner sight which will manifest in due time. Raw and powerful emotions have to be cultivated into refined feelings through this insight and (inner) sight. Sensitivity to one's own emotions, to one's own ego, has to be cultivated until one responds with refined feelings, with understanding , until eventually the cultivated feelings reach the level of compassion -- compassion for others. All self-development must be used in helping others if a higher level of consciousness -- the Goal of Liberation -- and the attainment to the Higher Self are to be achieved.
After examining sight, insight, and the mind's eye, investigation of the sense of sight can be taken one step further, to the third eye (Spiritual Eye), which is indicated as having its location in the space between the eyebrows. No physical eye is involved. We are dealing with the center of sight that is in the brain, in which the power of sight is located.

THE POWER THAT HAS CREATED THE EYE CAN SEE.

This would also apply to all other senses. Intuition is the highly refined expression of a sense, in this case sight, which takes on almost the quality of the third eye. Like the blood that moves through the whole body, the Energy of Enochian Magick moves through all the senses to a greater or lesser degree.

EXERCISES TO DEVELOP SIGHT

You might start this investigation with "Do I see myself? How do I see myself?" When these questions are asked for the first time the answers should be written down. At another time when the questions are posed again, the answers will be significantly different because of the previous "insight".
Continue this investigation with such questions as: "How do others see me -- my husband, wife, son, daughter, co-workers?" "Do I identify with others? How do I see them? Do I see myself in others? What should I identify with? How can I see myself? When do I screen things out? What is it that I don't want to see? Why?"
It is necessary to see where one keeps oneself intentionally blind and to clarify what screens are put up in front of things we do not want to see. Every emotion erects its own screen, preventing clear sight.

1. Try to identify the screens, the emotions, expressed by:

a. I saw red and didn't know what I was doing.

b. I can't see this person or this object going out of my life.

To see something that is not there means one cannot see clearly what is there.

2. Check your habitual way of looking at things. Find out

where you are not recording what you have seen -- with the inner eye as well as the physical eye.

In all these investigations there must be the overriding thought "knowing myself will make me free". Therefore, it must be understood that the interplay of the forces of sight and emotions is particularly powerful.

3. Look at an inanimate object such as a piece of wood, a glass of water, piece of cloth, or a sheet of paper, for three (3) minutes and note the intruding thoughts which prevent single-pointedness of sight in regard to the object. Now, for comparison, look at a photograph of a loved one or revered person, or the picture of a child, a bird, or a flower. Afterwards, your notes can be compared and the ability to concentrate established. The exercise could be timed for greater accuracy.

4. Sit comfortably facing another person and look into each other's eyes for a certain period of time, without moving or talking, trying not to blink. Observe the activity of the mind and the emotions and later record these observations in your diary.

5. Create a painting or sculpture in your mind's eye, or use an image from the third exercise. Again observe what happens and check how long you are able to hold your concentration and, which of the objects holds the concentration longest.

6. Sitting quietly and observing the mind is like seeing with the mind's eye, seeing what appears on one's mental screen. Notes should be taken periodically and the material later looked over and dealt with where necessary. There is much to learn about one's mind and about thought association, which in time becomes extremely helpful and revealing. Problem areas which appear over and over have to be dealt with, otherwise they will become a disturbance and an almost insurmountable obstacle to meditation and concentration. The time spent doing this exercise can begin with ten (10) minutes and then be doubled, tripled, and so on.

7. Look at an ordinary stone for not less than three (3) minutes. Then shift to a semi-precious or precious stone, whatever is available, and recognize its symbolic meaning for you.

8. Look at the colours in your room. Fix your eyes for a few minutes on one colour at a time. Clarify what the colours mean to you.

9. In your mind's eye see a flame. Does it consume anything? Or is something emerging from the flame? Now visualize your Heart. Imagine a blue flame on an altar there. Take the flame and place it on the heads of friends or loved ones. Write down what comes to mind during this visualization.

10. Place a coloured dot on a plain piece of white paper. The dot should be one-half to three-quarters of an inch in size. Look at the dot without blinking until the eyes water. Practice must be kept up to lengthen the time. Record your observations in your diary.

Now, look at the dot, breathe in, hold the breath,

tense the hands, let the breath out and relax. Again, write down all observations.

Make a comparison of concentration on the dot and looking into a person's eyes (exercise #4). Record the differences in your diary.

11. Sit in a comfortable position and think of the navel. Focus your eyes on the spot between the eyebrows. Form a clear picture of a silver disc (the Moon) on the top of your navel. When the picture is clear, bring in feeling and watch the coolness move in concentric circles, mingling pleasantly with your body heat. If the mind becomes active beyond the concentration on the silver disc and the cool feeling, add some bold letters such as LOVE, PEACE, GOD, or LIGHT.

12. Sit with the spine straight, neck and shoulders relaxed, breathing steady. Make yourself comfortable. Think of the image of a person of your choice. Focus all your attention on this image. Now see the figure sitting on top of your head. Think of your spine continuing into the spine of the figure. Choose the most meaningful image of perfection for you and see it as a human form sitting cross-legged on top of your head. Record all that happens.

13. Gaze into a portrait sized mirror, seeing only your head, neck and shoulders. What do you see? A face of resentment or pain? Is it a face one can trust? Does it look deceitful or does the inner Light show through? What kind of face do you see? Look at your face for two (2) or three (3) minutes, then close your eyes and visualize it. Make brief notes. Double the time for the next period of looking and continue closing the eyes, visualizing, making notes, until you are able to hold the image with closed eyes.

When you can successfully see in your mind's eye the image of yourself that was reflected in the mirror, project your image into the sky.

There is no depth of understanding of the sense of sight unless these exercises are done, and these are only a beginning. With every exercise always remember, "I see, the act of seeing, and what is seen?" Follow this process to understand the sense of sight and its effects.

7. TOUCH:

Air and touch are the particular subjects of this section. The air indicates lightness; it cannot be grasped and held onto. Breathing is vital to the human life. A touch as light as breath is only possible when all self-gratification has been renounced. Grasping is different from touching.

To touch a silken cloth is to feel its softness, but to touch a piece of rock is to feel its roughness. We think of touching the human skin, feeling the softness, warmth, and the pulsating life; or we can think of allowing someone to touch us and responding to what that touch conveys. A touching gesture can be more helpful than words in comforting someone, yet the right words can also touch one inside.

"Touching" and "feeling" are interchanged in everyday language. Should they be? Touch and feelings can be seen as

emotions that are being cultivated. Uncultivated touch will be rough, without awareness for the sensitivity of what is touched, be it a person or an object. Touch is often emotionally stimulated and serves as a barometer to find out if "the touch of one's hand is well-received", which conveys to them that they are accepted. So it serves our own emotional needs rather than being of a giving nature. This motivation to touch would be called selfish (based on desire and instinct). The second level of touch would be partly the fulfillment of our needs, but there would also be a willingness and a readiness to meet the needs of the other person. The underlying factor would be our desire to accept and our need to be accepted. The most desirable touch is that which gives without asking anything in return, a spontaneous from-the-heart action.

EXERCISES TO DEVELOP TOUCH

Once the aspirant begins to practice Enochian Magick, he or she finds that small details have to be given great attention. Here, we must investigate the sense of touch with the same zeal as we have the other senses in the previous sections.

It is now time to check out emotional impulses to see how they have changed into refined feelings and how much still has to be done. As the process of awareness goes on, emotions change too, but sometimes more slowly. To become aware of something disturbing that one has been unaware of can trigger feelings of hurt. By the use of discrimination, as part of awareness, you can quickly discard old experiences and the desire to take revenge for them now. There is no point in getting angry now about something that occurred years back. Awareness should be a tool for a more balanced way of living. Revenge is never good, but this type is very unfair.

In a dispute between parents, children should be left out and not used as objects of revenge. If a mother blesses her child by a gentle and loving touch of her hand and touches the child with her eyes, the father can turn that blessing into a curse in subtle ways. Or vice versa, the mother can turn the blessing of the father into a curse.

1. Investigate what touch means to you:

a. When you say that something touches your heart, what do you mean by this?

b. What does it mean to be touched by a smile or a look of understanding?

c. Think of being touched by the sunshine. In what ways?

d. Energy touches every part of your body and moves around within it. What does this mean to you?

e. Is a healing touch necessarily limited to the laying on of hands? Can it be comfort in emotional desperation?

f. Is there ever a time when touching people is an imposition?

g. Do you consider touching an imposition when you are tired, nervous, or wish to "keep your

distance" and retain privacy?
h. Does fear of touching or being touched mean a fear of not measuring up?
i. Does your sense of touch have a powerful influence on your moods?
j. Do you like or dislike being touched and stroked by others?
k. Do you use the sense of touch for differentiation and organization?
l. The hands are the part of the body most used for touching. Hands build and hands destroy. Can this be related to touch and feelings?

Think about each question and then write your answers in your diary. Remember, your answers should be straight forward and honest.

The following exercises will be of assistance in learning more about the sense of touch and the details of this perception, which are usually given little or no attention. The exercises are divided into theoretical and actual parts.

Theoretical:

a. What is your present perception of touch?
b. What can you touch and what can you not touch?
c. How do you relate touch to feelings and to emotions?
d. Do you really experience touch, or do you only remember? How big a part of memory and thought association play in the actual experience of touch?
e. Investigate the sense of touch in relation to the other senses. What is the influence of the other senses?

Actual:

a. The first exercise for the actual sense of touch is to hold or touch objects such as a piece of wood; metal objects, one that is smooth and one that is sharp such as a knife; a smooth stone and one that is rough; hot water and cold water; a leaf; the hair, skin, feet, face, and eyes of another person. Observe all your thoughts and reactions and carefully take note of them. Record them in your diary.

b. Take a piece of perfectly clean, white cloth. Rub your hands on the cloth, saying aloud, "Dirt be removed, Dirt be removed", over and over again. The cloth will, of course become dirty. The remembrance that it was perfectly white at one time will lead gradually to insights.

c. Sit comfortably facing another person and touch just the fingertips of your hands together. Observe all impressions, thoughts, and reactions, and write them down afterwards in your diary.

This exercise can also be done with each person holding the hands close to, but not touching, the others hands. Observe the difference and write them down in your diary. Compare these different responses.

d. If you have the opportunity to make observations of persons while they are performing Enochian Rituals, you will be able to feel the vibrations of the words in different parts of your body. Place your hands lightly on the head, the neck, the

shoulders, the back, at the end of the first part of the Ritual. Do this again at the mid-point of the Ritual, and again at the end of the Ritual. Note how the vibrations vary in intensity and in the different parts of the body. Record your findings after each is taken. Compare these findings when the Ritual is over.

e. Choose a stone and hold it in your hand when you go to sleep. Try to keep it in your hand until you awake in the morning. Observe your feelings or thoughts in connection with holding the stone and note any dreams that come from this experience. Recall dreams you have had in which the sense of touch was involved. Record these in your diary and compare them.

The insights obtained from these exercises will be more valuable than information given by someone who, through a misguided idea of helping (sentimentality), shares an experience, thereby depriving the aspirant of self-discovery. The much needed personal experience becomes a well of strength and energy to pursue the Path to the attainment to the Higher Self.

8. HEARING:

The sense of hearing is, from the Western point of view, the last of the five senses. In the East, the mind -- the interpreter -- is considered the sixth sense. The element of ether means something very elusive, ethereal, and yet very powerful. The influences on a human being are subtle and yet can bring about great changes in the body and mind. The dictionary definition of ether indicates that it has three (3) aspects: the abstract, the physical, and the chemical.

Ethereal is defined as: light; airy; heavenly; of unearthly delicacy of substance, character, or appearance; something of great subtlety or transparency. To hear the music of the spheres of the Sephiroth would be an ethereal experience. To hear the Celestials speak is the crown of all experiences through the sense of hearing. This indeed may start delicately and subtly, but can become very powerful, lifting the listener into a different ethereal world.

Hearing is a subtle process. It is indeed ethereal because the interfering voices that prevent us from hearing are our own thoughts. Much energy is wasted listening to those thoughts which are based on mental speculation, self-defense, self-justification, so that it becomes impossible to truly hear what another person says. Pain results from this lack of communication and that is why so much attention must be paid to removing the screens that we erect in front of our senses. When the refinement of the sense of hearing permits us to rise above the level of ordinary daily existence and observe from a more subtle level (ether), we see that the clarity and the understanding that we "assumed" we had dissipates into thin air before we can grasp them.

Listening is an art. To hear the true message through all the veils demands a very skillful listener who can extract from the words what the speaker truly says. How much more sensitivity, then, is required to hear the still, small voice within or the golden Celestial voices from without. The acquisition of powers, which may be a hidden desire, depends on the ability to

concentrate, the ability to mentally relax and receive, to be in control of the merry-go-round of the mind. Listening ability in present-day life is cut down by a variety of cacophonous noises that are imposed on us by industry, work, and so on. There is little protection outside the home, but the aspirant must become conscious that there are places where control can be exercised. The emphasis on mechanical habits in regard to the sense of hearing is just as important as it was in dealing with the previous senses.

There are many potentials that can be developed in the human being and the ability to be a good listener is one of the most important. In certain professions it is essential to be able to listen with depth of understanding. Many skills can be developed quickly. Listening, however, is only excellent when the listener has also developed the ability of recall. The human mind is an incredible storehouse of memory, but without recall we cannot retrieve what is known. Many psychics have simply learned to draw on this storehouse, which contains our past lives as well as our present. Information about ancient civilizations could be gained if these faculties of recall were employed.

The refinement of the senses that has been emphasized in each previous section applies to the sense of hearing, perhaps even more than the sense of sight. There are many stages -- from the basic state of hearing only the rough, the harsh, the arrogant -- to the level where we can hear the beautiful music of the Spheres of the Sephiroth.

Before it is possible to still the mind and surrender to what is heard, we must start on the physical level with the "Death Pose". The name of the Death Pose itself explains its meaning of no reaction, complete surrender to what is, ending all arguments. The only validity for listening to one's thoughts is when positive key sentences have been put into the mind to replace the old negative ones.

It must be recognized that assertions of self-will, which subdue the message spoken by another person or the Celestials, have no validity outside ourselves. It is an illusion to think that these assertions of self-will can bring good results. For example, a typical reaction when speaking to a person who does not understand the language is to speak louder and louder, in the false belief that this will bring comprehension. The motive for speaking in a low key must be genuine. If it is hiding pushiness or dominance, while giving the appearance of being soft and gentle, it is a lie. In how many ways does one lie? Dominance and pushiness are uncultivated will, and even if speech is sweet and gentle it is an act of deception. Like the other senses, hearing has to be understood on each of its various levels.

The ear that listens is precious, and that preciousness is expressed in wisdom and understanding. Speech is of no relevance if there is no listener.

Aspirants must become aware of the ever-increasing delicacy of the interaction of the energy in the body, in the mind, and in its most exercised expression of speech. This interaction, in most cases, may not be recognized to its full extent due to the

lack of awareness of how the control comes from the mind. The mind generates energy which flows along predetermined paths. This energy is a silent manner of speech, and the cells in the body -- each with its own consciousness -- are the listeners. The body is very teachable and can become a very powerful spiritual tool.

The Will says to the aspirant, "Keep going, move on, pursue development". The self-will only says "stand still". At this point, "stand still" can mean a loss of all previous input. The aspirant should listen to the voice of the Will. It is this voice that needs to be heard by the inner ear if self-development is to take place.

Our Will warns us not to be caught again in the strangle-hold of uncontrolled emotions or wild imaginations. It also warns us not to become trapped in old habits, preoccupation with self, and turning a deaf ear. The daily diary will help to discover old traps and even recognize traps before they have been completely laid.

The aspirant should liken himself / herself to an Arrow. The Arrow can only be shot in a straight line by direct commitment and by having a clear goal as a target -- by straight thinking and straight action. The target has to be well defined. Problems that still remain have to be tackled head-on. All five senses need to be brought under control by awareness and refinement. The forces of self-defeatism, the fire-wheel of emotions, will make a last attempt here to flare up again with all power and imagination in order to prevent the surrender of self-will. Doubts invade the mind. It is easier to talk oneself out of one's determination than into continuing the pursuit of the Goal. But the fire can be lifted from the purely emotional struggle to the fire of enthusiasm where ignorance is burned in the fire of wisdom.

What then, keeps interfering with the progress and makes all these warnings necessary? It is the lurking of the old personality aspects. The battle-axe must be wielded, but it has to be used skillfully. Ego tries again to raise its head in a last attempt to reassert power. The lower nature will put up a fierce fight in some areas. The sharpening of the battle-axe is done by discrimination and razor-keen awareness. The Sword of discrimination, having two edges, can be used as a symbol which indicates the seriousness of the aspirant's situation. This Sword -- the Will -- can be used to cut away the undesirable characteristics without hurting oneself. However, this process demands great skill, strength, and a clear assessment of what needs to be cut away and what needs to be preserved.

When using the Sword of Will tension has to be expected, and this tension has many different sources. Doubts and strong desires can really be troublesome. Only by withdrawing the power from them will they diminish. Sometimes another source of tension is the influence of so-called friends who do not understand the road to Spiritual/Magickal success and who will, by comparison, only respect such strenuous effort by the aspirant if the goal is monetary, political or social. When the goal is a

higher state of consciousness or the attainment to the Higher Self, their negative arguments seem to be logical and reasonable, and this type of friend is very hard to deal with. The Spiritual/Magickal road is indeed lonely until you meet your first spiritual companion. How often we already have such companions but do not recognize them!

The stronger the Will, the further the Arrow will go and the greater the impact on the target.

EXERCISES TO DEVELOP HEARING

Over the years, hearing has been literally taken for granted. Therefore, this often-neglected sense has to be carefully examined to fully understand all of its implications. The study and practice of sections 3, 4, 5, 6, and 7 by the aspirant will have proven to be very fruitful. However, this has to be extended.

True listening means the ability to surrender, thereby speech, as well as mental talking, must be controlled in order to hear clearly. At this point it may become clearer why the element of speech has been mentioned in each of the previous sections, and why speech is called man's greatest performance. The almost insatiable need to hear oneself talk feeds one's self-importance almost to the exclusiveness even of those that we profess to love. In the diary reflection there should always be an entry in the diary of whether one has been able to surrender to another and how well one can stop listening to oneself. Our habitual way of hearing has to be changed in order to attain quality in listening. Most people who have authority complexes do not recognize that the ego is really the biggest authority, most of the time preventing the aspirant from doing what he or she wants to do. If the ego listens, what does it listen to? Possible hurts or criticism? Compliments? When it comes to praise, the ego can be a real glutton.

By investigating the process of hearing, the aspirant may become aware that many things are screened out and only those things accepted that one wants to hear. Sometimes what is heard has been so twisted that what one thinks one hears is far from being correct. The questions to ask are, "Am I listening? Is the ego listening? Who is listening?"

It becomes more complicated to control the ego if one thinks in short negative sentences. The influence of these can range from strong to subtle and their effect may be hypnotizing. "I always make this mistake" .... "I have never been able to do this" .... "I would rather die than try that" .... "I could never handle that." These are habitual thought patterns that are verbalized in the mind, listened to, and then acted upon. It is obvious that this is destructive. Yet there is a choice to think positively, to turn to the opposite. "I have never done this before, but if I give it my attention and try, I am sure I can do it". When acted upon, this becomes a small success which can be used as a stepping stone to even bigger ones, which become a good foundation of inner security.

Investigation of all ideas about security on a physical,

emotional, and mental level can bring one to new conclusions. Habitual actions and reactions that have been investigated already must also be reviewed and shifted to higher levels. Discrimination has to be refined and self-will needs to be subdued. Speed is not efficiency. It may indicate good intention to say, "I wanted to do it fast to go on to something else", but this will not justify sloppy performance. In order to get self-will under control one must first understand the difference between will and self-will. Self-will is an expression of the ego, and if one can understand that "In the will of the Most High I am free" the distinction is clear.

The power that is given to self-will in daily life keeps individuals apart and relationships become a battlefield for dominance. Instead, we can use the will to pursue a way of life that brings out the best in ourselves and makes us a blessing to others. A good way to understand the power of self-will is to choose someone and submit to the wants or suggestions of this individual for a certain length of time. The chosen person should have no knowledge of such a decision. The choice should be made alone, silently, and in the utmost sincerity of wanting to have a clear understanding of self-will. In this surrender one begins to perceive one's ability or lack of ability to listen to others. The aspirant becomes aware of the power of the background noises of the mind or the talkativeness of the ego that prevents any kind of real listening.

Speech and hearing, while apparently separate, like consciousness and mind, are really one. If the speech is considered the male aspect and the hearing the female, when we accept both on an equal basis we understand the union or the first spiritual marriage within ourselves. If speech and hearing are in the proper balance, the perceptions of each can be heard, truly heard. This can be called listening with the Third Ear.

There is often competition between the sense of hearing and one or more of the other senses. If you find that what is seen interferes with hearing, listen with closed eyes or focus the eyes away from the speaker. Hearing must be through the ears, not through the eyes, and must not be destroyed by what is seen. To understand what is heard it must be "digested". Listen to the pure sound, without interference of the emotions.

1. To help in the clarification of what the sense of hearing means to you, think about each of the following and then add to the list:

a. Sounds of a music box.
b. A running brook or stream.
c. Laughter and sobs.
d. Hearing yourself think.
e. Hearing thought associations.
f. Creating noises in the mind.
g. Garbling the thoughts:
   1. To avoid listening.
   2. Not to be involved.
   3. Not to be confronted.
   4. Not to have to do anything about it.

5. Not to have to make a decision.
6. Not facing up to certain problems, hindrances.

2. Here are some questions that may be of practical help to the aspirant in further investigation of some important areas of hearing:

a. Am I listening?
b. Do I get the message?
c. Do I hear only words?
d. Do I screen things out?
e. What are the reasons for the screening?
f. Do I hear my voice?
g. Do I like my voice?
h. What can a listener gather from my voice? ... warmth, kindness, or arrogance?
i. When I listen, what is it that listens? ... the ego?
j. Can I keep the ego suspended, and finally withdraw its power altogether?
k. Is my self-will behind the ego?
l. Have I conditioned myself with negative key sentences that I have been telling myself for many years?
m. Should I form new key sentences that will be of benefit and open the door to more perception and listening?
n. Is surrender to listening to another a giving of myself?
o. What is my ability to perceive new insights?
p. Are these insights coming from my Higher Self, or from the heart, or an unknown source?
q. Can I discriminate between self-will and surrender?
r. Do I understand the fine dividing line between self-will and Divine Will?
s. Do I keep the Sword of Discrimination truly sharpened to find the balance between reason and emotion, logic and intuition, fear and courage, clumsiness and lightness, strength and softness?
t. Do I have the ability to ask for help when the ego puts up a fierce battle?

A few additional exercises are given below to start the aspirant in the observation of listening and of what is heard. Note the process of screening out what we do not want to hear, or what we claim we have heard. This will bring some surprises. When these exercises are done, we find that the lack of awareness is staggering. With persistence, they will truly lead to liberation from self-centeredness.

Listening to a variety of music, carefully selected, preferably with earphones and in a reclining position, will tell you by your emotional responses to the music where you are. Sound and careful listening can trigger long-forgotten events, be they painful or joyful. Later it is advisable to proceed to listening

to nature, the wind, birds in the trees, the sounds of the city in the daytime or at night. Listen to your conversations and how your voice undergoes changes from the beginning and how it shows the release of your emotions.

After doing these exercises you will find that you can really listen to the voice of your loved ones and that what they say is music to your ears.

ADDITIONAL EXERCISES FOR HEARING

1. Listen to yourself:

A. Choose one person and investigate your way of speaking with that person. Try to remember a conversation. What do you observe about your speech? Do you know your own voice? What does it sound like? Do you like it?

B. Tape yourself speaking. Give an assessment of yourself.

C. Choose a partner and tape a ten (10) minute conversation. Challenge the other, try to convince. Note how you sound when emotional. Observe yourself and your partner. Do you hear what the other person says? What do you hear besides the words? List the emotions detected:

1. Joy.
2. Elation.
3. Strength.
4. Anxiety.
5. Pain.
6. Begging.
7. Confusion.
8. Tears.

The words may not convey any of these. Do you hear it in the voice? Note these in your diary.

2. Listening to body noises:

a. Your stomach.
b. Your blood.
c. Your heartbeat.

Listen very carefully and then note them in your diary.

3. Listen to the mental conversations in your head:

a. What do you hear? Describe in your diary.
b. Can you stop these mental talks?
c. If you can, how do you do it? Describe in your diary.
d. If you cannot, would you want to learn how? (It will be necessary to have this mental control if you wish to pursue the Path of Enochian Magick.)

4. With the new insights on listening, recite a small poem of your choice for two (2) hours:

a. Watch the mind carefully.
b. Write observations for fifteen (15) minutes after the first hour of recitation, then after the second.
c. At the end of the two (2) hour period, make more detailed notes in your diary.

5. What's in a name:
A. Say your own name aloud for two (2) hours:
1. For the first hour look at yourself in a mirror while saying your name.
2. For the second hour do not use a mirror.
3. Make notes in your diary for fifteen (15) minutes after each hour of the exercise.
4. At the end of the two (2) hour period, make more detailed notes in your diary.
B. Say aloud someone else's name for ten (10) minutes:
1. Choose a name that is symbolic in some way or important to you.
2. Watch yourself and all your reactions.
3. Make notes in your diary of all you observe.
6. Listen to music for fifteen (15) minutes:
1. Choose a piece of music on record or tape.
2. Listen to the music while:
a. Sitting.
b. Lying down.
c. Lying down and listening through earphones.
3. Again, record your observations in your diary.
7. Listen to an unpleasant sound:
a. Have someone make an unpleasant sound such as scratching on a piece of glass or chalkboard.
b. Repeat three or four times for just a few seconds.
c. Immediately write down your reactions to this sound in your diary.
8. Listen to the sounds of:
a. Different bells for a period of between five (5) to seven (7) minutes each.
b. Write down the reactions to each in your diary.
c. Note in your diary if listening was done with the eyes open or closed. Also note in your diary if there was a difference.
These exercises will help the aspirant to understand the filters that prevent the hearing of pure sound and that prevent communication. Following instructions, which is necessary on the Path of Enochian Magick -- as in all walks of life -- presupposes the ability to listen.

9. CREATING A LIST:
What is meant by creating a list? As an example of how this should be done, we will look at the word "pain". The making of lists helps in clarification. The lists presented in this material -- and all ensuing material --are only a small beginning to help you get started on your own.
Pain is a great teacher. This is an old saying which bears truth in all ages. But what is pain? How many different kinds of pain can one experience? The Masters claim that all pain is self-created. How can we understand this? As the word "pain" is investigated, its meaning clarified by making a list and jotting down what comes to mind, a sort of brainstorming if you like, many ideas will come to the surface. Sometimes they are

conflicting, sometimes unrelated.
Let us make a list for clarification. The following should give you a little help:

a. Pain
b. Physical
c. Emotional
d. Being humiliated
e. Pain in pleasure
f. Painfully low self-image
g. Pain of being a martyr
h. Pain of breaking away
i. Attachment of pain
j. Pain of conflicting emotions
k. Pain of insecurity
l. Pain of guilt
m. Pain of being unforgiving
n. Pain of death
o. Pain of birth

This is only an indication of how to clarify the meaning of words, their use and the ideas attached to them, and to understand their power.
In the case of physical pain, wait before you take a "painkiller" so that you can know the limits of your endurance. Do not enjoy pain; you do not want to become a martyr or masochist -- those deviations have no place on the Spiritual/Magickal Path. In some instances the dividing line is a very fine one.
In the case of emotional pain, try to "enter" the pain, as you would enter delight. Experience the pain as deeply as possible. Then let go!
After having written down everything that comes to mind about pain, we can again consider the statement of the Masters that pain is self-created.
Now keep on asking yourself questions:

a. Did my friend really hurt me?
b. Did my friend want to hurt me?
c. Why do I feel so hurt?
d. What are the repercussions of being let down?
e. Are my plans upset?
f. Do I have a strong attachment to my plans?
g. Do I dislike having to change any type of plans?
h. Maybe I am only "inconvenienced"?
i. Am I "inconvenienced"?
j. If this is the case, where is the hurt?
k. Maybe I am not hurt, but angry about being inconvenienced?
l. Can I hold my emotions back in the future, just long enough to recognize the difference between being really hurt and just being inconvenienced?
m. Can I "learn" from my "mistakes", and let them fade into the past?
n. Will they fade if I keep my emotional response "alive"?
o. Does this mean to discriminate? ... Yes, it does!

How much imagined pain do you carry around with you -- Recall? How much of your energy is locked up in it? Can you forget and forgive if you keep (maybe imagined) hurts alive? That energy could be used more beneficially.

As you can see, lists serve a variety of purposes. The aspirant who truly wants to know himself or herself will create and utilize these lists as a learning tool. As with everything else, these lists should be recorded in your diary where they can be used as a barometer to measure your Spiritual/Magickal growth.

SECTION TWO

10. SPEECH: (Level Two)

Speech symbolizes the first level of self-expression. With each level comes an increased refinement that is coupled with greater awareness. Awareness, when seen as a characteristic of consciousness (rising) expanding to other levels of understanding, makes the idea of hierarchy of these levels more easily comprehensible. In "higher expression" language moves to a level where even the meanings of words are expanded and words are used to express meanings that cannot be defined. The Language of the Gods as contrasted to "ordinary language" has to be penetrated by fortuitous listening -- intuitive listening.

The same degree of intuitive perception has to be developed in listening as in speaking. This means listening within. When one listens, all mental talk has to cease and this is the state reached in true meditation. This is not to be confused with what is termed a state of trance, into which it is possible to slip at a certain stage of intense concentration. In meditation the mind is meant to be absolutely alert, even while it is occupied with something else. It is like a lover sitting on a bench in the park reading a book and understanding what is read, but at the same time having an inner alertness for the arrival of the beloved because the beloved is expected to come. The listening is somehow intuitively tuned in to recognizing the footsteps or the rustling of clothes, something that will announce the presence of the beloved. Immediately after this is heard, the lover who waits is alert and ready to receive the beloved.

In the trance state, however, the alertness is not there and the person in trance does not perceive what the person in the true meditative state does. The lover can be so absorbed in the book that the beloved can stand in front and not be noticed.

When the suggestion is given to recite a Ritual (it can be said that this is cultured speech and a way to cultivate the voice), it is not meant to be a trigger into a state of trance. This little illustration is a method by which the unexplainable can be grasped. It indicates that the meaning of each word is stepped up to a much higher level than that which the word has in "ordinary" speech. It is up to the aspirant to cultivate perception and then to express it in a more refined way. This process should never really stop. As the intuition develops it becomes the source of extraordinary awareness. For instance, in the beginning of musical training we learn the rhythm of a song

by counting. Not so on the Path of Enochian Magick. Intuitive listening is necessary to perceive the rhythm and to tune in to the Teachings or to the Master. It is not a blind following, it is a slow perceiving and understanding of the why and how. When it is blind acceptance, development is so slow it is almost imperceptible.

Some aspirants or students have greater limitations than others. But it is only a question of time, patience, and persistence for them to expand beyond their limitations and to become more aware and perceptive. The Path is open to everyone. Only pride, the ego, greediness, and self-importance prevent the aspirant from listening intuitively. Therefore the Will must be applied and a clear decision made to put all else aside so that there is nothing left but full attention, listening with intuition, and surrender. When the interplay of forces between intuition and awareness has developed, listening ability will increase. The aspirant then stands on firm ground. From this direct personal experience, knowledge is gained.

Sound and its resonance are inseparable and occur in ordinary speech or song. They can give birth to powerful emotional responses. The average person misses on the very subtle level the power of sound and its resonance. The gross is not a receptacle of the subtle.

Because of man's habit of naming a thing and thereby assuming that he knows something about it, we find in all cultures that God has uncountable names. Each name has an inherent power because the name was created by the desire to make an immeasurable Energy personal, to make it meaningful. When spoken, these personified names give the aspirant contact on a personal level with the Divine.

SECOND LEVEL EXERCISES IN SPEECH

The conch shell comes from the sea (water). When put to the ear, its sound comes in soft steady waves. Listening to the conch shell is like listening to the still, small voice within.

The mind must be still to be able to hear this soft sound/voice.

The mental background noises of the mind are produced by the emotional waves arising from uncultivated or selfish imagination.

This symbol tells the aspirant what action must be taken in order to hear this soft sound. If you have an opportunity to pick up a conch shell and to listen to it, you will observe many important details in this process:

a. Intent

b. Expectation

c. Hearing something delicate

d. Holding the breath or making a gesture with the hand saying "silence please".

A sentence expresses the meaning of words, or conveys a message. A word by itself is a symbol of one or several ideas.

As in Enochian Rituals, a combination of words put together, or a single word, can give a complete message. It is not usually recognized that behind each word there is a range of ideas and that the practitioner has the freedom of choice to pick the most

acceptable.
The word is the pronouncing of a thought, thereby making thought audible. Sometimes the thought may be away in the distance and will slowly come into focus by pronouncing it.

1. Ask yourself:

a. Where do thoughts come from?
b. What is that invisible source that provides the power to manifest sound in speech?
c. What happens when the spoken word becomes the written?
d. Record your answers in your diary.

A spoken word can condemn a man to death or save a life.

2. Ask yourself:

a. How is this power used in my own life?
b. What actually happens when a word is spoken?
c. What are the mechanics?
d. What part does breath play?
e. How does different breathing affect the brain?
f. What is the difference in a word spoken audibly from one spoken silently in the mind?
g. Record your answers in your diary.

3. The ability to speak necessitates the action of the tongue. The tongue is also the organ of taste. How do we use the term "tongue" in our everyday language?

a. To be tongue-tied
b. To be double-tongued
c. To have a tongue as sharp as a razor
d. To give a tongue-lashing
e. Tongue-in-cheek
f. To speak with a forked tongue

Consider how they apply to your own self-image and then continue the list in your dairy.

4. Water is symbolic for imagination. The power of imagination, the ability to arrange and rearrange images of an abstract and a concrete nature, is an extraordinary skill.

Thinking of how they may apply to the imagination, consider these commonly used sayings about water:

a. Water under the bridge
b. Don't make waves
c. Cross the great water
d. You can lead a horse to water, but you can't make it drink
e. Add your own to the list
f. Record your answers in your diary.

An increased level of speech indicates an increase of expression, not only in words but, even more, in imagination. How, then, is this greater ability of expression used? The aspirant should look at every action, thought or word from the point of view of purity, passion, and inertia in order to further cultivate speech. The best course is to remain cool, calm, and receptive with emotions controlled (not suppressed), since in the heat of emotions expression can be dangerous.
In order for the aspirant to understand and experience how

emotions and stress can be controlled, they should do the following practical Ritual. This ritual is done prior to the performing of any and all future Enochian Rituals.

Ritual Cleansing Bath

STEP ONE
Take a hot shower to get the dirt off of your body.
STEP TWO
Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.
STEP THREE
Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.
STEP FOUR
Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."
STEP FIVE
Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)
STEP SIX
While "air-drying" meditate on the upcoming ritual or exercises you are going to perform.
STEP SEVEN
When "DRY" wrap your body in a towel or a clean robe and then proceed to a quiet area, where you will immediately discard the towel or robe if you are performing this ritual by yourself.
STEP EIGHT
Sit down in a chair and relax for a few minutes. Once you feel totally relaxed and comfortable, meditate on the ritual you have just performed.
STEP NINE
Write down in your diary all that you felt, heard or saw during the Bath and the quiet meditation afterwards. When you have completed this, get dressed and resume your daily activities or studies.

11. SEX: (LEVEL ONE)
The Energy of the Creative Force, when latent, is neutral and therefore mankind has a great responsibility to choose how it will be used. In one of its most powerful forms, this Energy is expressed by sex. Aspirants must clarify in their own minds the meaning of sex and understand on how many levels and in how many ways this most powerful Energy can be expressed in human life. Most of the manifestations of this Energy are expressed on the physical and mental levels, while the Spiritual/Magickal level is

almost totally neglected. One must now lay a good foundation in one's life. In order to come to the basics, one has to decide what kind of person one wants to be. Often the Spiritual/Magickal Path is attempted simply for the enchantment of its differences from ordinary life, its mystical aspects, or power to be gained. But in the same way that one does not become a Johann Sebastian Bach without laying a solid foundation in the law of harmony -- in the practice of playing an instrument or in the developing of acute hearing, -- so one cannot become a Master or Teacher without such groundwork.

So what kind of an aspirant does one want to be? There have to be some clear definitions about the physical level. The basic desire is to have a good healthy body -- and regular exercise will contribute to this. Proper food is necessary that will nourish the body instead of being used to indulge the emotions or for compensation. If there is a good foundation, in other words, good discipline and self-restraint, at the more advanced levels the aspirant will not encounter problems.

Because of the over-emphasis on sex in modern life, it is important to give consideration to certain of its aspects. All the questions that one poses to oneself should be expressed in the first person. One must take responsibility for one's viewpoints and standards. Whatever the viewpoints of any individual, there must be no double standards -- one standard for oneself and another for everyone else. ("Do as I say, not as I do".) This is destructive because double standards undermine one's security and result in inner conflicts. It is necessary in the beginning of the Enochian Magickal Path to lay down very carefully the foundation of one's life. Here is a "list" that must be completed with great care. The aspirant should begin a process of questioning about sex.

Is sex a biological function over which you have no control and power, and thereby must simply obey the dark instincts of nature? Is sex meant only for procreation since, in the normal course of events, pregnancy follows? What about birth and death? Because birth is only one side of the pair of opposites, death has to be looked at also. Take time to think about birth and death, which are bound up with each other, and responsibility for the sex act will take on a whole new dimension.

With this in mind, now look at marriage. Is it just a custom, a kind of social institution? What part does sex play in your own marriage? Here, I am not concerned with the views of anybody but the aspirant. Some very soul-searching questions have to be asked. Why did you marry the person you did? What were the reasons? What were your hopes and expectations at the beginning and what are they now? As an illustration, were the reasons for marriage physical attraction, leaving home, feeling important in a new social status, good looks, or money? Did you think of a partner for life, someone you could trust, someone with character who could be truly a companion? All of these viewpoints will be reflected in the sexual relationship. If there is disappointment, sex will be used for punishment and reward. If there is indulgence in self-pity, sex will be used

for compensation. If there have been no ideals at the start, there will be no quality in the relationship. Is divorce a solution to problems? Perhaps it is only a delay. Karma will follow you into other lives to come. A lesson not learned in this life will still be waiting in another.

From a Spiritual/Magickal point of view, self-mastery -- control of basic instincts -- is needed to become a fully developed human being. For one seeking higher values in life, a new aspect of love is brought into the relationship between two people. Sex without the love aspect is only following instincts, however pleasurable they may be. The great significance of the exchange of Energy between two persons is seldom understood. A possible new dimension is only grasped by a full investigation of the purpose of sex.

That most precious Energy that is able to bring another human being into this life must not be scattered senselessly and uselessly. Those who defend sex for pleasure do not realize the consequences on different levels. Children born "by accident" or to be a material asset to their parents, and who are not wanted for themselves, grow up without the dignity and love that is the right of every human being. In the same way that one has to know man-made law, so it is man's responsibility to study Divine Law. Ignorance is no protection.

For loving parents, even a few steps on the Path of Enochian Magick will be of benefit, as they will become Teachers for their children. They can know the Divine Law because of their own practice and study.

There is the possibility of a truly spiritual marriage between two people who are highly developed and close to the same Spiritual/Magickal level. In such a spiritual marriage sex would be neither demand or duty, but communication with a true understanding of love.

There are too many people who seem to be in love with "the idea of love". Does this mean that they are capable of truly loving and truly giving? All the good intentions may be there, but, as in any stage of development, it is easy to deceive oneself. Awareness is the vital ingredient for all personal development.

It is quite possible that on a higher level, in a spiritual realm, people could be soul mates. The idea of twin souls appeared early in man's history, but how easily can one be mistaken? Is it perhaps an excuse to do what one wants to do?

To strive for the Most High and yet have a family and all the responsibility that goes with it is, for the average person, almost impossible. Even in other aspects of life, in careers of men and women, it has been shown that it is barely possible to handle both jobs with equal attention and quality. If in a marriage one partner is wholly dedicated to a career and does not pay attention to the family, the marriage suffers from the neglect of that partner. If there are children, then they also suffer. The marriage may even break up. However, some great Masters and Teachers are known to have been married. In such cases, the one partner gladly becomes the "servant" of the other, considering it a blessing to have a companion who pursues the

Spiritual/Magickal Path.

Sex being one of the most powerful life energies, a clear understanding of it is essential. Independent of the course or the attitude that an individual takes toward sex, and independent of the level to which the sexual relationship can be elevated, the fact remains that sex is the beginning of birth. Sex is, in its basic function, bonding. The aspirant should consider what it means to take steps to avoid the resulting birth. In spite of efforts to avoid the consequences of sexual involvement, babies are born, unwanted by-products of some pleasure. There is little dignity, self-assurance or self-worth for the individual who comes into the world in this way.

What is born, must die. Therefore, sex, birth, and death are a unit that cannot be separated.

CREATING A LIST ABOUT SEX

Nature maintains itself in two ways. Plants, animals, and humans search for food to survive. They all have sexual impulses to propagate, which keeps the species alive. Both of these powerful driving forces are strongly expressed in human life. Here we deal with sex in a particular way. The making of a list will help the aspirant to clarify his or her own point of view about sex.

A. What does sex mean to me?

1. Is it a biological functioning?
2. Is sex for procreation?
3. In how many forms is sex practiced?:

a. Monogamy
b. Polygamy
c. Bisexuality
d. Homosexuality

4. How do I use sex?:

a. As enjoyment?
b. For pleasure?
c. To have children?
d. As punishment?
e. As a reward?
f. As free sex without any responsibilities?

5. Sex outside marriage -- is it sin?
6. Is sin a cultural thing? Is it my upbringing? Is it a Christian concept? Where does sin come in with regard to sex?
7. If sex is love, why so many conflicts? Why is bad language connected with it? Why the rejecting or barely accepting of the fruit of that love, children? Is love excluded from sex? Can it be included?
8. Is sex an exchange of Energy? Is it psychic power of some sort?
9. Is a marriage spiritual without sex, or can sex be included?
10. Is there such a thing as soul mates? How does one know?

11 What is a mystical marriage? Is it mystical only when sex is excluded?
12. Why do some people think celibacy is important? What do I think about celibacy? Would the human race not die out if all were celibates?
13. Is Cosmic Consciousness or the Attainment to the Higher Self only for celibates?

12. SEX: (LEVEL TWO)
In view of what has been discussed so far, it becomes necessary to have another look at sex. See the compulsion with which it manifests, passionately, with burning fire, in contrast to the spontaneity of feelings which have been refined from strong emotions.
If emotions cause compulsive action, trouble will follow. In contrast to compulsive emotion stands spontaneity. The difference between the two has to be clearly understood because of the possibility of misinterpretation. Spontaneity is empowered to surface suddenly from cultivated feelings of goodness, even selflessness.
Now that you have clarified many of your ideas and thoughts about sex, here are a few more for your consideration:
A. Are sexual impulses generated by themselves or through another?
B. What is creative sexual expression?
Avoid using many words, but truly give your ideas to the following:
A. Sex as a seduction game:
1. By men, resulting in what?
2. By women, resulting in what?
B. The sex game of the conqueror, the hunter, the seducer.
C. What is sex without affection?
D. What is affection without sex?
E. Does sex remove the scars of rejection?
F. Are sex and spirituality different?
G. Are sex and spirituality expressions of the same energy?
H. By yielding to sexual spontaneity is the door kept open to Higher Consciousness or the Attainment to the Higher Self?
The answers that you write in your diary pertaining to both level one and level two of sex are very important, for they will give you a better understanding of yourself and your ideas and opinions about sex. Meditation on this subject is very helpful, and will in many cases, give you an even greater insight into the deeper meanings of sex and sexuality. Once again, it is important to record all of your thoughts and ideas in your diary. As you progress on the Spiritual/Magickal Path, you will see some startling changes in your views and opinions about sex.

13. EGO AND RESPONSIBILITY:
Habitual thinking patterns are interconnected with emotions and are never questioned by the average person. They are

symptoms of anxious protection of unproven beliefs and result in questionable word games. One of the traps is exaggeration, which the ego uses as a trick (consciously or unconsciously) to achieve a more favourable position, or to defend its beliefs. The aspirant who has learned to keep his or her emotions under control will observe that wild statements are intended to trick the opponent for the satisfaction of the ego. Irrelevant objections, minor details in discussions, may be the manifestation of a certain type of ego, revealing an aggressive, dishonest trickery, sometimes in an attempt to ridicule, sometimes in a desire to win at all costs. The aspirant is warned not to be caught in word games of this kind, which are deadly games. To admit ignorance is to be strong, while to pretend to know is weakness.

The aspirant, at this point, is also warned that to be convinced for emotional reasons is dangerous. That applies to general life as well as to a Spiritual/Magickal life. The aspirant who is not secure through proper reasoning and personal experience can be too easily manipulated either by someone of magnetic personality, or by one's own inverted ego. There must be control of emotions expressed in speech and thought. Debating points in one's own mind is not wrong necessarily, but it should be watched for dishonesty. Listening to the still, small voice brings clarification quickly and changes old thinking patterns and habitual mental conversations.

Audible sound (the spoken word) and inaudible sound (the spoken word in the mind) are both vibrations which will give rise to creation. What creation comes into being is the responsibility of the originator of that sound.

14. IMAGINATION AND DESIRE:

The Crescent Moon indicates water, which is symbolic of imagination, a functioning of the mind. The ever-so-fleeting image brings a possible pleasant or unpleasant taste (here, imagination is connected with taste). Therefore, it is most important to watch the mind and all its various aspects.

Desire is an aspect of the mind that needs careful investigation. How do desires come about? Where do they come from? They are rooted in that part of the mind that controls imagination. Many impulses pass through the mind unnoticed. When the imagination gets strong impulses, they are picked up by the mind and grow -- by the power of imagination -- into desires. Some are very persistent. Like clay in the potter's hands, while desires are still pliable they can be molded into any shape or form. But once the final shape is accepted (in the form of opinions, beliefs or concepts) and fired in the kiln of the emotions, they harden and take on a certain permanence.

The scheming to fulfill these desires, and form these concepts and beliefs, is a process with many repercussions. Self-righteousness emerges, viewpoints and beliefs are fanatically defended. How does this happen? It happens by the emphasis on their importance. They provide a certain security. But we fail to realize that this is all due to the imagination and emotions

working overtime for the wrong reasons. Here is the birthplace of many problems. The insistence on holding this rigid attitude keeps us asleep. Without awareness we lay our own traps.

If this process is recognized it becomes clear that desires have to be very carefully examined by the aspirant. Once the desires (emanating from the emotions) have been given power, it may take a long time, even years, for the manifestation to be recognized. An old desire may suddenly bear fruit at a time when the desire itself is already forgotten. We are often like children longing after a new toy which, when we get it, has little meaning. We have already moved on to wanting something else. We need to realize this process of our development. In this respect, daily reflection and a Spiritual/Magickal diary are very helpful tools, enabling us to take stock of the changes and the progress made.

It may be helpful to recall what desires have been schemed for in the past. By a clear decision the energy can be redirected from the old desires, now unwanted, before they manifest, so that the energy is available for new and better ones that are more in keeping with present insights. There is a universal source of all Energy, to which those unwanted desires can be "returned". In the process of that awareness, other things come up from the past, vague memories of hurts, grudges, or resentments that have been left unattended. Old emotions, like old unwanted desires, can similarly be dissolved into the new insights.

It may come as a surprise to discover that even the unfulfilled desires of childhood exert energy and play on the adult. Those deep-seated desires must now be recognized as obsolete and dismissed. They constitute excess baggage and they hinder the Spiritual/Magickal pursuit of the aspirant. What should one dispose of and what should one keep? Here, careful discrimination must be applied by the aspirant.

The idea of renouncing may have to be considered because of some unreasonable or illogical attachments. The concept of renunciation is often thought of as very unpleasant or even difficult, yet it presents the renunciate with a freedom which, once tasted, demands more. To be free means neither to possess nor to be possessed. The renunciate is thus placed in the middle of the teeter-totter, in a position of balance, free from the emotional swings which come with being at the ends. There will always be some desires in an aspirant's life, but it is wise not to form any attachments to them. Many a desire can also benefit others. That must be taken into consideration when forming new desires. Pain and frustration can be avoided by thinking things through: evaluating, anticipating, and exercising foresight in the execution of one's desires.

While the mind is the battleground of the personality aspects, it is also a playground where daydreaming can create infinite possibilities. Uncultivated imagination can lead to fear, to hallucinations, or to a variety of such unhealthy mental attitudes. But directed imagination leads to creative expression.

Fear has to be examined in a very clear-eyed way to see if imagination is its creator. This indulgence of the imagination in the wrong way breeds insecurity. When these emotions are not dealt with, the ego looks for a scapegoat, and one may go through life forever blaming others and defending oneself. At some point in time the responsibility must be accepted or one will never achieve that much longed-for sense of inner security. Assessment, effort, work, time and energy are necessary to recognize the part played by imagination in our lives and to direct it in a positive, creative way.

IMAGINATION

In the above, there is a reference to the need to cultivate imagination because it is the source of fears. It will be practical now for the aspirant to make a list of all the fears that are experienced. Deep-seated fear is often caused by past mistakes, wrong action, intentional or unintentional, and the attendant fear of discovery. Sometimes they can be due to an over-stimulated imagination, although the majority of fears are caused by an uncultivated imagination. It is up to the aspirant to make the decision to direct imagination in a positive, beneficial way.

Here are a few questions you can ask yourself:

a. Do you get dizzy looking down from a great height?
b. Are you afraid of being in a confined space?
c. Are you afraid of crossing a room in front of people?
d. Have you any fear of being rejected?
e. Have you any fear of being discovered?
f. What about fear of inadequacy? In what areas?

You can extend the list but it is sufficient just to recognize your fears and use your energy to "rebuild" yourself. Most fears, when you look at them, are the result of neglecting to cultivate your imagination. Vivid imagination and powerful emotions can be terrifying and follow you into dreams as nightmares. It is not wise to become involved with too much negativity; time and energy should be applied positively.

Uncultivated imagination may result in thinking of yourself as:

a. An Emperor
b. A Queen
c. A box office idol.
d. What role do you play in your daydreams?

Could uncultivated imagination produce fearful images such as:

a. Avenger
b. Aggressor
c. Hunter
d. Hunted

Think about the qualities that cultivated imagination will produce:

a. Consideration
b. Understanding
c. Honesty
d. Openness
e. Loyalty

Speech can be the result of strong emotions which are fed by imagination. As imagination is cultivated and refined the aspirant's speech will reflect this.
Practice the following Enochian Invocation of the Light daily and reflect on the meaning. It is a powerful exercise giving many benefits.

Enochian Invocation of the Light

STEP ONE:
Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:
I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:
Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

STEP THREE:
Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:
"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

STEP FOUR:
Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Express gratitude with deep feeling and share this gift with someone whom you wish to help.

STEP FIVE:
Visualize any person, friend or relative. See him or her standing before you. With your arms still by your sides, turn your palms forward. Mentally open the doors of your heart and let the Light stream forth towards the feet of this person. See the Light encircling the body, spiralling upward in a clockwise direction, enveloping the body completely. See the spiral moving high up into the sky, taking his or her image along with it. Finally, see the person merge into the source of the Light and become one with the Light.

STEP SIX:
When the person has passed from your view, relax and silently give thanks for having the opportunity to help someone in need. (Remember, in helping others we are helping ourselves.)

DESIRES

Make a list of desires in order of their importance and priority in your life. Record them in your diary.

Since desires lead to scheming for their fulfillment, decisions should be made with careful discrimination. However, the aspirant should be aware that the emotions can have their grip even on our reasoning. Their impact must be fully understood so that one can withdraw energy from them. Otherwise the energy goes into the fulfillment and manifestation of the desire.

Desires created when one was still in a very immature state have to be dissolved because they become obstacles that hinder one's further development.

Visualization is invoking an image or directing imagination. Undirected imagination is only daydreaming and has no results. Directed imagination must now be used to examine images of people and events still held from the past. Do these images influence you now?

Think back over your life and list the things you have wished for in the past. List them in order of priority. How relevant are they to you today? Do they still exert power over you? Here are a few to start:

A. I want to:

1. Become a great pianist
2. Be a success in business
3. Wield power over others

B. Or maybe you wanted to:

1. Be a perfect wife
2. Be a perfect mother
3. Be a perfect husband
4. Be a perfect father

C. What is perfection in:

1. A wife
2. A husband
3. Children

D. What is anyone's view of perfection.

When you have listed desires from the past and noted the influence they have exerted on your life, it is not difficult to see the effect of emotions and imagination, and to understand the need to cultivate and direct both. Remember to record all of these lists in your diary.

With these lists in mind choose an image which embodies a quality you wish to develop. Bring the image of your choice into focus, concentrating on the symbolic meaning, first to cultivate the imagination and, as a next step, to relate to your life the idea for which the symbol stands.

EXERCISES IN IMAGINATION -- VISUALIZATION

In the exercises that follow possible difficulties may arise because of objections to choosing an image of meditation in the first place. This is a typical close-minded attitude. Yet the same individual cares to have pictures of a member of a family, such as his wife or child, on his desk, knowing all along that it is only a piece of paper with the image of a well-known

individual on it. So why object to a picture that expresses symbolically an idea of Creation too great for the mind to focus on for prolonged periods of time?

A. Choose an image that is most pleasing to your mind. Let it be a symbol of all that is for you most Perfect, most High, most Beautiful. Remember what this image stands for: the masculine aspect, Cosmic Energy unmanifest.

B. At the spot of the Heart on your image see the female counterpart now representing Cosmic Energy manifest in as much Beauty and Splendour as you can imagine.

The male figure in its symbolic meaning is bigger, because there is so much more Cosmic Energy unmanifest than you can possibly envision.

C. Now invoke a prayerful attitude and let the emotions express themselves in gratitude. To come in contact with the Forces of the Divine should make anyone grateful. In this way the emotions should be included in all Spiritual/Magickal practices, as they thereby become cultivated.

It has already been pointed out how powerful the human mind is and how quickly it can expand in its concentration. Repeat the above exercise, now adding the Enochian Invocation of the Light so that all that has been imagined is "seen" as a mass of White Light. The visualization of the Light will in due time saturate all forms that have been imagined. This process gives the mind enough substance in the beginning to keep it occupied over a long period of time. Through the Enochian Invocation of the Light the aspirant is slowly helped to recognize the Energy that manifests in so many forms.

EXERCISE

(Filling Your Body With Light)

STEP ONE:

Sit in a meditation posture, cross-legged, or with your ankles crossed. Rest your hands, palms up, on you lap. (As an alternate posture, you may stand.)

STEP TWO:

Focus your eyes on the space between the eyebrows.

STEP THREE:

Try to think of yourself without the body or face; in other words, avoid the familiar reflection seen in the mirror.

STEP FOUR:

Visualize your body as empty or hollow like a glass bottle.

STEP FIVE:

See a small stream of White Light (the size of a thread) flowing down the center of this glass form, filling the feet, legs, trunk, neck, and head.

STEP SIX:

Soon you will not be able to distinguish detailed limbs. This form that you call your body is now a mass of Light.

STEP SEVEN:

Hold this image (a mass of Light in the shape of your body) as long as possible.

STEP EIGHT:
Repeat this exercise often until it becomes familiar.

Before continuing check all notes that have been written down after practicing these exercises. Any feelings other than peaceful or harmonious ones are a signal to stop all exercises immediately. The aspirant can only resume these exercises when there is an increased feeling of well-being physically and emotionally. Anything out of the ordinary indicates that personal guidance is definitely needed. (Should you feel the need for such personal guidance, you may contact the author at the address given in this book.)

Do not SKIP any exercises. Learn to be persistent. There is more to learn in each one than meets the eye at first glance. Patience is hardly anybody's natural virtue and hence has to be cultivated.

It becomes quite obvious that great care and time have to be spent on the "laying of the foundation". It is very important to be able to follow instructions. When there are difficulties, the obstacles should be search for in the ego which is asserting its intellectual power and expressing an unfounded pride. The antidote to pride is surrender and humility.

15. SELF-IMAGE AND PERSONALITY ASPECTS:
The aspect of preservation is like the flight of an Eagle and should tell the aspirant that thoughts have wings. Where do you want to fly? Powerful thoughts can carry you to beauty, inspiration, and blessing, or to the destruction of yourself and others. That is your choice. Where does the power for these thoughts come from? We can see the manifestation, but what is the source?

A negative or poor self-image is very common. The reasons for it do not really matter since this knowledge, while it may remove the sting, does not alter the perception one has of oneself. The way to change self-image is by a systematic process which will help in cultivating the imagination. Through this process it will become apparent how great the power of imagination is. The poor self-image can be eradicated by sincere practice of the Enochian Invocation of the Light Ritual which has been explained earlier.

When investigating the power of "self-creation", it is necessary to clearly understand various processes that take place without the aspirant becoming aware of them. Do not allow anyone to reduce you to an image on which you then act. Your awareness must also be clear enough to prevent you from doing this to anyone else. Such a reduction is a great insult to the dignity of a human being. But there is also the dangerous possibility of indulging in a sort of narcissism, where nobody counts but the inflated ego that nourishes a hidden self-pity by such reduction of others.

Making thought associations by images, our habitual reactions because of past experiences, also affect the self-image. This can be a bad habit, so mechanical that it escapes attention.
The images that come up in daydreaming must be examined as they are often the source of fear and insecurity which play a great part in self-image.
Everyone has many different personalities which move like actors into the foreground in various situations. The multitude of personality aspects is, in magickal symbolism, the covering dust of the glorious Self. In psychology it is often referred to as "role playing". The idea is basically the same. The difference lies in the choice of symbolic expression. There are many illustrations showing ritual dancers wearing masks and sometimes exchanging masks. These performances often serve as a kind of entertainment or festival for various seasons and, at the same time, are meant to teach the audience some serious and important truths. They have a subtle influence on the minds and emotions of the audience, and may awaken the individual to refinement of the senses.
All your personalities and their various aspects need to be recognized. The best way is to make a list and decide on their validity. Some should be discarded. They are like tail ends hanging on from former times and only encourage vanity, pride or false modesty. Others have developed as a means of self-preservation or survival.
Ask yourself what survival means. Write this question and your answers down in your diary, because the question will come up again. It will be helpful to compare notes and see your progress.
The list of all these personality aspects will help you to recognize their power and influence on yourself and others. When the power of the personality is joined with the power of rampant emotions, it becomes a destructive force. When this destructive force is connected with self-image, it can be devastating. The ego then seeks to compensate and the situation worsens.
Dishonesty, pretense, and other negative aspects are expressed to the extent to which the power of the emotions is allowed to manifest.
As the aspirant becomes aware of the facts and begins to take responsibility and control, changes for the better take place.
The repetition of concepts of oneself can often have an influence bordering on self-hypnosis. It will be hard to escape that trap.
But it can be done. Remember, the Enochian Invocation of the Light Ritual -- when practiced regularly -- is a powerful tool for improving self-image.

SELF-IMAGE

What is your self-image now? The need for change has to be recognized, then something can be done about it.
The image you put out to others is the basis of all responses and treatment that you get back. Even long after one has made changes, responses by others may have become so habitual that the difficulties created by the old image are hard to

overcome. It takes good will on the part of others to accept and respond to the changes in you. These new responses will encourage you to keep working on overcoming poor images of the self.

To help clarify the image you hold of yourself, here are a few questions to be answered:

A. How do I see myself?
B. Is my self-image valid?
C. Am I changing my self-image as I am changing?
D. Can I take a new look at myself?
E. Are changing goals changing my self-image?
F. Can I see myself in the perspective of my new goals?
G. Are the energy and discipline expended in pursuing the new goal improving my self-image?
H. Am I exercising my Will? (Daily Reflection)
I. What images of daydreams could prove useful if consistently applied?

This list must also be expanded to provide the aspirant with the basis for making the necessary changes. As always, record all of your answers in your diary.

PERSONALITY ASPECTS

Making personality changes by sheer will power or suggestion is almost impossible. The strain would be too great to be sustained for any length of time. But the goal of expanded consciousness and awareness provides a replenishing energy. By practicing identification with the Energy (Self) and by having faith in the practice, change is inevitable. (Even on a much lower level, where men and women are still seeking pleasure, changes take place according to the strength of the desire to achieve happiness.) Finally, the learned experience becomes second nature.

To begin, it is suggested that the aspirant make a list of personality aspects. These should not be limited to the usual ones of:

A. Father
B. Wife
C. Doctor
D. Business man
E. Nurse
F. Include such characteristics as:
1. Manipulator
2. Game player
3. Philanthropist
4. Gossiper
5. Intellectual

These are just a few random ideas. Make your own list. Clarify yourself to yourself. Avoid all judgment. Remember that there is no personality aspect that is specifically male or female, both have all sorts of characteristics.

Remember also that the Self does not own any of these personalities. Each has its own ego, making your life more miserable than happy. These manifestations have no permanence. they appear and reappear depending on the emotional stimulus

involved, to which the imagination makes its immediate contribution.

A little illustration will help to clarify this further. If you need your appendix taken out, and the surgeon identified with your pain, his hand would falter and become destructive instead of helpful. By being completely detached, the necessary help can be given, the action (surgery) well performed. The sympathy that is sought is expressed in the action itself. In the same way, the aspirant must avoid identification with the personality aspects in order to perform the necessary action.

The Enochian Invocation of the Light Ritual, in due time, will help the aspirant to become aware of his or her own inner Divine Self.

The Enochian Invocation of the Light Ritual has to be meaningful -- never allow it to become an automatic routine. When water runs through a rusty pipe, the water comes through, but there is also much more that is unwanted. In the same way that the water running through the rusty pipe will finally clean it out, so through your efforts you will become more spiritual, a purer channel for the Light. As you keep practicing, the channel within you will become more clear.

16. UNDERSTANDING THE VARIOUS ASPECTS OF LIFE:

It is now necessary for the aspirant to give serious consideration to a number of very important topics. These are: Death, Competition, Mechanicalness, Love and Consciousness. The aspirant must determine how these topics manifest themselves in his or her life. These topics must be understood before they can be controlled and refined.

The aspirant should make a list dealing with each of these topics and enter the answers in his or her diary. We will begin with the subject of Death.

DEATH

The great effort to avoid birth is matched by equally strenuous efforts to avoid death. We are afraid to die. Why? What does death mean, our own, our loved ones? The Masters and Teachers recognize sex, birth, and death as one unit. The aspirant needs to clarify these personal thoughts in order to determine the goal for this life.

It is not necessary to spend the nights in a cemetery and to sit on a corpse to ponder the meaning of life and death. But it is very definitely necessary to ponder these great mysteries of human life. How else can ideals, ethics, and standards be established for oneself? The evolutionary process goes on regardless of ignorance. Suffering can be minimized by knowledge first obtained, then put into practice. Practicing what one thinks makes life worth living and gives it new meaning.

The time of one's physical death may be known beforehand, by intuition or through dreams, or as a voice in meditation. If all affairs are in order -- the last will made, harmony with all those left behind -- death has little anxiety. For the Master or Teacher death is but passing into another realm of existence. Consciousness has many expressions and is not entirely dependent

on a physical body. But a physical form will be assumed again, so long as there is an intense desire that is still unfulfilled.

The spiritual practice called the Enochian Invocation of the Light -- which is described in this volume -- is one of the spiritual activities that will make a distinct difference at the time of death. The term "passing into the LIGHT" is most descriptive. When an individual has passed on into the Light, there will then be a favourable rebirth.

The sex-birth-death chain of cause and effect can be traced everywhere, and in every aspect of life. To foresee or anticipate the effect is one of the methods used by some Masters and Teachers to practice awareness, and to avoid repeating mistakes. One mistake could be to have an unfavourable rebirth. Strong desires can hasten rebirth and an anxious person will accept "anything", just to get onto the train of life to keep fulfilling those very desires.

Biological ideas about evolution have their place in their own setting. The Master and Teacher sees the individual path of Spiritual/Magickal evolution as a parent would see the child grow into physical and mental maturity. The Master and Teacher does not limit the process of growth, but is intent to develop many potentials and to rise above limitations.

Death has many aspects. It is most important for the aspirant to examine all thoughts on death. To help with making a list it might prove useful to look first outside oneself at what is happening in the world. Everywhere there is food for thought. Consider, for example, the tremendous efforts that medical science is making to preserve life from the baby in the incubator to the old man on his deathbed. Why? In contrast to preserving life, there is the effort to prevent life, of which the "birth control pill" is the common example. What do YOU think about the pill and its ramifications? Any newspaper one picks up today is filled with deaths, some as a result of natural disasters, but many are lives sacrificed to greed and power. How does this fit into YOUR ideas of life and death?

Death, which we are investigating, is not only physical. There are many ways to die and administer death. It might be good to start by looking at the many deadly games that we play. Let us begin with one of the most obvious -- language. Here are a few examples. Add your own to the list:

1. I would die if .....
2. I could kill him/her because .....
3. I could kill myself for having done .....

The think of the deadly emotions expressed by:

1. I hate that colour .....
2. I hate to eat that stuff .....
3. I loathe doing this work .....

Stop being careless with your choice of words. The power of words is such that we are indeed playing deadly games when we casually use such words. Find replacements for these needless exaggerations. Say what you really mean. Instead of "I would rather die than do such-and-such", say, "I would rather not do it". You don't hate that colour, but you do have a preference

for another.
Ask yourself: "Do I want to kill that person?" or "Do I want to kill the frustrations I feel because I am unable to deal with a difficult individual?" And if you say: "I could kill myself", look and clarify what it is in you that you really want to kill.
When you control your emotions, do you "kill" love? Or is it only the habitual reactions and possessiveness that are gone? Perhaps, by this very control, love is now really alive?
Do you have a soul? Is your soul/Self alive or dead? Or only undiscovered as yet?

Philosophical ideas of death need to be investigated also and not used as excuses for deadly games. Ideas may be sustained because of a strong emotional investment, powerful enough to bypass the most important point: that one must accept responsibility for the actual consequences when such ideas materialize. The reality of any philosophical idea has to be searched carefully.
Ask yourself: What is Real?
Competition and violence are links in the chain connected to killing physically and non-physically. In competition for power, riots or revolutions may take place, resulting in the killing of innocent people. In competing for a business position, a man may "kill" the reputation of his competitor.
Ask yourself: How many ways can one kill?

1. Body	8. Expectations
2. Joy	9. Hopes
3. Peace	10. Honesty
4. Protest	11. Ambition
5. Business	12. Innocence
6. Reputation	13. Good-will
7. Opposition	14. Laws

What part is played by the power of the mind?

1. Imagination
2. Emotion
3. Personal Will
4. Awareness of Consequences
5. Responsibility
6. Escape
7. Projection of oneself
8. Self-importance
9. Revenge
10. Hate

What is the emotional pitch of a killer?

1. Has the killer reached the culmination of all emotion?
2. What is the emotional state of the victim?

Sacrifice, martyrdom, and suicide have many roots. As mentioned earlier, the choice of language used gives hints of what is in the recesses of the mind. Assassinations often have their roots in a sick kind of self-glorification. A person may begin by indulging in self-pity and be led by stages to become an assassin, believing himself or herself to be striking a blow against injustice or cruelty. Vanity, self-importance, and

imagination may also play a part.
Some thoughts are like weeds, running wild in the mind. Some thoughts are flowers, turning to the Light:
1. Which are growing in your mental garden?
2. Which do you want to grow?
3. What roots have to be pulled out?
4. What roots have to be killed?
The garden of the mind has to be cultivated with great care. Undesirable characteristics must be weeded out ruthlessly before the good is lost and another round of birth and life has to start again.
A great talent, a genius, does not appear suddenly, but comes into existence by careful cultivation, training, and discipline through many lifetimes. The same Law of Karma applies to all the negative and destructive characteristics, if these have been allowed to develop in previous incarnations. The choice is the responsibility of each individual.
Why must we spend time looking at this ugly side of life when the Goal is just the opposite? The Masters and Teachers of old thought that there would be no appreciation for the bright sun if the night were not accepted also. By turning away and pretending the ugliness does not exist, there will be very little effort to make the earth a place of peace and harmony. It is also too easy to postpone the work on oneself until tomorrow. "In the next life I will do it. This time let me have fun":
1. What fun?
2. Can you have fun at no cost to anyone?
These are the questions that have to be asked, regardless of one's level of proficiency. Everything has a small beginning but can grow out of all proportion. However, many undesirable characteristics can be nipped in the bud if searching questions are asked.
Finally:
1. How well do you know yourself?
2. What is your regard for life?

COMPETITION

In the practice of Enochian Magick there is no competition.
You start where you are, at the beginning.
Ask yourself:
1. What does the word "competition" mean to me?
2. Do I compete?
3. In what areas do I compete?
   a. On the job?
   b. With my husband or wife?
   c. With my father or mother?
   d. With a colleague?
   e. With a co-student or co-worker?
4. For what do I compete?
   a. For love?
   b. Acceptance?
   c. To win?
   d. Because of habit?

e. Because I was trained that way?
f. Because everybody does?
g. Because it is the only way to live?
h. For survival?
i. Recognition?
j. Fame?
k. Self-glorification?
l. Self-importance?

These are serious questions and must be fully examined. To carry competition into the Spiritual/Magickal Path is a disaster. Enochian Magick makes great demands of discipline. Any type of work that is worth doing must be done well, with perseverance and sincerity, and not for the purpose of competing. In following Spiritual/Magickal instructions -- keeping a daily diary and performing the Rituals -- the highest level of performance must be maintained. Dabbling in Spiritual/Magickal practice is a deadly game because it creates karma.

MECHANICALNESS

You may not have discovered how mechanical you are. Maybe in the context of Enochian Magickal practice it does not even make sense. An illustration will help. After you learned to drive a car, you no longer went through the entire process of driving. You could drive "automatically". In daily life there are many examples of this. But all areas in which one is mechanically functioning, whether physically, mentally of emotionally, have to be slowly discovered. One must become aware of them.

Ask yourself:

1. What does the word "mechanical" mean to me?
2. What do I do mechanically?

Go through the routine of the day. Think of actions such as driving, eating at particular times, or sleeping a certain number of hours.

What are my emotional mechanical reactions?

1. I always get angry when .....
2. I always get a headache when .....
3. I'm always afraid in the dark .....
4. I cannot be alone, automatically I am afraid to be in my own company.

What are my mental mechanical reactions?

1. My mind always gets restless if I am not busy .....
2. My mind always drifts off when things get rough or boring .....
3. My mind always drifts off when I am not the center of attention .....
4. My mind is always too tired to concentrate.

LOVE

To investigate love, you begin where you are right now by jotting down your thoughts. If thoughts don't come, ask questions such as:

What is love?

1. Companionship?
2. Being needed?
3. Being accepted?
4. Being married?
5. Having children?
6. Emotions?
7. Responsibility?
8. Self-gratification?
9. Helping someone?
10. Loving nature (trees, flowers, animals)?

The list is endless and you may continue it on your own. After your list is completed, at least for the moment, ask yourself if you can answer what love is. Perhaps you are in love with the idea of love. This is more common than is generally suspected because of a lack of thinking on a deeper level. When you say "I love you", what exactly do you mean? I love you because:

1. You accept me
2. You are so friendly or nice
3. You take care of me
4. You are very entertaining and lots of fun
5. You are rich, educated and good looking
6. You offer me security and social status .....

Try to eliminate all the because's. having done so, you may feel more honest, almost relieved, and be more modest in your statement, saying instead, "I like you (very much)". If you like a person for various reasons, you are being truthful and there is nothing wrong with this. But the word "love" has, in many a person's mind, a very clear definition with many expectations attached to it. When these are not fulfilled the result is disappointment and pain. If you really take a good look at love and how you understand it in contrast to its true meaning, your conclusions might be something like "If I love ... I can forgive ... I can forget ... I can refrain from making demands on my loved ones ... I can accept what is ... I can renounce praise and drop expectations ... This love is my sole happiness".
There is one more question left: "Which of my senses experiences love?"

CONSCIOUSNESS (MIND)

If you find it difficult to make a list on the subject of consciousness and mind, try some of the others again. You can, however, begin this one in the same way by just trying to find out how you use these words. When do you speak of "consciousness" and when do you prefer "mind?"

1. How do I use "consciousness"?
2. How do I use "mind"?
3. Do I use these words interchangeably?
4. If I interchange them, when and why?
5. What are the characteristics of the mind?

a. Thinking
b. Memorizing

c. Concentrating
d. Observing
e. Daydreaming
f. Learning
g. Imagining
h. Procrastinating
6. Are there levels of the mind?
7. How many levels are there?
8. What do I mean by each level?
9. What about:
a. Telepathy
b. Clairvoyance
c. Inspiration
d. Intuition
10. Do I credit these to mind or consciousness?
11. Where does mechanicalness come in?
12. Higher Self verses lower self -- What does it mean to me?
13. What do the following mean to me?
a. ESP
b. Hypnosis
c. Self-suggestion
d. Projection
e. Analysis

Once you understand even a little better the mysteries and functions of your mind, you will become aware that it has an awesome power.

Mind is the interpreter of all experiences!

17. OBSERVING THE MIND:

Any path of Enochian Magick has the same goal, liberation from all limitations. You have to decide to begin yourself and you have to do the work by yourself. It cannot be done by anybody else. An important part of this work is watching the mind to learn how it functions.

Concentration means to keep one object in the mind without any other intruding thoughts. The length of time that you can do this is an excellent way to find out more about your mind and its ability to concentrate. This practice is done side by side with the practice of creative visualization, and the reciting of various Enochian Rituals or Calls a certain number of times without any interfering thoughts. Various images are used to enlarge one's power of concentration. Once you have learned to sit and concentrate for long periods of time, you can watch your mind and begin to understand the process of thinking. What kind of images appear? The mind is very quick, thus an effort has to be made to slow it down. Are the images that appear in your mind concrete or abstract? Neither is right nor wrong, but these findings allow you to decide on the kind of image that is best suited to you for concentration.

It will soon become obvious to the aspirant how many acrobatics the mind will perform in order to relate one thing to another.

The mind will link the object of concentration to many other things which are associated with it. It will be difficult to bring the mind back to think only about the object being concentrated on. It is important to become aware of the tendency of the mind ever to weave new fabrics. The cultivated imagination can create a genius, but without control it produces the fragmentation that keeps the mind from relating to the object or subject of concentration at hand.

EXERCISES FOR OBSERVING THE MIND

1. Select a number of different objects. Concentrate on each one for three (3) minutes. It will take practice to achieve unbroken concentration for this length of time. The objects must vary in kind. For example, a piece of wood, a glass or bowl of water, a picture of a known person and of an unknown person, a likeable and an ugly picture, a picture of a bird, an insect, a fierce animal, or a sweet little kitten or puppy.

2. Sit still for ten (10) minutes watching the mind, then note all that is observed:

   a. The emerging images

   b. The thought associations

   c. Distinguishing between concrete and abstract information

   d. The influence of either concrete or abstract images (basic to concentration or meditation).

Then increase the time by five (5) minutes -- expand to a half hour and finally to an hour. (This can be done in two ways -- first, at the start, every ten (10) minutes until an hour is complete, watch and take notes. However, the exercise must finally lead into watching the mind for an unbroken half or full hour, with notes to follow.) All notes from watching the mind should be compared. If certain aspects repeat, indicating a possible problem, it should be dealt with by continuous questioning.

These exercises will, in time, show how the mind works on all sorts of stimuli presented to it and how the mind is being stimulated apparently from nowhere. Watch what happens if, by old habit, you let the stimuli manifest or, by the new discipline of the mind, you "weed" them out as soon as they appear as thoughts. It is like a million seeds so small they are barely visible, all "sprouting" at once. This process occurs so fast that the earnest aspirant can barely distinguish them. But when control has been achieved, those thoughts die quickly and energy can be diverted towards only the desirable ones. This practice takes care of the innate restlessness which prevents focusing on a single thought or object. The mind can now become a container, open and receptive.

Keeping notes makes it possible to practice recall and to check the accuracy of what you recall. The result of this exercise is a strengthening of memory and, more important, the acquiring of a well-honed sense of discrimination.

Having learned to concentrate, to recall, and to empty the mind, meditation can be attempted because the mind is now like a

vessel, able to receive thoughts of a Divine nature. In the beginning there may be insights of great significance, but as soon as intuition begins to unfold, the perceptions are of a different quality, which can be designated as Divine. These perceptions flow into the mind and are often preceded by waves of brilliant hues of blue colour. The aspirant is enveloped in an all-encompassing feeling of peace and harmony. This by itself will become an important stimulus to keep up a regular practice. Soon it will be more than a stimulus, a deep longing will be created within the heart. Instead of colour, a sense of peace may come.

To sum up, when desires are diminished and the scheming for their fulfillment ceases, concentration and meditation is possible without much effort. The Masters and Teachers call this acquiring a Pure Mind.

SPECIAL EXERCISE

Water can be used as a symbol for the mind, which can flow uncontrolled and destructive, or be directed and beneficial. The Enochian Cup, which is a container implies, among other things, the control of water and thus the control of the mind. Therefore, it is advised to watch the mind, looking at the thoughts and images that appear, then reflecting on both the results of the exercises and the day's events. Reasoning must be used to follow one thought to a completion and to take action on whatever one has become aware of. There is no room for indulgence in emotions. This requires maturity.

Ask yourself: What is the meaning of water? What part does it play in my life?

1. Water cleans and washes.
2. Water quenches thirst and fire.
3. Water is used for cooking.
4. Water has various tastes according to its source and flow.
5. Water can give pleasure, joy, and excitement.
6. Water is refreshing on a hot day.
7. Water is important to life, to growth and survival.
8. Water carries boats and ships.
9. Water can take many shapes and forms, filling spaces.
10. Water is soft and gentle in small quantities.
11. Water's large waves can destroy valleys and towns.
12. Water unchecked is dangerous.
13. Water's flow can be directed.
14. Water is unpredictable.
15. Water responds to the slightest breath.
16. Water wears down the hardest stone by steady drops.
17. Water can emerge from below.
18. Water can come from above as rain, hail or snow.
19. Water reflects the sky.
20. Water receives, unresisting, my projections.

What other impressions on water would you have? What

thought associations come to your mind, now that you have watched your mind and seen its play, its creativity?

1. Is your mind like the water?
2. Does a slight stimulation create ripples of endless thoughts?
3. Are the waters of your mind murky?
4. Is a lot of debris floating around?
5. Can you direct your mind, or is it like unchecked waters, just gushing forth?

The steady dropping of water wears down the hardest rock.

1. Can you apply this to yourself in regard to Spiritual practice?
2. Would you want to?

Still water reflects the sky.

1. Can you keep your mind still to reflect Divine thoughts?

The mind is useful in many aspects, but not in all. Sometimes it assumes a rulership without proper authority. Who gives this authority? As water can emerge from below, so many suppressed thoughts emerge from the depths within yourself. Let all that debris come to the surface so that you know what is there. Remove what you don't want. Keep and deal with what you want.

Can you stay above WATER?

By now it must have become obvious to the aspirant that there will be no "definite" directions, only pointers to stimulate thinking into new avenues. All depends on YOU. Remember to keep up with your daily diary. It will become your treasure chest.

18. BEGINNING YOUR ENOCHIAN RITUALS:

As every child must crawl before it can walk, so every aspirant must begin with the basics. The following Rituals will teach the aspirant the value of regular daily practice. A daily routine will also help the aspirant to set an established pattern for their Spiritual/Magickal practices and will also prepare you for the more difficult rituals you will be learning in the future.

It is now time for you, the aspirant, to begin your journey on the Spiritual/Magickal Path of Enochian Magick. So let us go forth into the Light!

Ritual Cleansing Bath

STEP ONE

Take a hot shower to get the dirt off of your body.

STEP TWO

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

STEP THREE

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

STEP FOUR
Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."
STEP FIVE
Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)
STEP SIX
While "air-drying" meditate on the upcoming ritual or rituals you are going to perform.
STEP SEVEN
When "DRY" wrap your body in a towel or a clean robe and then proceed to a quite area, where you will immediately discard the towel or robe if you are performing the ritual by yourself.
STEP EIGHT
Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Seven-Fold Breath Ritual

STEP ONE
Sit in the chair in your quiet area and place your feet flat on the floor and your hands in your lap.
STEP TWO
Empty the lungs and remain thus while counting to 7.
STEP THREE
Inhale, counting to 7 so that you feel filled with breath to the throat.
STEP FOUR
Hold this breath while counting to 7.
STEP FIVE
Exhale, counting to 7 till the lungs are empty.
STEP SIX
Repeat steps One, Two, Three, Four and Five, consecutively until done fifteen (15) times.
STEP SEVEN
Proceed to the Relaxation Ritual.

The Relaxation Ritual

STEP ONE
While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.
STEP TWO
Visualize a golden ball of beautiful, warm light surrounding

your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

STEP THREE

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

STEP FOUR

Stay in this state of total peace and deep relaxation for ten (10) to fifteen (15) minutes.

STEP FIVE

When you are ready to come out of this state of deep relaxation, take three (3) deep breaths and feel fresh life and energy coming into your body with each breath.

STEP SIX

Proceed to the Enochian invocation of the Light Ritual.

Enochian Invocation of the Light

STEP ONE:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

STEP TWO:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

STEP THREE:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light.

I am One with the Light."
STEP FOUR:
Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Express gratitude with deep feeling and share this gift with someone whom you wish to help.
STEP FIVE:
Visualize any person, friend or relative. See him or her standing before you. With your arms still by your sides, turn your palms forward. Mentally open the doors of your heart and let the Light stream forth towards the feet of this person. See the Light encircling the body, spiralling upward in a clockwise direction, enveloping the body completely. See the spiral moving high up into the sky, taking his or her image along with it. Finally, see the person merge into the source of the Light and become one with the Light.
STEP SIX:
When the person has passed from your view, relax and silently give thanks for having the opportunity to help someone in need. (Remember, in helping others we are helping ourselves.)

You have just completed performing the first four (4) Basic Enochian Rituals. The first thing you should now do is record these rituals in your diary. Record everything that you felt, saw or heard. Make your entries as detailed as possible. The entries you make now will be very helpful to you in the future.

SECTION THREE

19. Speech (Level Three)
The power of speech that has been given in the previous two sections can now, in this section, be focused on compulsive talking, compulsive criticism, and the compulsive gratification of what are termed "needs". It must be realized that man goes through five stages of development: (1) Mineral-Man, (2) Vegetable-Man, (3) Animal-Man, (4) Man-Man, and (5) God-Man. While it is right for man to fulfill needs in the first three groups, Man-Man, now in search of the Spiritual/Magickal Path by a decision of his own, must look at these needs and reduce them down to the very essentials. Giving in to such needs that should be discarded could exact a very high price.
Language is born of the unconscious. The drive to express oneself comes from the unconscious. Behind many a word lies a whole range of ideas allowing numerous interpretations. For example, the words "time" and "space" spring from very different ideas when used by a housewife, an architect, a scientist, a social worker, or a psychiatrist. Each profession has its particular language for specific communication with those of like mind.
Energy wasted in useless chatter is easily recognized when we are ill. We are then aware that energy is quickly depleted. There is a reluctance to conform to the social conventions that

mandate one must always make conversation, however small or worthless. What is the difference in the useless drain of energy in talk or in sex? If greater awareness of its preciousness does not show a purpose for the energy, then it is spilled down the drain. Observing the mind has to be carried out as an exercise to find out how it functions and to obtain greater awareness. Changes in oneself are frequently unnoticed. They come to the foreground, however, when attention is given to the use of words and language. In each stage of life speech increases. Higher levels of consciousness are approached as awareness expands. Exaggerations, superlatives, and coarse language have to be left behind as one evolves; after some time these simply fade away and disappear. The voice becomes a magnet that attracts others; the magnetism of personality comes into effect.

The ancient Teachers and Masters say that speech is feminine. The reason for assigning feminine aspects to speech was brought about because letters of the alphabet give birth to words, and finally, to language. They are sound symbols.

Just as complicated mathematical formulas are unintelligible to the untrained mind, so are higher aspects of the meanings of words used in Enochian Rituals. A magnetic/electric field is created by the reciting of Enochian Rituals. The benefits are evident in-and-to those who practice Enochian Magick on a daily basis. Sound has an effect on the human body in general and, in very specific ways, the mind.

First there is the sound or word, second the sense, and last the manifestation. This is ENOCHIAN MAGICK. The summary of all these ideas is expressed in the "Vibrations". A Ritual is, therefore, not limited to the letters themselves but is in their audible pronunciation (vibration).

THIRD LEVEL EXERCISE IN SPEECH

In this section, we will investigate the power of the spoken word and realize that in certain respects the power of language is not different from the power of thought.

To begin this investigation think of the following:

1. What is speech?
2. How do I speak?

a. Clearly?

b. Mumbling"

3. Do I want to be heard?
4. Am I afraid to be heard?
5. Is there clarity of thought?

After having asked these questions and added many more of your own, the brief answers that you may supply in the first moment of response have to be further clarified:

1. Do I see the light of the day?
2. If I do, what is it that is seen?

a. Daylight

b. Sunlight

c. The Moonlight

You will note that each of these have the word "light"

attached to them. Do you find this to be a significant point?
Many expressions which are commonly used in everyday language show the reflection of sight in speech:

1. In my eyes . . . (in my estimation)
2. To cast an eye . . .(to look over, evaluate)
3. An eye for an eye . . . (equal revenge)
4. Have an eye for . . . (to desire, to assess)
5. Keep an eye on . . . (watch)
6. Keep your eyes open . . . (stay alert)
7. The eye is the mirror of the soul . . . (honest reflection of thoughts).

Sight is also reflected in such expressions as:

1. Foresighted decisions
2. Shortsighted decisions
3. Eye witness . . . (someone who is present)
4. An eyesore . . . (untidy place).

Add as many of your own expressions to this list as you can.
Another step towards the cultivation of speech is the emphasis on reciting rituals. The power of sound, the power of vibration, can only be achieved if you are very careful not to allow the ritual practice to deteriorate into mechanicalness. In the same way that somebody will say, "I love you", so in ritual work the voice (speech) and emotions must work together.
The emotions expressed can be hope, longing, determination, or desire to achieve the power of the Ritual, to experience the power of sound working in others as well as oneself. Prolonged Ritual work, which means several hours a day for many, many months will bring the effect of focusing and directing the speech, emotions and vibrations. However, you must also renounce a very common need these days, the demand for immediate results.
This need for immediate results may seem necessary in the beginning to make you feel secure in the knowledge that you are on the right track. In the same way, while it is all right to be aware of these needs, you must guard against a dependency on them. The importance of the practice of Enochian Rituals can be summed up by saying that the eventual goal of Ritual Consciousness is obtained when the power of the rituals manifest themselves in your life, 24 hours a day, 365 days a year, for the rest of your life. I should also inform you that Ritual Consciousness will also manifest itself during sleep. When this happens, you will awake not with a dream, but with a "vision".

1. Recite the following for one (1) hour, paying attention to the breath. This links emotions with sound and is a good way to hear the emotion in your voice. This is an outlet for the restlessness caused by the emotions. Make sure that you recite the following from the heart. Do not let your recitation become mechanical!

"I AM CREATED BY THE LIGHT OF THE DIVINE.
I AM SUSTAINED BY THE LIGHT OF THE DIVINE.
I AM PROTECTED BY THE LIGHT OF THE DIVINE.
I AM SURROUNDED BY THE LIGHT OF THE DIVINE.
I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE."

2. Hold an imaginary conversation for ten (10) minutes, allowing the play of emotions to take place. Repeat this exercise, but this time controlling the emotions. Make sure that you use a tape recorder so that you can play back both conversations and listen to the emotions in your voice.

Hearing yourself speak can bring attention to several things:
1. Is the voice soft because of fear of saying the wrong thing?
2. Is it soft because of a poor self-image?
3. Is the voice strong and powerful?
4. Is there determination to be heard, to override others?
5. Is the voice strong and clear because the mind is clear?
6. Is the voice strong and clear because the emotions are clear?

These again are only a few focal points to pay attention to. Each aspirant will have to discover the various differences and possibilities in these random lists. You must think of the meaning of the expressions that are used. Once you have done this, add and clarify any other personal ones. Again, you are reminded that this is a small selection, so your lists could be a great deal larger.

20. IMAGINATION, MIND, AND ENERGY

In each section of these writings you, the aspirant, are reminded of the fact that Enochian Energy is originally formless and shapeless, and that the contribution made by the imagination to its manifestation is the responsibility of the user.
Imagination and strong emotions, interacting with the sense of sight, welds this Energy into desires. The images welling up are like clay, with a form yet soft, able to change shape. But once they are put into the kiln of the emotions they are hardened by the self-will and, if left there, can in the course of time, become as hard as rock, difficult to destroy when you, the aspirant, finally becomes aware that this must be done.
Passions are not limited to sex. One can be passionate about forms and shapes, and also about ideas and concepts.
Concepts that have been formed on this level can be compared to the clay images, put into the emotional kiln and burned with passion. We all love our concepts, and allow them to occupy a large place in our lives. Such concepts acquire, in due time, an almost hypnotic power. Sometimes it seems impossible to act contrary to them even when reason indicates that we should.
Also, our emotions cause intentional blindness. From earlier times of development there seem to be some appendages, old habits that constantly cause difficulties, such as procrastination, self-pity, and the desire to compensate.
By the time you, the aspirant, decides to undertake the practice Enochian Magick, many habits have been established: habitual thinking, habitual feeling, habitual defenses to things one does not want to hear, actions and reactions, compulsions, and the teeter-totter of the pairs of opposites. A very important pair

of opposites is the power of positive thinking and the power of negative thinking. Negative thinking exerts such a strong power because of the pushing up of the emotions, which are controlled by the ego. The power of positive thinking needs to get its push from repeated (cultivated) visualizations of ideal responses to situations in the mind's eye. This point will become clearer through watching the mind.

Gradually you, the aspirant, will become aware that the mind interprets everything we experience in reference to ourselves. This awareness comes through the refinement and cultivation of the of the senses, which are the doors and windows to the world. Such refinement brings us into more sensitive touch with those around us because, as the saying goes, "no man is an island". The single cell of the body functions in conjunction with all the other cells and its very existence depends on the cooperation of all the other cells. Similarly, each individual could be compared to a cell in this great Cosmic body that we name in various ways. Self-importance makes for a separation that will only lead to isolation.

Because of imagination, the images in dreams "need" to be observed. To know them, their influence and even control, is very important when exploring the already-known powers of the mind. It is important to know what the mind manufacturers when the consciousness is dimmed in sleep. It takes a great deal of courage to accept the messages which often tell the dreamer an unpleasant truth that ought to be known. A combination of humility, prayer, and courage will help the dreams to become very clear, and very much to the point.

There are many schools of dream interpretation, but it is wise, particularly in the case of the beginner, not to mix schools of thought.

EXERCISES IN IMAGINATION, MIND, AND ENERGY

How do you create your world? Are you happy with it? If not, can you destroy it and create a new one?

Habitual looking at things and people, groups or individuals, belongs to the pattern of mechanicalness which indicates blindness. At this point, it will be helpful to make a list to see the habitual pattern of mechanicalness in regard to sight, illusion, and perhaps even cherished beliefs.

See your beliefs:

1. Where do they come from?
2. What is the foundation?
3. How much is wishful thinking?
4. How much is truly knowing?
5. What happens when you assume an opposite position from your beliefs?
6. Does this become disturbing?

If you can follow through with this process of looking at facts clearly, there will be no flaring emotions if someone else opposes your beliefs, because you have already done it yourself.

That investigative process will have moved you from one end of the teeter-totter closer to the center. Functioning closer to the center and the benefits of such functioning will now bring new insights.

In making a list of mechanicalness and habits, it may be helpful to divide the list. Go through the day in your mind and think of all the things that you do habitually. Do you always:

1. Eat certain foods at certain times of the day?
2. Eat certain foods on certain days of the week?
3. Limit some activities to definite times?
4. Allow too little time for activities, resulting in being rushed?
5. Perform routine tasks with little awareness of doing them?

In making this list, think of your actions and reactions:

1. Do you become defensive when criticized?
2. Do some mannerisms make you feel hostile?
3. Are you intimidated by certain people?
4. Does a person's appearance cause you to react favourably or unfavourably?
5. Do you have an emotional response to witnessing certain situations?

Both of these lists can be expanded greatly and will help you in understanding yourself and increasing your awareness, by allowing you to awaken from your "sleepwalking" state.

The work of laying a foundation is very important because any imagined short-comings, are just that, -- Imagined. It is not a fact. The intense examination of the use of the senses up to this point -- smell, taste, and sight -- with emotions and imagination shows the immensity of the work that has been done by an aspirant who has achieved even a small degree of realization.

Each step may seem to be cruel and one will attempt to resist fact while attempting to hold on to imaginary conditions or circumstances, or to desires and hopes. Any dreams in daily life are only illusions and the awakening from those dreams is sometimes much more cruel than the demands of the Spiritual/Magickal Path. To see facts as they are helps to build confidence and makes a person stronger. If one can see what is, instead of what one wants to see, there is much less self-created pain.

Straight-forward thinking implies straight-forward living. This means meeting situations head-on instead of imagining that things are different and covering them up by foggy thinking, or just doing nothing and hoping that the problems, worries, and decisions will go away.

Sight (inner sight) is strongly linked with concentration. The ability of intense concentration is the "key" to success in all walks of life and also in the cultivation and the development to greater depths of all physical, mental, and emotional tools that are available to everyone.

Concentration can be roughly described as seeing in the mind's eye at will, for a specific length of time, a chosen object. You, the aspirant, must find out how long the span of

your concentration is, and learn which objects hold your attention for the longest time, and which, for a shorter period. An understanding of whether you, the aspirant, can visualize an image of an abstract or a concrete nature is important when the choice is made for concentration. {For example, can you think of yourself without holding on to your physical appearance? Can you see yourself as a mass of Light? Can you see yourself as a body of Light without density?} The daily diary reporting the happenings, the exercises, and the emerging thoughts about them, as well as dreams and their importance, becomes a kind of gold mine in one's own backyard and makes clear which way your, the aspirant's, mind works. Careful study will show how, step by step, one gets in touch with the innermost being, which becomes the guiding force to further development. It also becomes a source of energy which one can draw on for the necessary enthusiasm and drive needed to carry on this formidable task of continued self-development.

Put the spotlight of attention on:

1. Where are my dark clouds?
2. How do these dark clouds develop?
3. Can I detect them when they emerge?
4. Which are the areas where I act under compulsion of the emotions?
5. Do I value "emotional investments" higher than reason?
6. What would be a good "key sentence" if I want to make changes? (Example: FIRST THINK, THEN ACT).
7. How would this compare with using another person as a sounding board or brainstorming?
8. Can I detach myself sufficiently to be clear in my own mind which of the processes (sounding board, brain-storming or key sentence reminder) will be most effective for me in a specific situation?

A few more focal points would be:

1. Delay tactics of the mind -- emotions.
2. Traps laid out by the mind -- emotions.
3. Habits of criticism and judgment -- emotions.

Now, take a look at the delay tactics and traps:

1. Do the job tomorrow.
2. Deposit in the past, or postpone until the future, matters which should be dealt with in the present.
3. Remain intentionally blind to avoid taking action or making decisions.
4. Pretend unawareness.

Where do I use delay tactics?

1. In my job?
2. In studying?
3. In work?
4. In cleaning up?

Ways to practice awareness:

1. Paying attention.
2. Recording observations, dreams, etc., in my diary.
3. Physical exercise.
4. Mental and emotional exercises.

a. Watching the mind.
b. Concentrating on one object.
c. Reflecting on daily events.
d. Reflecting on the meaning of words and ideas.

Please remember that making a list for one's own clarification must not lead to the habit of looking for loopholes. A wide area of choices for development must be recognized and evaluated, but the greater responsibility that goes with the new awareness can be more easily accepted through clearer thinking, by whatever process you choose. It is impossible to cover the innumerable possibilities of which the mind and emotions of each individual are capable. Again, it is suggested that you, the aspirant, expand the process of clarification as your studies and knowledge progress.

21. EMOTIONS, MIND, AND ENERGY

For a long time in the aspirant's life it seems that emotions are always upsetting the balance, and so observation is clouded by vanity, pride and false modesty. A critical attitude towards oneself and others and the resulting emotions are responsible for the drive of competition. In the life of an aspirant there can be no competition. The aspirant is like a flower in the field. It grows and it does not measure itself against other flowers of the same kind or of other kinds.

Reflection is mirroring the events of the day and trying to assess one's performance on all levels. Without reflection one would not know when pain is unavoidable or when it is self-created. By our own attitude, we can take situations as helpful or harmful. Often one is simply inconvenienced, not hurt. If there is an accident, such as cutting one's finger, when one is physically hurt, that may be due to lack of observation and, therefore, also self-created. Pain has to be recognized as a great teacher. There might be painful experiences of past lives which, not dealt with at the time, show up again in the present life.

The average person may never encounter a process of developing latent potentials, but, as in man-made law, so in Divine law, ignorance is no excuse. For the ignorant person, life often appears to be merciless, making that person feel like a leaf in the wind, blown here and there, helpless. The possibility of self-mastery on the physical and on the mental-emotional levels seems to be hidden from such persons. The ancient Teachers and Masters defined a secret as that which is not known. The average human being assumes that what is not known does not exist.

Emotions are a very powerful influence in the aspirant's life, therefore, they need to be carefully studied and understood. You, the aspirant, are probably already aware of the hypnotic effect of your own negative emotions. By applying positive thinking in concrete images, this power can be used constructively. Emotions can be of different kinds, like fire and water. When one "sees red", the emotions are so powerful that they prevent clear sight. Later, upon reflection, one can observe what has happened and by a process of reasoning, balance can be re-established.

As a means of increasing your control over such disturbing emotions, do an exercise of three (3) minutes concentrating on "Water". A drop of water is like a drop of emotions: small, it can be wiped off easily. A bucket of water, if it spills, is much more work to clean up. Think of a lake as symbolizing emotions -- what is the depth? Murky water prevents clear sight to the bottom. Water takes on a shape and form of its own if it is not controlled and regulated.

Let's imagine that the eyes wander to the sky. There are some clouds screening out the sunlight. "Can I see things only in reference to myself? Then what about the clouds of my mind? What are they made of. . . . Emotions? If emotions can interfere with clear sight, then I must `look' at the emotions to keep myself from `blindness'". When blindness is physical, other senses take over and become more acute. But when the blindness is emotional, it means that one does not want to see. How many times do you say, "I don't want to know". In order to see more clearly it helps to say to yourself, "Let me look at some of my emotions like jealousy, attachment, self-pity, and the old habits of procrastination and self-justification, to name only a few.

EXERCISES IN EMOTIONS, MIND, AND ENERGY

The image of God in the mind serves the following purposes: (1) to focus attention for a longer period of concentration, (2) to refine or even develop through acts of worship (ritual practice) certain emotions such as gratitude, empathy and loyalty, and (3) to break the monotony of spiritual practice so that it goes beyond one's "time limit" (the limit of one's inclination). This means that there is at the beginning a length of time of concentration and enthusiasm, but when this is exhausted the aspirant, needs to be inspired either to make a new start or to be encouraged to continue to reach for higher and higher goals of concentration and refinement of emotions.

The next step in the cultivation of the emotions is brought about by placing in the mind the concrete image of a Deity with the Light. This is much more difficult and demands greater awareness, discrimination, and a deep sense of gratitude.

For every emotion that you experience, there is an opposite one. Think now of as many emotions as you can and find their opposites. Try to think of ways in which you can change negative emotions into positive emotions, using the following examples:

1. Gloom -- Cheerfulness
2. Anger -- Love
3. Harshness -- Mercy
4. Condemnation -- Compassion
5. Jealousy -- Trust
6. Hatred -- Charity
7. Vileness -- Purity
8. Criticism -- Acceptance

Continue the list yourself to act as reminders.

Dependencies are numerous. List them. Then realize that the process of thinking is dependent on the brain. "I" (as a personality) depend on the ability to think. Without thinking "I" do not exist, there is no awareness. "I" (as a personality) depend on discrimination to recognize illusions.
Now that you have finished the above exercise, repeat it, but this time put the emphasis on "feeling".

ADDITIONAL EXERCISES

1. Walk around a room making a circle with both arms, moving them out from the chest, extending them full length, then bringing them back about level with the navel, and then raising them up to chest height. Say aloud and listen to your own voice reinforcing, "I am functioning from my center". The reinforcement of hearing this repeated aloud is very effective. Doing this exercise ten (10) times, each and every day, will be a good reminder on other occasions when you, the aspirant, may be off-center, that it is possible to return to the center at any time it is so decided or needed.
2. See in the mind's eye some aesthetically unpleasant, or even violent, scene that may have been witnessed on television, or one involving a strong emotion such as revenge or resentment towards some individual. Imagine what you would do if you had the courage to do it. Observe the rising emotions. Repeat this exercise several times and observe any other emotions such as satisfaction at having done it, even though only in the imagination. Observe the destructiveness of the emotions of which one is capable and realize that they are not, and cannot be, justified. Consider that such emotions could be directed against yourself, and think of how you would feel if they were.
3. From the above exercise you will be able to recognize the source within yourself of forces that manifest harmfully. Now, for a proper balance and understanding, it will be necessary to create and imagine an ideal situation that is elevating, happy, and joyful. Of course, in the same way that there was a receiver of the negative, now there will be a receiver of the positive. So choose your ideal companion and observe the emotions involved in this situation.

The objective of the exercise, now that both parts have been done and the emotions have been observed, is to balance these opposites and to tone down the malevolent, as well as the benevolent emotions. To achieve this balance, the emphasis on the daily diary has to be intensified. The reflection has to result in accepting the facts as they are, with as little emotional colouring as possible.

The exercises given here can be replaced with actual people who are known to you, actual situations from the past or anticipated situations in the future.

You, the aspirant, have to take full responsibility for the cultivation of the emotions. Even one's own Higher Self is only going to cooperate if there is evidence of (1) Effort, (2) Will, and (3) Desire to achieve a higher state, beyond the ordinary.

It is necessary to develop a feeling of gratitude, so that it

becomes natural and emerges on its own account. It would be wise to make a list of all the things in life that you have reason to be grateful for.

Also list the actions you have done for other people that you feel they should be grateful for, in order to examine your own need to receive gratitude from others. The renouncement of the fulfillment of your needs has to be properly understood. It is not repressing needs, it is rather controlling the fulfillment of those needs. Clarification can reduce the compelling pressures from needs. It is important not to fall into the trap of our times which advocates the fulfillment of needs. If we felt this to be essential, we would have to allow our children to have everything they wanted. What counts for the baby on the human level also counts for the spiritual body. Discrimination and self-control must be exercised. Discipline has to be accepted.

22. DREAMS

In dreams we are sometimes able to make contact with our Higher Self. The understanding of one's own dreams, and the discipline that comes with it, has extremely useful results which you, the aspirant, will discover from your Spiritual/Magickal practices. These are: (1) independence from the criticism of others, (2) independence from habitual self-assessment, and (3) the awareness of a new dimension that becomes more and more available.

As an aid in recalling your dreams, keep some paper, a pencil, and a light of some kind by your bedside. Just before going to sleep repeat to yourself, "I will remember my dream and write it down". If this is said with conviction and repeated at least ten (10) times, you will find that you will remember your dreams. Write down whatever you remember, even if it is not complete, as even fragments can carry a message. Dreams should be written down immediately after awakening. If no dream is recalled, then the first thoughts you have should be written down. A brief interpretation, even if incomplete or partial, should be noted in a separate paragraph. Another commentary that is useful to add is the events that took place, or the mental preoccupation that was present, before the dream occurred.

The daily diary can in this way be used in conjunction with the record of your dreams. The two go together like one hand washing the other.

Pay attention to how the mind functions during the sleep state, how it changes perception of time and space and the way it can shift very quickly. It is useful to ponder the meaning of time and space and the shifting of events, because, in our mind, we do the same thing in daily life. In our thoughts we move from one thing to another without being aware of doing so.

You will find it useful to incorporate the symbols that appear in your dreams into a dictionary of your own. It is wise not to consult any dream symbol books, nor to follow any particular school of dream interpretation, but to discover how that part of the mind expresses ideas over and over again in symbols that are very personal to the dreamer. With practice it

becomes obvious that dreams, too, take on various levels and become more clear, more easily understood, and direct.

23. CONSCIOUSNESS, GOD, AND ENERGY

If God or an image of God is the creation of the mind, then mind should also be investigated. What is mind? And it may be practical to find out if there is a difference in meaning between mind and consciousness, or if these two terms are used interchangeably. Whatever the concept of an individual, let us agree on a starting point: Consciousness is Energy.

How can Energy be known? Its presence is recognized in its manifestations. The ancient Teachers and Masters stated that Energy and its manifestations are inseparable. Some Teachers and Masters refer to that Energy as Light, some use the term "Great Mother" as a symbol to represent Energy because, a "Mother" gives birth to the child. Energy gives birth to various creations.

This is a simple way to explain what cannot be said in the words that are used in daily communication. This is a poetic expression and poetry is the language of inspiration.

The Spiritual/Magickal Path is the pursuit of liberation from all limitations. And as I have stated before, We have to begin where we are. It has to be recognized that man's drive and inner restlessness are there, but by courageously changing the viewpoint from old established positions, something different can happen. New avenues of thought can come into focus. At first these may not be too clear and therefore they cannot be accurately defined, yet that very unclear, foggy notion puts man onto the search for the higher values in life. Maybe there is a purpose in all that happens, be it pleasant or unpleasant. In any event, it is well worth finding out.

Could it be that the Energy is one underlying force pervading all things manifest? Maybe all the effort to separate things for classifying, organizing, and recording is, if necessary at all, only a self-gratification, a need for self-importance.

AT THIS POINT, TAKE A DEEP BREATH AND DECIDE TO BEGIN THE SEARCH. Take only one step at a time to explore the new territory safely. It is like emigrating to a new country. One collects facts, as many as possible, plans wisely, and avoids undue haste. The old habit of separating, organizing, and recording is very useful in this new territory, but now it is done for the purpose of clarification of all concepts and ideas.

In this pursuit, arrogance and blindness, coupled with insensitivity to finer forces within and without, can be changed.

The Path of Enochian Magick is precise in its minute development; it is a good and safe guide to the attainment of the higher Self.

If, at this point, the aspirant cannot say what Enochian Magick is, he or she can anticipate results from following certain instructions. By recording thoughts, dreams, daily events, and, most important, the outcome of those instructions (all of which mirror what you are), you can anticipate the next step, nourished and encouraged to pursue the Spiritual/Magickal Path.

In this way, the aspirant comes to personal conclusions and learns to accept that these, too, are constantly changing as the process goes on. This would mean limiting what is Unlimited. Enochian Magick includes all aspects and characteristics of the human being. There is Divinity in all of us, the difference lies only in the degree of that awareness. To achieve greater awareness is what Enochian Magick is all about.

What about the unhappiness, confusion, and tragedy in the world? We must understand that all human drama, joyful or tragic, is but a means to the expansion of consciousness -- to realize the imperishable Divine SELF.

If one has learned to read and write, one has power over those who do not. Any position of power can lead to abuse. If one has money, one has power over the poor. If one has awareness, one has power over the sleepwalker. All powers are a temptation. If there is a latent weakness in the personal makeup of an individual, power will lead to corruption, whatever the power is. We know about the balance of power in world affairs -- if the balance is tipped, wars result. In our own lives, the balance of our positive and negative characteristics and ambitions is important, and the constant interplay of forces between the senses and the levels of consciousness must be controlled if the power is to be used wisely, in our own development and in the service of others.

The warnings about the practice of Enochian Magick, particularly without careful and dedicated study, are well founded. Carelessness will exact its price. When one cleans a gun and does not remove the bullets, somebody may be killed. Disregarding traffic signals may cause several cars to crash. Not listening to instructions, so that one can follow them precisely, will lead to problems on any spiritual path. There is no need to be fearful about the Path of Enochian Magick when it is practiced carefully and with scrupulous attention being paid to following each and every instruction precisely.

The Absolute will remain in the far distance as long as one struggles with concepts about the different aspects of Enochian Magick or God. It is like seeing a huge mountain in the distance, the snow-capped peak instills an awesome feeling and a desire to get there. Yet, as one begins to climb, sight of the peak is quickly obscured. The emotional reaction that one might be lost can turn to fear. One must have faith that the Path will lead to the top. Even the experienced mountaineer will occasionally encounter a feeling of fear. Courage does not drop into one's lap. Courage is gathered by overcoming fear. Faith is not gained unless one is willing to accept the darkness.

If one can know Enochian Magick only by experience, then what kind of experiences are they? As has already been pointed out, these experiences are individual and words are inadequate to describe them. But they can inspire the readers or listeners to experience their own.

An important practice such as the Enochian Invocation of the Light, which is given among the instructions in Section Two of these writings, will bring about a unique experience. Careful

observation will show that the first "groves" of the old mental record have to be changed so that the nervous system can get used to a different rate of vibration, in the same way that one has to learn to sing in a higher octave. The voice does not jump there, but has to be trained and become flexible to expand its present limitation to reach the higher notes.

The question, What is Enochian Magick, what is this Cosmic Force, does have an answer. But the answer goes on expanding according to the level of understanding from which the question is posed. The answer comes also in that particular language that is unique to the questioner, in the same way that for one person God is a Supreme Being, for another God is the Energy in the atom, and to yet another, God is the Light which shines forth from an Incorruptible Flame.

24. POWERS OF THE MIND

Now that the beginnings of a foundation have been laid, some development will take its own course and bring about new experiences. Development takes place all the time, usually without the awareness and understanding of the individual. It is circumstances which force this process, which is long and slow in the ordinary course of life. You, the aspirant, must aim at conscious cooperation, which is like cleaning out the cupboards of the mind, taking down from the shelves old accumulated concepts that have collected dust over the years without yielding any benefits. This process makes "space" for extraordinary experiences which may be psychic or spiritual.

When the Enochian Invocation of the Light Ritual is performed, with the utmost attention, it will bring indescribable results. For instance, you may experience the body as a mass of Light, or the sudden expansion of the head or the whole body. When this happens for the first time some discomfort or even anxiety may follow, since this is something of which you have had no previous personal experience. Psychic happenings are intriquing and you can easily get caught up in them. At this point, you are probably asking yourself, "How do they come about?"

Everyone functions primarily through one of the five senses and it thereby becomes dominant, by choice or by circumstance. Therefore, it is through this sense, which has become trained and heightened in perception, that a psychic manifestation comes about. However, the experiences themselves are not a source of the continuous flow of energy needed to pursue further personal development. A psychic experience is seldom a strong enough inspiration to bring about continuing self-development, greater awareness, expanded consciousness, or the attainment to the Higher Self. The terms "clairvoyance" and "clairaudience" mean clear sight and clear hearing, not necessarily character development.

At this point in your training, both psychic and spiritual experiences can take place, which makes an understanding of the difference between the two a necessity. The spiritual experience is unforgettable. It cannot be repeated at will, and becomes the

source of energy to further one's development in becoming truly a Master of Self. The spiritual experience is a sustaining energy that keeps flowing throughout the course of one's life. This is not the case with any type of manifestation of psychic energy. Psychic experiences have no particular after-effects, except a stimulation as from anything enjoyable that one can repeat.

Explicit recall (memory) is a practice that takes time and effort, yet it is a necessity to develop this, not only to recall dreams as precisely as possible, including all details and feelings while dreaming, but also to recall events. Recall and observation go hand in hand. You, the aspirant, should concentrate on recalling important events, particularly in regard to personal development, feelings, hunches, and insights in order to have an increase of those experiences that are valuable for understanding the mind in its various activities. To illustrate this point, if a muscle is exercised, its strength increases. If insights are acted upon, more insights (often of increasing importance) will come. Hunches and insights are evidence of increased sensitivity and when pursued will lead to a higher degree of perception, by which other mental processes can also be understood and expanded.

Memory increases when you are interested in the subject. Memory does not diminish with age, but age leads to differentiation of what is important to remember and what is not.

Recall and observation are very important because of thought association, which is recall of the past. Together with observation in the present you, the aspirant, can gain a clear understanding of your reactions. For instance, a certain person's facial expression, colour of hair or eyes, type of clothes, or mannerisms, may bring back the memory of someone else and perhaps a situation connected with an entirely different person. Sometimes these thought associations are very clear and sometimes they are barely recognizable, only making their presence known by a mood that may leave the individual puzzled.

An illustration of a small incident which everyone experiences will help with the understanding of certain powers of the mind. Two people in the same room may voice the same thing at the same time, because they had the same thought. However, most people are unfortunately only temporarily amused and do not consider the very extensive influence of the interplay of the mental forces of and by those around us. An example of this is when one finds that a friend or neighbour comes repeatedly into the mind. It should not then be a surprise to be contacted by that individual. If observation has been practiced, many such things will already have emerged. These qualities of mind are present in everyone. One can become aware of these abilities, increase them, and finally exercise them in a conscious way.

The Spiritual/Magickal practices leading to awareness and control of the mind, keeping the mind single-pointed, receptive, and on the Higher Self, lead to such mental powers as clairaudience and clairvoyance. Telepathic communication between some practitioners of Enochian Magick is not at all unusual.

Only when we do not pay attention to what happens do we think

that some people are gifted with phenomenal powers in these areas, which from a Magickal point of view are quite common. We do not see anything phenomenal in such contact between a mother and child, or a husband and wife.

What makes the manifestation of these mental powers so unusual is that the carrousel of the conversations in the mind has been stopped. The energy that keeps the carrousel going is easily traced back to self-justification, self-glorification, and self-gratification. This kind of wrong preoccupation with self is a great stumbling block. The still, small voice is drowned out by the carrousel of the mind. Flashes of awareness, flashes of insight, moments of inspiration, are brief because the space in the mind is already filled to capacity.

Let's ask some questions, and listen to the answers from within:

1. Do the cells of the body have a consciousness of their own?
2. What triggers in the mind a memory of pain?
3. What triggers in the mind a memory of a need?
4. Is the mind the manager, assuming authority by suggestion?
5. Is the mind the manager, assuming authority by determination?
6. Is the mind the manager, assuming authority by self-hypnosis?
7. What makes up the many details and events of our lives?
8. What else would be responsible for the interplay of these forces?

In technological inventions man has recreated his own abilities with greater accuracy and a wider range of functioning than he has discovered in himself. It is doubtful that man could invent anything that is not in some way already existing in himself. He could only invent the camera because of the example of his own eyes. Television could not have been developed if the mind had not shown it was possible. The greatest obstacle to self-discovery is lack of mental discipline. The concentration exercises aimed at single-pointedness of mind should have a superior position in the daily schedule. The ability to surrender opinions, preconceived ideas, means being able to relax the mind. To achieve a state of mind that is truly relaxed one has to begin on the physical level. The body and mind will relax simultaneously in steps when supported by breathing exercises, which create the necessary conditions for complete relaxation. this state of relaxation and receptivity of the mind is a necessary prerequisite for obtaining the awareness of spiritual inspiration which will provide the spring to nourish continued development.

DOUBT

Doubts, like clouds, sail on the mental horizon occasionally. They can be dark and heavy, or small and wispy. Sometimes they disappear, but often return unnoticed because of an influx of new experiences. The mind, often not able to deal

with experiences of psychic or spiritual content, is tempted to premature assessment which contributes to doubt. It is wise to suspend all judgment and wait things out.

A record should now be kept, giving as many details as possible of any unusual experiences. Spiritual/Magickal practice is a positive way to clear doubts. Then limitations created by doubt will be only temporary, not binding, if we do not insist on drawing conclusions from incomplete observations.

Doubt can be either healthy or destructive, depending on the attitude of the aspirant. If doubt is destructive it can result in a depressive mood; it can open the back door to allow escape from the previously assumed responsibility and commitment. Impatience and restlessness create doubt, but be warned that both can prevent certain spiritual powers from developing. Remember that impatience is an expression of arrogance of some sort which, if allowed to linger, will undermine faith, hope, and will, and only strengthen the moods of depression. Arrogance is of the ego and is therefore destructive.

Healthy doubt stimulates questioning which allows expansion of awareness and a widening of horizons on which the Light of spiritual life will continue to burn.

Every now and then the wind of imagination creates waves on the surface of the waters of the mind and the boat is rocked by doubt. But persistence to follow the set course will give strength to weather the storm. Each victory then becomes a new source of strength from which one can draw when another storm arises. but one also learns to keep more and more control on emotions and imagination, thus the waves lose their power in due time. Faith thereby becomes a self-generating energy that is at one's disposal when needed. Faith practiced becomes strengthened.

OBSERVATION

There is power in knowledge, one's personal knowing, which is inner wisdom. The process of attaining that wisdom is a long one on the Spiritual/Magickal Path of Enochian Magick. Concentration on ideals, keeping the mind fixed on these qualities, together with daily meditation, practice, and straight-forward thinking, will lead to that wisdom. It is necessary to be able to break away from the crowd, free oneself of the conditioning of upbringing, and stand alone on one's two feet, responsible only to the inner authority. The practice of straight-forward thinking, getting straight to the point, while reflecting on the events of the day, then using the spiritual diary to record these observations, helps in the process of becoming self-reliant.

Man's unexplainable desire to believe in the occult, religion or mysticism may stem from an inner knowing that there is a Power greater than man. This knowing then starts creating the tantalizing questions -- where did I come from? -- who am I?

During sleep, sensations are perceived on a different level of consciousness. They seem to emanate from a plane of finer forces. All Spiritual/Magickal practice aims at sensitizing our

gross senses so that we can become aware of these finer forces. We must not be in a hurry to allow the gross mind to translate the perception into something understandable just for the sake of mental security.

One way to increase that perception is to use the imagination and bring Light into the Heart. Once the Light reaches the Heart, it will then be possible to reach a level of intuitive perception when, by first invoking and then projecting the inner Light, the personality will disappear. When this happens, the listener perceives only what comes through the Light.

As a result of the sensitizing and refinement of the senses and the practice of control of the energies thus revealed, an energy field around the body can be produced which is strong enough to prevent the passerby from seeing the physical presence. In other words, "A" can produce an energy field strong enough to become invisible to "B". It is like jamming a radio station with an interfering overlay of sound. The body of "A" does not actually disappear, but the state of mind of "B" is being affected like a person in shock who cannot clearly see or think. The senses are temporarily out of order.

The creation, use, and control of the energy in the energy field and its increase become understood during periods of Spiritual/Magickal practice.

As an aspirant, on the Spiritual/Magickal Path, there is one thing that you must fully understand and accept with absolutely no doubts: "The Mind is a Miniature Universe, therefore, the Universe is an Expansion of the Mind".

Control of the mind means control of your thoughts.

1. Can you change the pattern of your thoughts?
2. Do you have thoughts that are self-destructive?
3. If so, can you subdue them?
4. By what means?

Thoughts are reproductive, like seeds.

1. What kind of thoughts do you want to plant in your mind?

Become aware when you and another person have the same thoughts. Try to find out how this came about and observe if these influences can be brought about at will. Watch how you do it.

Your mind has a drawing power.

1. Where does your mind draw you?
2. Does it draw you to something desirable and uplifting?
3. Does it take you beyond the physical/emotional level?
4. Does it draw you to the SELF?

Think about recall of different states of mind:

1. When do I have these states of mind?
2. At what time?
3. What are the cycles of my mind?
4. Have I had any hunches?
5. What is the difference between hunches and intuitive perception?

Think about promises:

1. What are the promises I have made to other people?

2. Have I fulfilled them?
3. What are the promises I have made to myself?

Watch any aspects of today, the past or the future in your dreams. Write down what you recall of dreams you had three months or six months ago and compare them with your original notes.

1. Now watch yourself falling asleep.
2. Can you take an active part in this?
3. Can you redirect your dreams or stop an unpleasant dream?
4. Watch how you do this.

Now consider your moods:

1. Watch your moods three (3) times a day and record them in your diary.
2. Assess your moods -- 10 to the lowest, 100 to the highest.
3. See what your cycles are.
4. Compare surrendering to a mood with resisting one.
5. Observe moods, thoughts, and habits.
6. Recognize the difference between habitual and spontaneous responses connected with the mood.
7. Recall how this happens.
8. Spontaneous responses have to be watched like the habitual ones, three (3) times a day.

Observe the stimulations of the moment.

1. Separate ordinary events from inspirations (of a Divine nature).

The mind has to be controlled in order to free it from its own inherent doubts. They create the need for security. Over-simplification and reluctance to reach beyond the ordinary have put reason and logic on the throne from generation to generation. this emphasis has become a self-perpetuating indulgence to meet the demands for security. It has kept people comfortable and so it has prevented the expansion of old limits and thereby the discovery of new territory and new possibilities.

25. THE MIND AND HEALING

The power of healing attracts many aspirants to the Spiritual/Magickal Path of Enochian Magick. When the aspirant has gained control over the emotions and cultivated them into finer feelings, compassion will be allowed, in due time, to find true expression. When you desire to help because help is needed, rather than for rewards of any kind or for sentimental reasons, then your desire has the right basis. It is far more likely that a healing will take place when motivated by noble feelings such as compassion. However, many more aspects come into both success and failure in healing.

If you have become aware of the power of the Enochian Invocation of the Light, then you will recognize the interplay of forces. This contributes a great deal to understanding the functioning of the processes which are needed to gain conscious control of various energies. Opinions, concepts, beliefs are all loosened up through the daily practice of the Enochian Invocation of the

Light, gradually becoming ethereal as the firmness dissolves into Light. This is much more than increased flexibility. Do not miss the subtlety that is expressed by the word "Light".
Meanings of words will become more and more elusive. This is inevitable when more subtle regions are reached.
When one desires healing for oneself or others, a few questions come up about the energies involved:
1. Does healing have anything to do with the mind?
2. Does healing have anything to do with the heart?
3. What is it that heals?
4. Is another person needed to assist in healing?
5. Does one have healing power within oneself?
By asking numerous questions and trying to find the answers, we grow in understanding and knowledge.
When healing is being considered, the healer must find out how the illness came about. If there has been a continuous violation of some physical principles which has led to the breakdown of health, spiritual healing might be successful only once, if at all. In this case, the person should be properly instructed in taking care of the body and observing the laws under which it will stay healthy. If these are neglected, trust in spiritual healing will be weakened both in the healer and in the one who is ill. It is rare that illness is sudden. It is more likely that preoccupation of the mind with other concerns has been more intense, so that early signs of breakdown in the body have gone unnoticed. Pain is a great teacher, and illness is often the only way to become truly grateful for health and to see the healthy body as a precious instrument that should be well taken care of.
The attitude of the sick person might be a reason why spiritual healing could not take place. It could fail if there were no will to live, no purpose to life which would give the motivation, or if the purpose had not been grasped, or if the person believed that he or she was to great a "sinner" to deserve to be healed.
Add to this all the psychological advantages of love and attention that go with being ill, and it become obvious that there could be little or nothing to promote healing.
So, as you can see, the mental and emotional preparation of ill persons is very important. This means that there has to be real concern, not sentiment, to help them to help themselves and to understand some aspects of their predicament. There has to be the cooperation of the desire to be well and the will to live a purposeful life. The healer has to inspire and reinforce these positive thoughts. Emotions, play a very important part in the healer and in the ill person. There have to be cultivated emotions, feelings of deep gratitude (whether to a God, or a Higher Power) on the part of the person being healed for regained health and on the part of the healer for the privilege of being a channel which accomplishes the healing. Gratitude, being one of the finest of human feelings, plays an important part in the practice and the results.
Is healing a power of the mind? Or is healing accomplished by Divine Grace?

Looking at the various powers of the mind, it becomes obvious that there is no simple and direct answer to these questions. Illness is a combination or, to use a now familiar term, an interplay of forces. The genuine concern of the healer can be a subtle suggestion, or, if there is a powerful personality involved, it can be a powerful suggestion, which will lift the self-image and infuse hew hope into a purposeless life. This regenerates the healing forces that are uniquely individual in everyone. Confidence, trust, hope, the will to live, and the view of a goal or purpose are some of the basic principles involved. As a plant requires certain conditions to grow, so the human "plant", when its basic requirements are met, will grow into a normal healthy human being.

It is now necessary to see that there is another factor in healing that we will call "spiritual". The process of life itself, be it a plant, an animal or a human being, is still an unanswered mystery. A healer is a person who has an awareness and perception of those forces that promote healing or correct what is detrimental to health. This awareness makes its possible for the healer to let this Energy flow through and direct it to the person who is in need of additional Energy that will correct the weakness in the body.

The Enochian Invocation of the Light Ritual has the proper combination of all that is necessary to bring about a healing, either spontaneously or by repetition. In the practice of the Enochian Invocation of the Light, there has to be a true feeling of compassion and total involvement on the part of the healer, which communicates itself to the sick person. Sometimes psychological problems have to be removed first. There has to be a healing in the mind before a healing can take place in the body. It is essential that the healer refrain from determining how the healing should take place in order for the forces invoked by the Enochian Invocation of the Light to flow and set in motion what is necessary for a particular individual. Geographical distance need not be a barrier to healing. The ill person may be 10,000 miles away, but our old space/time concept should not prevent us from attempting to help.

At the moment when the needy person is deeply relaxed and in a state of surrender (perhaps because of weakness) he or she becomes receptive and thereby allows the Energy to flow and do its work. The healer must observe and understand the state of surrender and deep relaxation. If such a state cannot be achieved while awake, it will naturally take place when the individual falls asleep. In the following three hours, after the person is asleep, when there is a dropping from the conscious level to the unconscious, the body is extremely receptive to repeated suggestions of healing directed toward its own resources. This, in itself, may lead to a healing in some cases. The efforts described may have to be repeated over a period of from one to three months. It must be realized that in some circumstances healing may not be best for the whole person. The forces of the Enochian Invocation of the Light cannot be told what to do, but immeasurable benefits will be derived whatever

the visible results.
The power of faith and hope should not be underestimated. They are also forms of energy which can be increased with concern and involvement brought about by the dedicated and daily practice of the Enochian Invocation of the Light Ritual.

26. HUMILITY AND GRATITUDE

Humility and gratitude go hand in hand. The feeling of gratitude is an interaction between the mind and the body. Both will benefit from it. Awareness increases so that we become grateful for everything we are given. We have to learn, literally learn, to be grateful for what we receive day by day, simply to balance the criticism that, day by day, we voice because of powerful emotions. When the question of initiation comes up for some aspirants, it may not be considered because they are not grateful for what they have already received, therefore they should have no more.
In ancient Buddhist tradition the disciple gave 100,000 prostrations to develop humility -- a virtue that was thus expressed appropriately through the body. Today, some people will say, "But I feel I have gratitude and humility, so what is wrong?" You may think and feel you have gratitude, but if you never express it, does it have any meaning?
When you have helped a friend over and over again, but no gratitude has ever been expressed, you may wonder what you are doing and if you are wasting your time and energy. But perhaps you are unable to recognize your friend's love and gratitude because they are not expressed according to your expectations -- because your friend's spontaneous expression of those feelings is not an echo of your own. A good sense of discrimination is necessary to see through all the games and tricks our mind and emotions play.
What else can one do to cultivate gratitude and humility? The East Indians use the worship of the Guru, which appeals only to some people. But this "act" of worship has very good psychology behind it. People have an inborn desire to admire and worship. They look for an example after which they can mold themselves. False gods such as success, food, sex, possessions, unproven beliefs, and personal convictions are often worshipped until there is an awakening to their emptiness.
Another way to develop gratitude is to truly look at yourself, so that you can see the marvel of this human body and the intricacy of the sensitive organs. Be grateful to have the full use of your senses through which you perceive all that is around you, the world and the beauty of nature. Appreciate the strong body and the state of good health that you enjoy.
What has been said so far only scratches the surface. It is meant to stimulate your mind into the kind of thinking from which you will benefit. The mind is always so active scheming to fulfill selfish desires that those shy and modest thoughts of gratitude and humility get pushed into the background. We allow the mind to be stimulated by all sorts of things that often prove

to be useless, even detrimental, to our mental and emotional well-being. Thoughtlessly we establish bad habits and allow those to remain, then cry when we experience the pain of our own carelessness. We even interpret this as an unfair destiny, entirely missing the point that we have laid our own traps and we have to take responsibility for those acts. In the course of life there are many little "miracles" but our hearts are so hardened that we don't pay any attention, instead we take things for granted. Yet we never allow anyone to take us for granted. When this happens, we protest loudly.

The lengthy prayers, invocation, evocations, and rituals used in Enochian Magick fulfill this function -- the cultivation of the finer feelings and the acknowledgement of those Spiritual/Magickal Beings and Forces who are helping us to gain insights and to travel the narrow Path with faith and endurance, in humility and gratitude.

27. SYNOPSIS OF EXERCISES

Up to this point you, the aspirant, have been given many details and carefully outlined steps for exercises to guide you along your chosen Path. Hopefully, all of these details and exercises have been helpful in giving you direction. But now, these varied details and exercises are beginning to change their levels of meaning.

You, the aspirant, have arrived at a crossroad. A large portion of the work has been done and the changes in you may have resulted in attracting different people, people of like mind who offer support. At this point it will be necessary to review your ideals to discover if some require refining and escalating from what was originally established. Others may need more intensive application. This can be accomplished with the help of a review of your daily diary which has become a valuable chart of your progress and development. This process of evaluation will provide the base for mapping out the next step on your Spiritual/Magickal Path. Special care must now be taken in applying your new awareness to daily life. You will notice changes that have taken place in your self-image and thus recognize your ability to develop in the directions you have decided upon. This recognition can provide the enthusiasm needed for your continued development.

A question that may be appropriate for you to ask yourself at this particular stage of your development is "What is a true friend?" What would be the characteristics of a person that a seeker on the Spiritual/Magickal Path can call "my best friend"? As a starting point, you can ask "What were the characteristics of my best friend up to this point?"

1. Somebody to do things with?
2. Someone with whom little favours were exchanged?
3. Someone to talk about the job or business with?
4. Someone in whom comfort or sympathy could be found?

At this crossroad it may now appear that those characteristics of friendship are no longer sufficient, and

perhaps the friend of the past is in fact no more than a very good acquaintance. So, the list of characteristics of one's friend would look quite different now.

What qualities do you now need in a friend?

1. Acceptance?
2. Discussion?
3. Support of:

a. Ideas that specifically come up in the Spiritual/ Magickal life?
b. Times of uncertainty and doubt?
c. Temporary instability?
d. Continuous questioning and searching?

These things require a friend with depth of character, understanding, and someone who will, in the moment of doubt, not drag you away from the Goal, but rather give support to your commitment and help you to bring out the best in yourself.

It takes sensitivity and awareness to bring out the best in someone else, to be a best friend. The choice of friends and the extent to which one criticizes others are reflections of self-image. Improved self-image, and a beneficial kind of self-perception, comes from seeking out and releasing the "Inner Divinity" within your heart.

The Enochian Invocation of the Light makes the greatest contribution to the change of self-image because of the aspirants identification of, and joining with, the "Divinity" within the Light.

Enochian Rituals are an ever-living embodiment of Power and Truth. They are another important tool in changing self-image. It doesn't matter whether the voice is strong or feeble. What is important, however, is the underlying "emotion-desire-longing" which, when given expression through the reciting of Enochian Rituals, becomes a magnet attracting a Higher Force. This Higher Force will someday spark a "flame" deep within you , and that "inner flame" will ultimately develop into a self-generating force.

By using these tools with attention and concentration you can affect the images of the mind.

1. The mind is ever creating -- what?
2. That which is created -- what happens to it?
3. The mind creates beautiful images (manifesting them or not).
4. The mind creates ugly images (manifesting them or not).

Now that you have examined the characteristics of a best friend and your own self-image, it is time to investigate if you have the qualities yourself to become someone else's best friend.

Character building in oneself is what attracts or makes one worthy of another person who is also building character. From the review of the ideals and the diary, it should now be clear what you need to cultivate. Personality changes take place according to the strength of the desire to achieve the Goal.

Here you should once more go over the exercises on negative qualities and their positive opposites, bringing in your newly developed awareness. Listing such qualities and feelings makes

clear the subtlety of the obstacles one encounters.
When emotions arise, catch them, look at them, take the power out of them, and then withdraw your identification from them. This practice takes time, but it may be better than to struggle with them. It is harmful, even destructive, to suppress your emotions or to deny their existence. Transform them into refined feelings. If the emotions have erupted before your awareness could catch them, replay the situation and take the position of an onlooker. This will help you to become detached.
Emotions are attached to certain personality aspects -- the "Self" is always only the Witness.
Desires arise from the memories of experiences of the past. They are also projections into the future. Selfish desires are outgrowths from competition and comparisons. Whatever the root of these desires, cut them off before it is too late.
Discrimination serves very well as a tool of selective elimination, because not all desires are detrimental to one's growth. A desire to grow in character and spirituality is necessary for growth to take place.
Desires have to carefully evaluated. What can one do about old desires manifesting when one has progressed beyond that point? Pray. Ask that the desires that accompanied a lesser state of development will not be fulfilled. With a greater awareness of needs there is a greater attempt to simplify life in order to remove all possible distractions from the chosen Path.
Renunciation of desires can be achieved without pain and frustration if the contents or the fulfillment of them is well reasoned out. Leaving them to the emotions means that the attachment is still there, that one really wants this or that, but is denying oneself. It is important to make a list of desires, to look at each, and to evaluate with discrimination.
Negative thoughts, if left unattended, depleted of energy, will die by themselves, like a plant without nourishment. However, the control of thoughts has to be preceded by control of the body and the speech. Here are a few methods to help with the control and cultivation of speech.
1. Choose subjects carefully.
2. Avoid stimulating talk about sex.
3. Avoid stimulating talk about money.
4. Avoid stimulating talk about various pleasures.

Realize that you lay your own traps by indulging in careless conversation. It is this carelessness that is the beginning of temptation.
Another investigation to be made at this time concerns the core of beliefs of which you may or may not have been aware. Part of the process of clarification that is now necessary is to discover beliefs and where they come from. Beware of mindless conformity.
The Spiritual/Magickal Path of Enochian Magick means personal responsibility. Clarification of such words as "Sympathy", "Kindness", "Compassion", and "Understanding", leads to acceptance of others and then to an inner union in oneself.
Pay attention to what people really think and whether they say what they think, or if they make you guess. Do you get a message

that is different from the words? Do you say what you think, or do you imply and insinuate? How does this go with straight-forward thinking?

You must fully comprehend the important words you use. Make a list of them, clarify their meaning, and note the way you use them. The following list is by no means complete. A minimum of five (5) minutes should be given to each single word, first thinking about and then writing down the meaning. Do not use books written by others. You must take responsibility for what is meant.

1. Perspective
2. Thought
3. Concentration
4. Memory
5. Observation
6. Imagination
7. Learning
8. Humor
9. Discrimination
10. Awakened State
11. Sleeping State
12. Trance
13. Telepathy
14. Clairvoyance
15. Clairaudience
16. Hypnosis
17. Humility
18. Gratitude
19. Jealousy
20. Criticism
21. Acceptance
22. Purity (of Heart)
23. Purity (of Mind)
24. Compassion
25. Mercy
26. Forgiveness
27. Truth (in Self)
28. Truth (in Others)
29. Truth (Divine)
30. Love (for Self)
31. Love (for Others)
32. Love (Divine)
33. Hate
34. Trust (in Self)
35. Trust (in Others)
36. Trust (Divine)
37. Charitableness
38. Uncharitableness
39. Cheerfulness
40. Despondency
41. Emptiness
42. Fullness
43. Knowledge (Earthly)

44. Knowledge (Spiritual)
45. Visions (Earthly)
46. Visions (Spiritual)

At a later point in your development and practice of Enochian Magick, this exercise should be repeated and notes compared to ascertain that your horizon has expanded. By repetition of this exercise understanding grows in depth and becomes refined. All perceptions go through a process of refinement. Each, and every, aspirant should extend this list of words to include those that are frequently used, in order to gain the maximum benefit.

Continue this process of clarification with questions such as:

1. How is pain experienced?
2. What is my concept of Energy in general?
3. What is my concept of Energy in the body?
4. What is my concept of Energy in the brain (because it records all sensations like pain)?
5. What is my concept of Divine Energy?
6. Do I consider Light as a by-product of Energy? or
7. Do I consider Energy as a by-product of Light?
8. What is my concept of consciousness?
9. How does consciousness function in the brain?

Phrases like the following are common in everyday speech. Think what they mean to you and then add to the list yourself:

1. Touch and go.
2. A finishing touch.
3. A touching scene.
4. A touching person.
5. A touching tone of voice.
6. A soft touch.
7. Touch with the eyes.
8. Touch my heart.
9. As soft as butter.
10. As hard as nails.
11. See how it feels.

Such expressions are very revealing in their use.

In these three sections you, the aspirant, have become aware that attitude is extremely important. The preparation for the practice of Enochian Magick is control of the mind. The right attitude and motives result in the clear conscience that is necessary to receive intuitive and spiritual wisdom. The heightened perception of the five senses on which this depends is only possible through proper and continued practice. In all Spiritual/Magickal practice, surrender has to be stressed. One has to learn to accept criticism and must forego self-justification.

The Spiritual/Magickal Path of Enochian Magick requires a more discriminating and deeper understanding of yourself and the world around you. It is only through this deeper understanding that you will continue to grow with greater sensitivity. An example of this follows:

"Know your SELF, then and only then, Be your SELF"

Examine your SELF and understand

who you are,
how you live,
and what will become of you.
For whosoever does not know SELF
does not know anything,
but whosoever knows SELF
already has acquired knowledge about the
depth of the universe.

The time has arrived for you, the aspirant, to be formally introduced to the world of Enochian Magick. Therefore, I recommend that you read the following books, in the order that they are given:

1. "THE ENOCHIAN WORKBOOK: An Introduction to the Enochian Magickal System"
By: Gerald J. & Betty Schueler
Llewellyn Publications
2. "ENOCHIAN MAGIC: A Practical Manual"
By: Gerald J. Schueler
Llewellyn Publications
3. "AN ADVANCED GUIDE TO ENOCHIAN MAGICK: A Complete Manual of Angelic Magick"
By: Gerald J. Schueler
Llewellyn Publications
4. "ENOCHIAN YOGA: Uniting Humanity and Divinity"
By: Gerald & Betty Schueler
Llewellyn Publications
5. "THE ENOCHIAN TAROT"
By: Gerald J. & Betty Schueler
Llewellyn Publications
6. "THE ENOCHIAN TAROT DECK"
Created By: Gerald J. & Betty Schueler
Painted By: Sallie Ann Glassman
Llewellyn Publications
7. "ENOCHIAN PHYSICS: The Structure of the Magickal Universe"
By: Gerald J. Schueler
Llewellyn Publications

All of the above books can be ordered directly from Llewellyn Publications at the following address:
Llewellyn Publications
A Division of Llewellyn Worldwide, Ltd.
P.O. Box 64383
St. Paul, MN 55164-0383
{Each of the books listed above contain their own lists of additional recommended reading material for the serious student and practitioner.}

An old proverb says that the longest journey begins with the first step. ARE YOU READY TO TAKE IT?

The Eighteen Angelic Keys As Used By

Aleister Crowley

This page is from Crowley's Liber LXXXIX Vel Chanokh as annotated by Merlius Sortiarius.

The first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

Here after follow the 18 Angelic Keys

THE FIRST KEY (ENOCHIAN)

Ol Sonuf Vaoresaji, Gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I-A-I-D-A!

THE FIRST KEY (PHONETIC)

Oh-leh Soh-nueh-feh Vah-oh-reh-sah-gee, Goh-hueh Ee-Ah-Deh Bah-lah-tah, Eh-lah-nueh-sah-hah Kah-eh-lah-zoh-deh: Soh-beh-rah-zod-Oh-leh Roh-rah-yeh Ee Tah Nah-zoh-dah-peh-sah-deh, Gee-rah-ah Tah Mah-eh-leh-peh-reh-jee, Dah-seh Hoh-eh-leh-Quoh Quah-ah Noh-tah-hoh-ah Zoh-dee-meh-zoh-deh, Oh-deh Koh-meh-mah-heh Tah Noh-beh-loh-hah Zoh-dee-eh-neh; Soh-bah Tah-hee-leh Gee-noh-nueh-peh Peh-reh-jeh Ah-lah-dee, Dah-seh Vah-ueh-reh-beh-seh Oh-boh-leh-heh Gee-reh-sah-meh. Kah-sah-reh-meh Oh-hoh-reh-lah Kah-bah Pee-reh: Dah-seh Zoh-doh-nueh-reh-nueh-sah-gee Kah-beh: Eh-reh-meh Ee-ah-dah-nah-heh. Pee-lah-heh Fah-reh-zoh-deh-meh Zoh-deh-nueh-reh-zoh-dah Ah-dah-nah Goh-noh Ee-ah-dah-pee-eh-leh Dah-seh Hoh-meh-Toh-heh: Soh-bah Ee-pah-meh Lueh Ee-pah-mee-seh: Dah-seh Soh-boh-loh Veh-peh Zoh-doh-meh-dah Poh-ah-mah-leh, Oh-deh Boh-gee-rah Ah-ah-ee Tah Pee-ah-peh Pee-ah-moh-eh-leh Oh-deh Vah-oh-ah-neh! Zoh-dah-kah-reh, Eh-kah, Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah; Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE FIRST KEY (ENGLISH)

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth

your Garments in the midsts of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnish with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

THE SECOND KEY (ENOCHIAN)

Adagita vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobam ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY (PHONETIC)

Ah-dah-gee-tah Vah-ueh-pah-ah-heh Zoh-doh-nueh-goh-nueh Fah-ah-ee-peh Sah-lah-dah! Vee-ee-vah-ueh Eh-leh! Soh-bah-meh Ee-ah-leh-peh-reh-jee Ee-zoh-dah-zoh-dah-zod Pee-ah-dah-peh-heh Kah-sah-reh-mah Ah-beh-rah-meh-jee Tah Tah-lah-boh Pah-rah-kah-leh-dah Quoh-tah Loh-reh-seh-eh-leh-quoh Tueh-reh-beh-sah Oh-oh-geh Bah-lah-toh-heh! Gee-ueh-ee Kah-hee-sah Lueh-sah-dah Oh-reh-ree Oh-deh Mee-kah-lah-pah-peh Kah-hee-sah Bee-ah Oh-zoh-doh-nueh-goh-nueh! Lah-peh Noh-ah-nueh Tah-roh-feh Koh-reh-sah Tah-geh Oh-quoh Mah-nee-nueh Ee-Ah-Ee-Doh-Neh. Toh-reh-zoh-dueh! Goh-heh-eh-leh Zoh-dah-kah-reh Eh-kah Kah-noh-quoh-dah! Zoh-dah-meh-rah-nueh Mee-kah-lah-zoh-doh Oh-deh Oh-zoh-dah-zoh-dah-meh Vah-ueh-reh-lah-reh; Lah-peh Zoh-dee-reh Ee-Oh-Ee-Ah-Deh!

THE SECOND KEY (ENGLISH)

Can the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move, therefore unto his servants! Shew yourselves in power, and make me a strong See-of-things: for I am of Him that liveth for ever!

THE THIRD KEY (ENOCHIAN)

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezoda cahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ile e-OL Balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa cala homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

THE THIRD KEY (PHONETIC)

Mee-kah-mah! Goh-hoh Peh-Ee-Ah-Deh! Zoh-dee-reh Koh-meh-seh-lah-heh Ah-zoh-dee-eh-neh Bee-ah-beh Oh-seh-loh-neh-doh-heh. Noh-reh-zoh-dah Kah-hee-sah Oh-tah-hee-lah Gee-gee-pah-heh; Vah-ueh-nueh-deh-eh-leh-kah-hee-sah Tah-pueh-ee-meh Quoh-moh-seh-peh-leh-heh Teh-loh-kah-heh; Queh-ee-ee-ee-nueh Toh-leh-toh-reh-gee Kah-hee-sah Ee Kah-hee-sah-jee Eh-meh Oh-zoh-dee-eh-neh; Dah-sah-tah Beh-reh-gee-dah Oh-deh Toh-reh-zoh-dueh-leh! Ee-lee Eh-Oh-leh Bah-lah-zoh-dah-reh-jee, oh-deh Ah-ah-lah Tah-hee-lah-nueh-oh-seh Neh-tah-ah-beh: Dah-lueh-gah Vah-oh-meh-sah-reh-jee Eh-loh-nueh-sah Kah-peh-mee-ah-lee Vah-oh-reh-sah Kah-lah h0h-mee-lah; Koh-kah-sah-beh Fah-feh-nueh Ee-zoh-dee-zoh-doh-peh, Oh-deh Mee-ee-noh-ah-gee Deh Gee-neh-tah-ah-beh: Vah-ueh-nueh Nah-nah-eh-eh-leh: Pah-nueh-pee-reh Mah-lah-pee-reh-jee Kah-oh-sah-jee. Pee-lah-dah Noh-ah-nueh Vah-ueh-nah-lah-heh Bah-lah-tah Oh-deh-vah-oh-ah-neh. Doh-oh-ee-ah-peh Mah-dah: Goh-hoh-loh-reh, Goh-hueh-seh, Ah-mee-rah-nueh! Mee-kah-mah! Yeh-hueh-soh-zoh-deh Kah-kah-koh-meh, Oh-deh Doh-oh-ah-ee-nueh Noh-ah-ree Mee-kah-oh-lah-zoh-dah Ah-ah-ee-oh-meh. Kah-sah-rah-meh-jee Goh-hee-ah: Zoh-dah-kah-reh! Vah-ueh-nee-gee-lah-jee! Oh-deh Ee-meh-ueh-ah-mah-reh Pueh-goh Peh-lah-peh-lee Ah-nah-nah-eh-leh Quoh-ah-ah-neh.

THE THIRD KEY (ENGLISH)

Behold! saith your God! I am a circle on whose hands stands Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

THE FOURTH KEY (ENOCHIAN)

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe peda, dasonuf vi-vau-di-vau? Casaremi oeli meapeme sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o calaa. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-ne-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY (PHONETIC)

Oh-tah-hee-leh Eh-lah-sah-dee Bah-bah-jeh, Oh-deh Doh-reh-pah-hah Goh-hoh-leh: Gee-kah-hee-sah-jeh Ah-ueh-ah-ueh-ah-goh Koh-reh-meh-peh Peh-dah, Dah-soh-nueh-feh Vee-vah-ueh-dee-vah-ueh? Kah-sah-reh-mee Oh-eh-lee Meh-ah-peh-meh Soh-bah-meh Ah-gee Koh-reh-meh-poh Kah-reh-peh-eh-leh: Kah-sah-reh-meh-jee Kah-roh-oh-dah-zoh-dee Kh-hee-sah Oh-deh Vah-ueh-geh-jee; Dah-sah-tah Kah-pee-mah-lee Kah-hee-sah Kah-pee-mah-on-neh: Oh-deh Eh-loh-nueh-sah-hee-nueh Kah-hee-sah Tah Eh-leh-oh Kah-lah-ah. Toh-reh-zoh-dueh Noh-reh-quah-sah-hee Oh-deh Feh-kah-oh-sah-gah: Bah-gee-leh Zoh-dee-reh Eh-nah-Ee-Ah-Deh: Dah-seh Ee-oh-deh Ah-pee-lah! Doh-oh-ah-ee-peh Quoh-Ah-Ah-Leh, Zoh-dah-kah-reh! Zoh-dah-meh-rah-nueh Oh-beh-lee-soh-nueh-gee Reh-sah-teh-eh-leh Ah-ah-feh Noh-reh-moh-lah-pee!

THE FOURTH KEY (ENGLISH)

I have set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginning of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise Him among the sons of men!

THE FIFTH KEY (ENOCHIAN)

apahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripeso ta-be-liore. Casareme A-me-ipezodi na-zodaretahe afa; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vi-vau; od iao-d tahilada das hubare pe-o-al; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY (PHONETIC)

Sah-pah-heh Zoh-dee-mee-ee Dueh-ee-beh, Oh-deh Noh-ah-sah Tah Queh-ah-nee-seh, Ah-dah-roh-kah-heh Doh-reh-peh-hah-leh Kah-oh-sah-gee Oh-deh Fah-oh-nueh-tah-seh Peh-ree-peh-soh Tah-beh-lee-oh-reh. Kah-sah-reh-meh Ah-meh-ee-peh-zoh-dee Nah-zoh-dah-reh-tah-heh Ah-fah: Oh-deh Dah-lueh-gah-reh Zoh-dee-zoh-doh-peh Zoh-deh-lee-dah Kah-oh-sah-jee Toh-leh-toh-reh-gee; Oh-deh Zoh-deh-kah-hee-sah Eh-see-ah-sah-kah-heh Eh-leh Tah-vee-vah-ueh; Oh-deh Ee-ah-oh-deh Tah-hee-lah-dah Dah-seh Hueh-bah-reh Peh-oh-ah-leh; Soh-bah Koh-reh-meh-fah Kah-hee-sah Tah Eh-lah Vah-ueh-lah-sah Oh-deh Quoh-Koh-Kah-sah-beh. Eh-kah Nee-ee-sah Oh-deh Dah-reh-beh-sah Quoh-ah-ah-sah: Feh-tah-heh-ah-reh-eh-zoh-dee Oh-deh Beh-lee-oh-rah: Ee-ah-ee-ah-leh Eh-dah-nah-sah Kee-kah-leh-sah; Bah-gee-leh Geh-ee-ah-deh Ee-eh-leh!

THE FIFTH KEY (ENGLISH)

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as Continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

THE SIXTH KEY (ENOCHIAN)

Gahe sa-div cahisa em, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od acame canale, sobolo zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY (PHONETIC)

Gah-heh Sah-dee-veh Kah-hee-sah Eh-meh, Mee-kah-lah-zoh-dah Pee-leh-zoh-dee-nueh, Soh-bah-meh Eh-leh Hah-rah-jee Bah-bah-loh-nueh Oh-deh Oh-beh-loh-keh Sah-meh-veh-lah-jee, Dah-lah-gah-reh Mah-lah-peh-reh-jee Ah-reh-kah-oh-sah-jee Oh-deh Ah-kah-meh Kah-nah-leh, Soh-boh-loh Zoh-dah-reh Fah-Beh-lee-ah-reh-dah Kah-oh-sah-jee Oh-deh Kah-hee-sah Ah-neh-tah-nah Mee-ah-meh Tah Vee-veh Oh-deh Dah. Dah-reh-sah-reh Soh-leh-peh-tah-heh-bee-eh-nueh Oh-deh Zoh-dah-kah-meh Jee-mee-kah-lah-zoh-doh: Soh-beh-hah-ah-tah-heh Tah-ree-ah-nueh Lueh-ee-ah-heh Oh-deh Eh-kah-ree-nueh Mah-Dah Queh-ah-ah-oh-neh!

THE SIXTH KEY (ENGLISH)

The Spirits of the fourth angle are Nine Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third --

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

THE SEVENTH KEY (ENOCHIAN)

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa ni pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi --- od umapelifa vau-ge-ji Bijil --- IAD!

THE SEVENTH KEY (PHONETIC)

Rah-ah-sah Ee-sah-lah-mah-nueh Pah-rah-dee-zoh-dah Oh-eh-kah-ree-mee Ah-ah-oh Ee-ah-lah-pee-reh-gah-heh Queh-ee-ee-nueh. Eh-nah-ee Bueh-tah-moh-nueh Oh-deh Ee-noh-ah-sah Nee Pah-rah-dee-ah-lah. Kah-sah-reh-meh-jee Ueh-jeh-ah-reh Kah-hee-reh-lah-nueh, Oh-deh Zoh-doh-nah-keh Lueh-kee-fah-tee-ah-nueh, Kah-reh-sah Tah Vah-vah-leh-zoh-dee-reh-nueh Toh-leh-hah-mee. Soh-bah Loh-nueh-doh-heh Oh-deh Nueh-ah-meh Kah-hee-sah Tah Da Oh Deh-sah Voh-mah-deh-ah Oh-deh Pee-beh-lee-ah-reh Ee-tah-hee-lah Ree-tah Oh-deh Mee-ah-meh Kah-nee-quoh-lah Ree-tah! Zoh-dah-kah-reh! Zoh-dah-meh-rah-nueh! Ee-eh-kah-ree-mee Quoh-ah-dah-heh Oh-deh Ee-mee-kah-oh-leh-zoh-doh-dah Ah-ah-ee-oh-meh. Bah-jee-reh-leh Pah-peh-noh-reh Ee-dah-lueh-gah-mah Eh-loh-nueh-sah-hee --- Oh-deh Ueh-mah-peh-lee-fah Vah-ueh-geh-jee Bee-jee-leh --- Ee-Ah-Deh!

THE SEVENTH KEY (ENGLISH)

The East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened His mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

THE EIGHTH KEY (ENOCHIAN)

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-

isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIISA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY (PHONETIC)

Bah-zoh-deh-meh-loh Ee Tah Pee-ree-peh-soh-nueh Oh-lah-nueh Nah-zoh-dah-vah-beh-beh Ohtz. Kah-sah-reh-meh-jee Vah-rah-nueh Kah-hee-sah Vah-ueh-geh-jee Ah-sah Beh-rah-meh-jee Bah-lah-toh-hah: Goh-hoh Ee-Ah-Deh. Soh-bah Mee-ah-meh Tah-ree-ah-nueh Tah Loh-lah-kee-seh Ah-bah-ee-voh-nee-nueh Oh-deh Ah-zoh-dee-ah-jee-reh Ree-oh-reh. Ee-reh-jee-lah Kah-hee-sah Dah Dah-seh Pah-ah-ohtz Bueh-sah-dah Kah-oh-sah-goh, Dah-seh Kah-hee-sah Oh-deh Ee-pueh-rah-nueh Teh-loh-kah-hee Kah-kueh-reh-jee Oh-ee-sah-lah-mah-hehLoh-nueh-kah-hoh Oh-deh Voh-vee-nah Kah-reh-bah-feh? Nee-Ee-Soh! Bah-gee-leh Ah-vah-vah-goh Goh-hoh-neh. Nee-Ee-Soh! Bah-gee-leh Moh-mah-oh See-ah-ee-oh-nueh, Oh-deh Mah-beh-zoh-dah Ee-Ah-Deh Oh-ee Ah-sah-moh-mah-reh Poh-ee-lah-peh. Nee-Ee-Sah! Zoh-dah-meh-rah-nueh Kee-ah-oh-see Kah-oh-sah-goh Oh-deh Beh-lee-oh-reh-sah Oh-deh Koh-reh-see Tah Ah Beh-rah-mee-jee.

THE EIGHTH KEY (ENGLISH)

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

THE NINTH KEY (ENOCHIAN)

Micaoli beranusaji perejela napeta ialapore, das barinu efafaje Pe vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi cial. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

THE NINTH KEY (PHONETIC)

Mee-kah-oh-lee Beh-rah-nueh-sah-jee Peh-reh-jeh-lah Nah-peh-tah Ee-ah-lah-poh-reh, Dah-seh Bah-ree-nueh Eh-fah-fah-jeh Peh Vah-ueh-nueh-peh-hoh Oh-lah-nee Oh-deh Oh-beh-zoh-dah, Soh-bah-kah Ueh-pah-ah-heh Kah-hee-sah Tah-tah-nueh Oh-deh Tah-rah-nah-nueh Bah-lee-eh,

Ah-lah-reh Bueh-sah-dah Soh-boh-lueh-nueh Oh-deh Kah-hee-sah Hoh-eh-leh-quoh Kah-noh-quoh-dee Kee-ah-leh. Vah-ueh-neh-sah Ah-lah-doh-nueh Moh-meh Kah-oh-sah-goh Tah Ee-ah-sah Oh-lah-loh-reh Gee-nah-ee Lee-meh-lah-lah. Ah-meh-mah Kah-hee-sah Soh-beh-rah Mah-dah-ree-dah Zoh-deh Kah-hee-sah! Oh-oh-ah Moh-ah-nueh Kah-hee-sah Ah-vee-nee Dah-ree-lah-pee Kah-oh-sah-jee-nueh: Oh-deh Bueh-tah-moh-nee Pah-reh-meh Zoh-dueh-meh-bee Kah-nee-lueh. Dah-zoh-dee-sah Eh-tah-hah-meh-zoh-dah Kah-hee-sah Dah-oh, Oh-deh Mee-reh-kah Oh-zoh-doh-lah Kah-hee-sah Pee-dee-ah-ee Koh-lah-lah-lah. Ueh-leh Kee Nee-nueh Ah Soh-bah-meh Ueh-kee-meh. Bah-jee-leh? Ee-Ah-Deh Bah-Lah-Toh-Heh Kah-hee-reh-lah-nueh Pah-reh! Nee-Ee-Soh! Oh-deh Ueh-peh Oh-fah-fah-feh; Bah-jee-leh Ah-koh-kah-sah-heh Ee-koh-reh-sah-kah Ah Ueh-nee-jee Beh-lee-oh-reh.

THE NINTH KEY (ENGLISH)

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

THE TENTH KEY (ENOCHIAN)

Coraxo cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo ope copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das doax cocasa ol Oanio yore vohima ol jizodyzoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahisa darisapa! NIISO! caripe ipe nidali!

THE TENTH KEY (PHONETIC)

Koh-rah-tzoh Kah-hee-sah Koh-reh-meh-peh, Oh-deh Beh-lah-nueh-sah Lueh-kah-lah Ah-zoh-dee-ah-zoh-doh-reh Pah-eh-beh Soh-bah Ee-ee-soh-noh-nueh Kah-hee-sah Ueh-ee-reh-quoh Oh-peh Koh-peh-hah-nueh Oh-deh Rah-kah-lee-reh Mah-ah-see Bah-jee-leh Kah-oh-sah-gee; Da-seh Yah-lah-poh-nueh Doh-see-jee Oh-deh Bah-sah-jee-meh; Oh-deh Ohtz Ehtz Dah-zoh-dee-sah See-ah-tah-ree-sah Oh-deh Sah-lah-beh-reh-ohtz-ah Keh-yeh-nueh-tzee-reh Fah-boh-ah-nueh. Vah-ueh-nah-lah Kah-hee-sah Koh-nueh-sah-tah Dah-seh Dah-ohtz Koh-kah-sah Oh-leh Oh-ah-nee-oh Yoh-reh Voh-hee-mah Oh-leh Jee-zoh-deh-yah-zoh-dah Oh-deh Eh-oh-reh-sah Koh-kah-sah-jee Peh-loh-see Moh-lueh-ee Dah-seh Pah-jeh-ee-peh, Lah-rah-jee SAh-meh Dah-roh-lah-nueh Mah-toh-reh-beh Koh-kah-sah-jee Eh-meh-neh. Eh-leh Pah-tah-rah-leh-ahtz-ah Yoh-lah-kee Mah-tah-beh Noh-mee-jee Moh-noh-nueh-sah Oh-loh-rah Jee-nah-yoh Ah-

nueh-jeh-lah-reh-dah. Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Oh-heh-yoh! Noh-ee-beh Oh-heh-yoh! Kah-oh-sah-goh-nueh! Beh-jee-leh Mah-dah-ree-dah Ee Zoh-dee-roh-peh Kah-hee-sah Dah-ree-sah-pah! Nee-Ee-Soh! Kah-ree-peh Ee-peh Nee-dah-lee!

THE TENTH KEY (ENGLISH)

The Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe! be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

THE ELEVENTH KEY (ENOCHIAN)

Oxiayala holado, od zodirome O coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonucape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE ELEVENTH KEY (PHONETIC)

Oh-tzee-ah-yah-lah Hoh-lah-doh, Oh-deh Zoh-dee-roh-meh Oh Koh-reh-ahtz-oh Dah-seh Zoh-dee-lah-dah-reh Rah-ah-seh-yoh. Oh-deh Vah-beh-zoh-dee-reh Kah-meh-lee-ahtz-ah Oh-deh Bah-hah-lah: Nee-Ee-Soh! Sah-lah-mah-nueh Reh-loh-kah-heh! Kah-sah-reh-mah-nueh Hoh-eh-leh-quoh, Oh-deh Tee Tah Zoh-deh Kah-hee-sah Soh-bah Koh-reh-meh-fah Ee Gah. Nee-Ee-Sah! Bah-gee-leh Ah-beh-rah-meh-jee Noh-nueh-kah-peh. Zoh-dah-kah-reh Eh-kah Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE ELEVENTH KEY (ENGLISH)

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

THE TWELFTH KEY (ENOCHIAN)

Nonuci dasonuf Babaje od cahisa ob hubaio tibibipe: alalare ataraahe od ef! Darix fafenu mianu ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

THE TWELFTH KEY (PHONETIC)

Noh-nueh-kee Dah-soh-nueh-feh Bah-bah-jeh Oh-deh Kah-hee-sah Oh-beh Hueh-bah-ee-oh Tee-bee-bee-peh: Ah-lah-lah-reh Ah-tah-rah-ah-heh Oh-deh Eh-feh! Dah-reh-eetz Fah-feh-nueh Mee-ah-nueh Ah-rah Eh-nah-yoh Oh-voh-feh! Soh-bah Doh-oh-ah-ee-nueh Ah-ah-ee Ee Voh-Nueh-Peh-Heh. Zoh-dah-kah-reh, Goh-hueh-sah, Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah!

THE TWELFTH KEY (ENGLISH)

O ye that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE THIRTEENTH KEY (ENOCHIAN)

Napeai Babajehe das berinu vax ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE THIRTEENTH KEY (PHONETIC)

Nah-peh-ah-ee Bah-bah-jeh-heh Dah-seh Beh-ree-nueh Veh-ahtz Oh-oh-ah-oh-nah Lah-ree-nueh-jee Voh-nueh-peh-heh Doh-ah-lee-meh: Koh-nee-sah Oh-lah-loh-gee Oh-reh-sah-hah Dah-seh Kah-hee-sah Ah-feh-fah. Mee-kah-mah Ee-sah-roh Mah-dah Oh-deh Loh-nueh-sah-hee-teh-ohtz-ah, Dah-seh Ee-vah-ueh-meh-dah Ah-ah-ee Jee-roh-sah-beh. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE THIRTEENTH KEY (ENGLISH)

O ye Swords of the South, which have 42 eyes to stir up the wrath of Sin: Making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

THE FOURTEENTH KEY (ENOCHIAN)

Noroni bajihie pasahasa Oiada! das tarinuta mireca ol tahila dodasa tolahame caosago homida: das berinu orocahe quare: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FOURTEENTH KEY (PHONETIC)

Noh-roh-nee Bah-jee-hee-eh Pah-sah-hah-sah Oh-ee-ah-dah! Dah-seh Tah-ree-nueh-tah Mee-reh-kah Oh-leh Tah-hee-lah Doh-dah-sah Toh-lah-hah-meh Kah-oh-sah-goh Hoh-mee-dah: Dah-seh Beh-ree-nueh Oh-roh-kah-heh Quah-reh: Mee-kah-mah! Bee-ah-leh' Oh-ee-ah-deh; Ah-ee-sah-roh Teh-ohtz-ah Dah-seh Ee-vah-meh Ah-ah-ee Bah-lah-tee-mah. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE FOURTEENTH KEY (ENGLISH)

O ye Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE FIFTEENTH KEY (ENOCHIAN)

Ilasa! tabaanu li-El pereta, casaremanu upaahi cahisa dareji; das oado caosaji oresacore: das omaxa monasaci Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FIFTEENTH KEY (PHONETIC)

Ee-lah-sah! Tah-bah-ah-nueh Lee-Eh-leh Peh-reh-tah, Kah-sah-reh-mah-nueh Ueh-pah-ah-hee Kah-hee-sah Dah-reh-jee; Dah-seh Oh-ah-doh Kah-oh-sah-jee Oh-reh-sah-koh-reh: Dah-seh Oh-meh-ahtz-ah Moh-nah-sah-kee Bah-eh-oh-ueh-ee-beh oh-deh Eh-meh-tah-jee-sah Ee-ah-ee-ah-deh-eetz. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah. Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE FIFTEENTH KEY (ENGLISH)

O thou, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness", and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE SIXTEENTH KEY (ENOCHIAN)

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu emoda: das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SIXTEENTH KEY (PHONETIC)

Ee-lah-sah Vee-vee-ah-lah Peh-reh-tah! Sah-lah-mah-nueh Bah-lah-tah, Dah-seh Ah-kah-roh Oh-dah-zoh-dee Bueh-sah-dah, Oh-deh Beh-lee-oh-reh-ahtz-ah Bah-lee-tah: Dah-seh Ee-nueh-see Kah-oh-sah-jee Lueh-sah-dah-nueh Eh-moh-dah: Dah-seh Oh-meh Oh-deh Tah-lee-oh-beh: Dah-ree-lah-pah Ee-he-heh Ee-lah-sah Mah-dah Zoh-dee-loh-dah-reh-peh. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh. Oh-doh Kee-kah-leh Quah-ah: Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE SIXTEENTH KEY (ENGLISH)

O thou second Flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE SEVENTEENTH KEY (ENOCHIAN)

Ilasa dial pereta! Soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta faxisa hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SEVENTEENTH KEY (PHONETIC)

Ee-lah-sah Dee-ah-leh Peh-reh-tah! Soh-bah Vah-ueh-pah-ah-heh Kah-hee-sah Nah-nueh-bah Zoh-deh-eetz-ah-lah-yoh Doh-dah-see-heh Oh-deh Beh-ree-nueh-tah Feh-ahtz-ee-sah Hueh-bah-roh Tah-sah-teh-ahtz-ah yoh-lah-sah: Soh-bah Ee Voh-nueh-peh-heh Oh Ueh-oh-nueh-peh-heh: Ah-lah-doh-nueh Deh-ahtz Ee-lah Oh-deh Toh-ah-tah-reh! Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE SEVENTEENTH KEY (ENGLISH)

O thou third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE EIGHTEENTH KEY (ENOCHIAN)

Ilasa micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada eranu berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE EIGHTEENTH KEY (PHONETIC)

Ee-lah-sah Mee-kah-lah-zoh-dah Oh-lah-pee-reh-tah Ee-ah-leh-peh-reh-jee Beh-lee-oh-reh. Dah-seh Oh-doh Bueh-sah-dee-reh Oh-ee-ah-deh Oh-ueh-oh-ah-reh-sah Kah-oh-sah-goh: Kah-sah-reh-meh-jee Lah-ee-ah-dah Eh-rah-nueh Beh-reeh-nueh-tah-sah Kah-fah-fah-meh Dah-seh Ee-veh-meh-dah Ah-quoh-soh Ah-doh-hoh Moh-zeh, Oh-deh Mah-oh-feh-fah-sah. Boh-lah-peh Koh-moh Beh-lee-oh-reh-tah Pah-meh-beh-tah. Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh! Oh-doh Kee-kah-leh Quah-ah! Zoh-doh-reh-jeh, Lah-peh Zoh-dee-reh-doh Noh-koh Mah-dah, Hoh-ah-teh-hah-heh Ee-Ah-Ee-Deh-Ah.

THE EIGHTEENTH KEY (ENGLISH)

O Thou mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

INSTRUCTIONS ON HOW TO PROPERLY USE THE 18 ANGELIC KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it "first" in all invocations of Angels of that tablet, but not at all with the other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, in the "second place", all invocations of Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, "also" of angels of 4 terrestrial tablets, thus ----

3: Used as an invocation to invoke Angels of the letters of the line e x a r p.

For those of Tablet "ORO" as a whole and for the lesser angle of this tablet, which is that of the element itself, i.e., "IDOIGO". So for others ----

The remaining angles of the tablets, the order of the elements being, Air, Water, Earth, Fire.

STEP-BY-STEP BREAKDOWN

1st Key: Invokes the whole Tablet of Union.

2nd Key: Invokes the file of Spirit in the Tablet of Union:

E -- the Root of the Powers of Air.

H -- the Root of the Powers of Water.

N -- the Root of the Powers of Earth.

B -- the Root of the Powers of Fire.

3rd Key: Invokes: EXARP, the whole Tablet of Air and

The angle of Air of Air,

The Prince of the Chariot of the Winds.

4th Key: Invokes: HCOMA, the whole Tablet of Water and

The angle of Water of Water,

The Queen of the Thrones of Water.

5th Key: Invokes: NANTA, the whole Tablet of Earth and

The angle of Earth of Earth,

The Princess of the Echoing Hills,

The Rose of the Palace of Earth.

6th Key: Invokes: BITOM, the whole Tablet of Fire and

The angle of Fire of Fire,

The Lord of the Flame and the Lightning,

The King of the Spirits of Fire.

7th Key: Invokes: The angle of Water of Air in the Tablet of Air and

The Queen of the Thrones of Air.

8th Key: Invokes: The angle of Earth of Air in the Tablet of Air and

The Prince of the Rushing Winds,

The Lotus of the Palace of Air.

9th Key: Invokes: The angle of Fire of Air in the Tablet of Air and

The Lord of the Winds and Breezes,

The King of the Spirits of Air.

10th Key: Invokes: The angle of Air of Water in the Tablet of Water and

The Prince of the Chariot of the Waters.

11th Key: Invokes: The angle of Earth of Water in the Tablet of Water and

The Princess of the Waters,

The Lotus of the Palace of the Floods.

12th Key: Invokes: The angle of Fire of Water in the Tablet of Water and

The Lord of the Waves and the Waters,

The King of the Hosts of the Sea.

13th Key: Invokes: The angle of Air of Earth in the Tablet of Earth and

The Prince of the Chariot of Earth.

14th Key: Invokes: The angle of Water of Earth in the Tablet of Earth and

The Queen of the Thrones of Earth.

15th Key: Invokes: The angle of Fire of Earth in the Tablet of Earth and

The Lord of the Wide and Fertile Land,

The King of the Spirits of Earth.

16th Key: Invokes: The angle of Air of Fire in the Tablet of fire and

The Prince of the Chariot of Fire.

17th Key: Invokes: The angle of Water of Fire in the Tablet of Fire and

The Queen of the Thrones of flames.

18th Key: Invokes: The angle of Earth of fire in the Tablet of Fire and

The Princess of the Shining Flame,

The Rose of the Palace of Fire.

THE CALLS OF THE THIRTY AETHYRS AS USED BY ALEISTER CROWLEY

After this follow the Calls of the Thirty Aethyrs or Aires: which are in substance similar, though, in the name of the Aethyrs, diversified.

The titles of the Thirty Aethyrs whose dominion extendeth in ever-widening circles

without and beyond the Watch-Towers of the Universe (The first is Outermost)

1 LIL	2 ARN	3 ZOM
4 PAZ	5 LIT	6 MAZ
7 DEO	8 ZID	9 ZIP
10 ZAX	11 ICH	12 LOE
13 ZIM	14 VTA	15 OXO
16 LEA	17 TAN	18 ZEN
19 POP	20 KHR	21 ASP
22 LIN	23 TOR	24 NIA
25 VTI	26 DES	27 ZAA
28 BAG	29 RII	29 RII

THE CALL OF THE THIRTY AETHYRS (ENOCHIAN)

Madariatza das perifa " LIL " cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuca gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonucafe jimicalazodoma larasada tofejilo marebe yareryo " IDOIGO "; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu piada oresaba, od dodare-meni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela moasami tabejesa

leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OF THE THIRTY AETHYRS (PHONETIC)

Mah-dah-ree-ah-teh-zah Dah-seh Peh-ree-fah " Lee-leh " Kah-hee-sah Mee-kah-oh-lah-zoh-dah Sah-ah-nee-reh Kah-oh-sah-goh Oh-deh Fee-fee-sah Bah-leh-zoh-dee-zoh-dah-rah-sah Ee-ah-ee-dah. Noh-nueh-kah Goh-hueh-lee-meh: Mee-kah-mah Ah-doh-ee-ah-nueh Mah-Dah Fah-oh-dah Beh-lee-oh-reh-beh, Soh-bah Oh-oh-ah-oh-nah Kah-hee-sah Lueh-kee-feh-tee-ah-seh Peh-ree-peh-soh-leh, Dah-seh Ah-beh-rah-ah-sah-sah Noh-nueh-kah-feh Neh-tah-ah-ee-beh Kah-oh-sah-jee Oh-deh Tee-lah-beh Ah-dah-peh-hah-heh-tah Dah-meh-peh-loh-zoh-dah, Toh-oh-ah-tah Noh-nueh-kah-feh Jee-mee-kah-lah-zoh-doh-mah Lah-rah-sah-dah Toh-feh-jee-loh Mah-reh-beh Yah-reh-rah-yoh "Ee-Doh-Ee-Goh "; Oh-deh Toh-reh-zoh-dueh-lah-peh Yah-oh-dah-feh Goh-hoh-lah, Kah-oh-sah-gah, Tah-bah-oh-reh-dah Sah-ah-nee-reh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Yoh-reh-poh-ee-lah Tee-oh-beh-lah Bueh-sah-dee-reh, Tee-lah-beh Noh-ah-lah-nueh Pah-ee-dah Oh-reh-sah-bah, Oh-deh Doh-dah-reh-meh-nee Zoh-dah-yoh-lah-nah. Eh-lah-zoh-dah-peh Tee-lah-bah Pah-reh-mee-jee Peh-ree-peh-sah-teh-zah, Oh-deh Tah Queh-reh-leh-sah-tah Boh-oh-ah-pee-sah. Lah-nee-bah-meh Oh-ueh-kah-hoh Sah-yoh-meh-peh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Ah-jee-toh-leh-toh-reh-nueh, Mee-reh-kah Quoh Tee-oh-beh-lah Leh-lah. Toh-nueh Pah-oh-meh-beh-dah Dee-zoh-dah-lah-moh Ah-sah Pee-ah-nueh, Oh-deh Kah-hah-ree-sah-teh-oh-sah Ah-jee-lah-toh-reh-toh-reh-nueh Pah-rah-kah-heh Ah Sah-yoh-meh-peh. Koh-reh-dah-zoh-dee-zoh-dah Doh-dah-pah-lah Oh-deh Fee-fah-lah-zoh-dah, Lah-sah Mah-nah-dah, Oh-deh Fah-reh-gee-tah Bah-meh-sah Oh-mah-oh-ah-sah. Koh-nee-sah-beh-rah Oh-deh Ah-ueh-ah-ueh-oh-teh-zah Toh-nueh-jee Oh-reh-sah; Kah-tah-beh-lah Noh-ah-sah-mee Tah-beh-jeh-sah Leh-ueh-ee-tah-heh-moh-nueh-jee. Vah-nueh-kah-hee Oh-meh-peh-tee-lah-beh Oh-reh-sah! Bah-gee-lah? Moh-oh-oh-ah-beh Oh-Leh Koh-reh-dah-zoh-dee-zoh-dah. Eh-leh Kah-pee-mah-oh Ee-teh-zoh-mah-teh-zee-peh, Oh-deh Kah-koh-kah-sah-beh Goh-sah-ah. Bah-jee-leh-nueh Pee-ee Tee-ah-nueh-tah Ah Bah-bah-lah-nueh-dah, Oh-deh Fah-oh-reh-gee-tah Teh-loh-kah Ueh-oh Ueh-ee-meh.

Mah-dah-ree-ee-ah-teh-zah, Toh-reh-zoh-dueh!!! Oh-ah-dah-ree-ah-teh-zah Oh-roh-kah-hah Ah-boh-ah-peh-ree! Tah-bah-oh-ree Peh-ree-ah-zoh-dah Ah-reh-tah-bah-sah! Ah-dah-reh-pah-nueh Koh-reh-sah-tah Doh-bee-teh-zah! Yoh-lah-kah-meh Peh-ree-ah-zoh-dee Ah-reh-koh-ah-zoh-dee-oh-reh, Oh-deh Quah-sah-beh Quoh-tee-nueh-jee! Ree-pee-reh Pah-ah-oh-teh-zah-tah Sah-gah-koh-reh! Ueh-meh-lah Oh-deh Peh-reh-dah-zoh-dah-reh Kah-kah-reh-jee Ah-oh-ee-veh-ah-eh Koh-reh-meh-peh-tah! Toh-reh-zoh-dueh! Zoh-dah-kah-reh Oh-deh Zoh-dah-meh-rah-nueh, Ah-sah-peh-tah See-beh-see Bueh-tah-moh-nah Dah-seh Sueh-reh-zoh-dah-sah Tee-

ah Bah-lah-tah-nueh. Oh-doh Kee-kah-leh Quah-ah, Oh-deh Oh-zoh-dah-zoh-dah-mah Peh-lah-peh-lee Ee-Ah-Dah-Nah-Mah-Dah!

THE CALL OF THE THIRTY AETHYRS (ENGLISH)

O ye Heavens which dwell in the " first Aire ", ye are mighty in the parts of the Earth, and execute Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of " Him that sitteth on the Holy Throne ", and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal to another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

INSTRUCTIONS ON HOW TO USE THE CALLS OF THE THIRTY AETHYRS

1: Vary the Name of the Aethyr in line "1" in the Enochian section and the Phonetic section.

2: Vary the Name of the Angel in line "6" in the Enochian section and the Phonetic section.

3: Vary the Definition of the Angels Name in line "8" of the English translation section.

MARK WELL!

The Three Mighty Names of God Almighty

Coming Forth From The Thirty Aethyrs

THE FIRST NAME:

L A Z o d a P e L a M e D a Z o d a Z O D a Z o d I l a -

Z o d U O L a T a Z o d a P e K A L a T a N u V a D a Z -

o d a B e R e T a.

THE SECOND NAME:

I R O A I A E I I A K O I T a X E A E O H e S I O I -

I T E A A I E.

THE THIRD NAME:

L a N u N u Z o d a T a Z o d O D a P e X a H E M -

A O A N u N u P e R e P e N u R A I S A G I X a.

The Enochian Banishing Ritual of The Hexagram

Step 1:
Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:
Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Banishing Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth the consume sorrow, sin and death."

Step 3:
Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Banishing Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 4:
Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Banishing Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth that consume sorrow, sin and death."

Step 5:
Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Banishing Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to
Sacrifice All into the Cup."

Step 6:
While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA
(Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE
(Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI
(Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL
(Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Step 7:
While still facing the North, replace the Wand on the Altar. Relax your arms and hold them down to your sides. Stand quietly for several minutes with your eyes closed and feel the energy that you have just put into action.

The Enochian Opening Ritual # 1

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

I AM CREATED BY THE LIGHT OF THE DIVINE.

I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

"Every atom of this, my physical body, is filled with the Light. Every level of my consciousness is illuminated with the Light. The Light penetrates every single atom of my being, every level of consciousness. I have become a channel of Pure Light. I am One with the Light."

Step 26:

Stand quietly for several minutes and bask in the warmth of the Light. Meditate upon the Light. Be receptive to the Light and accept that your are now a channel of Divine Light. Merge yourself into the source of the Light and become one with the Light.

Step 27:

Stand quietly for several minutes and feel the energy of the Light pulsing throughout your entire body.

Step 28:

Sit down cross-legged in the center of your altar area and meditate quietly on your purpose for conducting this ritual, and the results you are seeking to obtain. When you have this securely in your mind, proceed with the Enochian Banishing Pentagram Ritual.

Step 29:

Stand up and face the North. Touch your forehead with your right index finger and say: ZAH (Zod-ah).

Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 42:

Touch your right shoulder and say: MIH (Mee-heh).

Step 43:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

PERFORM YOUR DESIRED INTENTIONS

The Enochian Opening Ritual # 2

Step 1:

Light the main Altar candles and the incense. Then leave the Temple area and perform the Enochian Cleansing Bath Ritual.

Step 2:

Take a hot shower to get the dirt off of your body.

Step 3:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 4:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 5:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 6:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 7:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 8:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 9:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Seven-Fold Breath Ritual.

Step 10:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 11:

Empty the lungs and remain thus while counting to 7.

Step 12:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 13:

Hold this breath while counting to 7.

Step 14:

Exhale, counting to 7 till the lungs are empty.

Step 15:

Repeat steps 11, 12, 13, and 14 consecutively until done fifteen (15) times.

Step 16:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Step 17:

While still sitting in the chair, make sure that your feet are flat on the floor and that your

legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 18:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 19:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 20:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 21:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 22:

Once you have completed the above, remove the chair from your altar area and proceed with the Enochian Invocation Of The Light Ritual.

Step 23:

Stand erect, feet shoulder-width apart. Lift your arms straight above your head. Close

your eyes and focus them on the space between your eyebrows. Say the following with all the determination and resolve possible:

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I AM SUSTAINED BY THE LIGHT OF THE DIVINE.

I AM PROTECTED BY THE LIGHT OF THE DIVINE.

I AM SURROUNDED BY THE LIGHT OF THE DIVINE.

I AM ALWAYS GROWING INTO THE LIGHT OF THE DIVINE.

Step 24:

Use your imagination and creative visualization to see yourself standing in a shower of brilliant white light. See the Light pouring down upon you -- into your body through the top of your head -- and filling your entire being.

Step 25:

Lower your arms slowly to the sides of your body. Concentrate on feeling a warm glow of Light suffuse your entire body -- outside as well as inside. Say the following:

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Step 30:

Touch your left breast and say: ONDOH (Oh-en-doh).

Step 31:

Touch your right shoulder and say: MIH (Mee-heh).

Step 32:

Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 33:

Touch both hands together on your right breast and say: PAID

(Pah-ee-deh).

Step 34:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the yellow Banishing Pentagram of Air before you with the Wand, and say:

EXARP (Ehtz-ar-peh):

Step 35:

Turn to the South, trace the red Banishing Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 36:

Turn to the West, trace the Blue Banishing Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 37:

Turn to the North, trace the Black Banishing Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 38:

Still facing the North, extend your arms outward in the form of a cross, with the Wand pointing straight up in the right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold the four Flaming Pentagrams

And I alone in the midst.

Step 39:

Replace the Wand on the Altar.

Step 40:

Still facing North, touch your forehead with your right index finger and say:

ZAH (Zod-ah).

Step 41:

Touch your left breast and say: ONDOH (Oh-en-doh).

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Touch your left shoulder and say: BUZD (Bueh-zeh-deh).

Step 44:

Touch both hands together on your right breast and say: PAID (Pah-ee-deh).

Step 45:

Stand quietly for several minutes to feel the energy you have just put into action.

Step 46:

PREPARE AND CONSTRUCT THE VARIOUS MATERIALS FOR YOUR DESIRED INTENTIONS.

Step 47:

Perform the Enochian Invoking Pentagram Ritual.

Step 48:

Pick up the Wand from the Altar with your right hand. Turn to the East, trace the Yellow Invoking Pentagram of Air before you with the Wand, and say: EXARP (Ehtz-ar-peh):

Step 49:

Turn to the South, trace the Red Invoking Pentagram of Fire before you with the Wand, and say: BITOM (Bee-toh-meh):

Step 50:

Turn to the West, trace the Blue Invoking Pentagram of Water before you with the Wand, and say: HCOMA (Heh-koh-mah):

Step 51:

Turn to the North, trace the Black Invoking Pentagram of Earth before you with the Wand, and say: NANTA (Nah-en-tah):

Step 52:

Still facing North, extend your arms outward in the form of a cross, with the Wand pointing straight up in your right hand, and say:

Before me ICZHICAL (Ee-keh-zeh-hee-kah-leh)

Behind me EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah)

On my right BATAIVAH (Bah-tah-ee-vah-heh)

On my left RAAGIOSL (Rah-ah-gee-oh-seh-leh)

Behold, the four Flaming Pentagrams

And I alone in the midst.

Step 53:

Replace the Wand on the Altar.

Step 54:

PERFORM YOUR DESIRED INTENTIONS.

The Enochian Relaxation Ritual

Take a Cleansing Ritual Bath

Step 1:

Sit in a chair in your Temple. Make sure that your feet are flat on the floor and that your legs are not crossed. Rest your hands, palms down, in your lap. Your eyes should be closed.

Step 2:

Visualize a golden ball of beautiful, warm light surrounding your feet. The ball of golden warm light brings peace and total relaxation. Wherever the ball of light goes, tension departs. Let it go, and as it goes, feel your feet filled with the warm, golden glow of peace and total relaxation.

Step 3:

Now, allow this ball of light to rise up your legs and up your torso. Then allow it to go down your arms to your fingers, and finally up your neck and into your head until you are completely covered with the warm, golden glow of total peace and relaxation, and all tension is gone. If you notice tension anywhere, send the ball of light there and the tension will vanish.

Step 4:

Stay in this state of total peace and deep relaxation for five (5) to ten (10) minutes.

Step 5:

When you are ready to come out of this state of deep relaxation, take seven (7) deep breaths and feel fresh life and energy coming into your body with each breath.

Step 6:

Perform Enochian Invocation Of The Light Ritual.

The Enochian Purification Rite

Step 1:

Take a hot shower to get the dirt off of your body.

Step 2:

Run a warm bath and add some bath salts or epsom salts and some nicely scented oil or perfume.

Step 3:

Get in the water and soak for a few minutes, making sure you slowly splash water on the upper part of your body. Now, feel all of your problems, worries and negativity going into the water.

Step 4:

Pull the plug and let the water drain "while you stay in the water." As the water slowly drains, you will feel all the negative things which were troubling you go down the drain with the water. "REMAIN IN THE TUB UNTIL ALL THE WATER IS GONE."

Step 5:

Get out of the tub and allow your body to AIR DRY. (If you are pressed for time, you may dry off with a clean, fresh towel. However, "air-drying" is more beneficial.)

Step 6:

While "air-drying" meditate on the upcoming ritual you are going to perform.

Step 7:

When "DRY" wrap your body in a towel or a clean robe and then proceed to the altar area. Since you will performing this ritual alone, immediately discard the towel or robe.

Step 8:

Sit down in the chair and relax for a few moments. Once you feel totally relaxed and comfortable proceed with the Enochian Seven-Fold Breath Ritual.

The Enochian Seven-Fold Breath Ritual

Step 0:

Perform the Enochian Cleansing Bath Ritual.

Step 1:

Sit in the chair in your altar area and place your feet flat on the floor and your hands in your lap.

Step 2:

Empty the lungs and remain thus while counting to 7.

Step 3:

Inhale, counting to 7 so that you feel filled with breath to the throat.

Step 4:

Hold this breath while counting to 7.

Step 5:

Exhale, counting to 7 till the lungs are empty.

Step 6:

Repeat steps 2, 3, 4, and 5 consecutively until done fifteen (15) times.

Step 7:

Once you have completed the above, proceed with the Enochian Relaxation Ritual.

Enochian Tarot Ritual

THE ENOCHIAN TAROT CONTEMPLATION RITUAL

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Enochian Tarot Rituals

THE ENOCHIAN TAROT CONTEMPLATION RITUAL

STEP 0:

Perform the Enochian Cleansing Bath Ritual; the Enochian Seven-Fold Breath Ritual; the Enochian Relaxation Ritual; and the Enochian Invocation Of The Light Ritual.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes, then proceed with the Enochian Banishing Pentagram Ritual.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #2

STEP 0:

Perform the Enochian Opening Ritual #1.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #1.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #3

STEP 0:

Perform the Enochian Opening Ritual #2.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #1.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #4

STEP 0:

Perform the Enochian Opening Ritual #3.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #5

STEP 0:

Perform the Enochian Opening Ritual #4.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

THE ENOCHIAN TAROT CONTEMPLATION RITUAL #6

STEP 0:

Perform the Enochian Opening Ritual #5.

STEP 1:

Face the North. Pick up the 30 Major Arcana cards from the Enochian Tarot Deck on the Altar. Move to the center of the Magick Circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. {If you are doing a specific ritual, select the appropriate Tarot Card from the Entire Tarot Deck, and use that card for the Contemplation Ritual.}

STEP 2:

Select any one (1) card from the pile and look at the picture on it for no more than twenty (20) minutes.

STEP 3:

Return the card to the deck. Take seven (7) deep breaths and the Enochian Tarot Contemplation Ritual is completed.

STEP 4:

Relax for several minutes and meditate on what you have just learned.

Step 5:

Perform the Enochian Closing Ritual #2.

NOTE: This document is formatted to be viewed in 10-point Courier type.

Landscape orientation is suggested for printouts.

ENOCHIAN DICTIONARY

Compiled by Benjamin Rowe, 1982-1998

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1. Location/Source codes used in this list:

Numerical -- From the Enochian Calls, as listed in Geoffrey James' The Enochian Evocation of Dr. John Dee. Numbers to the left of the decimal represent the Call in which the word is found. Numbers to the right of the decimal represent the word's position within the Call. All occurrences of a word in the Calls are listed.

TF, TW, TA, TE -- the four Elemental Tablets

AE -- Liber Scientiae

T49 -- Tablet of the 49 Good Angels

HEPT -- Heptarchic Kings, Princes, and ministers of the hours

T12 -- The 3-by-4 table in the center of the Holy Table of Practice

SA - Sigil of Ameth

ZK -- Zodiacal Kings from Liber Scientiae

VV -- Crowley's Vision and the Voice

LAYCOCK -- Words listed in Donald Laycock's Complete Enochian Dictionary which are not found in the above sources. Crowley's "phonetic" spellings of the Enochian words were specifically excluded.

GT -- A few questionably Enochian words derived from Gerald Schueler's "translation" of the letters around the Holy Table of Practice.

2. Letter values used in gematria calculations

Letter	Aurum Solis	Octal	Greek Equiv	Hebrew Equiv
B	1	1	2	2
C	2	2	20	20
K	2	2	20	20
G	3	3	3	3
D	4	4	4	4
F	5	5	6	6
A	6	6	1	1
E	7	7	5	5
M	8	8	40	40
I	9	16	10	10
Y	9	16	10	10
H	10	24	8	5
L	20	32	30	30
P	30	40	80	80
Q	40	48	90	100
N	50	56	50	50
X	60	64	60	90
O	70	128	70	70
R	80	192	100	200
Z	90	256	7	7
V	100	320	400	6
U	100	320	400	6
S	200	384	200	60
T	300	448	300	9

The column labeled "Octal" is my own idea, reflecting comments by the angels that the Enochian letters were divided into three groups of seven. This suggested to me that base-8 numbering, which uses only the digits from 0 to 7, might reveal something interesting.

3. Where angels of the Elemental Tablets are identified by their planet or sub-elemental attributes, the Golden Dawn system of attributes is used. Words identified by "VAR" are variants not generally used in practice, but listed by Dee in his book of supplications.

Word	Meaning	Aurum Solis	Octal	Greek Equivalent	Hebrew Equiv	Location
A-	WITH- PREFIX	6	6	1	1	
A-BABALOND	HARLOT, (OF AN)	164	240	161	161	30.131
A-BAI	STOOPING,(TO THE); ATTACKING	22	29	14	14	8.24
A-C-LONDOH	KINGDOM, IN THY KINGDOM	232	380	253	250	18.20
A-CROODZI	BEGINNING, THY BEGINNING	331	732	282	382	16.8
A-SOBAM	WHOM, (ON)	291	533	314	174	9.63
AABCO	SEPHIROTIC CROSS AIR OF WATER	85	143	94	94	TW
AAETPIO	Senior MARS of FIRE	428	651	467	176	TF
AAI	AMONG YOU	21	28	12	12	1.73
AAI	AMONG YOU	21	28	12	12	12.22
AAI	AMONG YOU	21	28	12	12	13.24
AAI	AMONG YOU	21	28	12	12	14.26
AAI	AMONG	21	28	12	12	4.60

AAI AMONG 21 28 12 12 7.6

AAIOM AMONG US 99 164 122 122 3.76

AAIOM AMONG US 99 164 122 122 7.51

AALA PLACED YOU 38 50 33 33 3.35

AANAA Kerubic Archangel WATER OF FIRE 74 80 54 54 TF
(DEE'S VAR)

AAO AMONG 82 140 72 72

AAO AMONG (alt.sp.) 82 140 72 72 7.6

AAOZAIF Senior JUPITER of AIR 192 423 96 96 TA

AAPDOCE Senior VENUS of FIRE 125 193 181 181 TF

AB DAUGHTER OF DAUGHTER OF LIGHT 7 7 3 3 SA

ABALPT Sephirotic Cross EARTH OF EARTH 363 533 414 123 TE

ABAMO Servient Angel EARTH OF AIR 91 149 114 114 TA
(VAR)

ABARAMIG PREPARE 119 238 158 258 LAYCOCK

ABIORO Senior MARS IN AIR TABLET (VAR) 236 471 253 353 TA

ABMO Servient Angel EARTH OF AIR 85 143 113 113 TA

ABOAPRI SERVE, LET THEM SERVE YOU 202 389 264 364 30.139

ABOZA Kerubic Archangel AIR OF EARTH 173 397 81 81 TE
(DEE'S VAR)

ABRAASSA PROVIDED 505 985 506 326 30.26

ABRAMG PREPARED, I HAVE PREPARED 104 216 147 247 11.33

ABRAMG PREPARED, I HAVE PREPARED 104 216 147 247 2.14

ABRAMG PREPARED, I HAVE PREPARED 104 216 147 247 8.15

ABRAMIG PREPARED, ARE PREPARED 113 232 157 257 8.69

ABRIOND PART IN POP 220 403 237 337 AE

ACAM 7699 22 22 62 62 6.21

ACAR Servient Angel FIRE OF FIRE 94 206 122 222 TF

ACCA Servient Angel FIRE OF AIR 16 16 42 42 TA

A-CHILDAO DIAMOND, WITH 127 218 144 141 9.55

ACRAR Servient Angel FIRE OF FIRE 174 398 222 422 TF

(VAR)

ACUCA Servient Angel FIRE OF AIR 116 336 442 48 TA

(VAR)

ACZINOR Senior JUP of EARTH 307 656 258 358 TE

ADGMACH MUCH GLORY 39 53 77 74 LAYCOCK

ADGT CAN 313 461 308 17 2.1

ADIRE Servient Angel FIRE OF FIRE 106 225 120 220 TF

(VAR)

ADNA OBEDIENCE 66 72 56 56 1.52

ADOEOET Senior JUP of FIRE 464 728 455 164 TF

ADOIAN FACE, THE FACE 145 216 136 136 30.16

ADOPA Kerubic Archangel AIR OF FIRE 116 184 156 156 TF

(DEE'S VAR)

ADPHAHT UNSPEAKABLE 366 552 402 105 30.32

ADRAMAN NAME OF AN EVIL SPIRIT 160 278 197 297 LAYCOCK

ADRE Servient Angel FIRE OF FIRE 97 209 110 210 TF

ADROCH MOUNT, IN THE OLIVE MOUNT 172 356 203 300 5.9

ADRPAN CAST DOWN 176 304 236 336 30.144

ADRPHT CASTING DOWN (Crowley) 430 714 493 299 VV

ADVORPT PART IN TEX 590 1138 955 370 AE

AETPIO Senior MARS of FIRE TABLET 422 645 466 175 TF

(VAR)

AF 19 11 11 7 7 5.21

AFFA EMPTY 22 22 14 14 13.15

AFLAFBEN DEE'S GOOD ANGEL 100 118 101 101 LAYCOCK

AG NO 9 9 4 4 30.76

AG NO 9 9 4 4 30.88

AG NONE 9 9 4 4 4.19

AHAOZPI Senior VENUS of AIR 221 476 177 174 TA

AHMLICV Senior MER of EARTH 155 408 509 112 TE

AIAOAI Sephirotic Cross EARTH OF AIR 106 178 93 93 TA

AIDROM Senior MARS of EARTH TABLET 177 354 225 325 TE

(VAR)

AIDROPL GOVERNOR 219 418 295 395 LAYCOCK

AIGRA Servient Angel AIR OF EARTH 104 223 115 215 TE

(VAR)

AIRA Servient Angel AIR OF EARTH 101 220 112 212 TE

AISRO PROMISE, THE PROMISE 365 726 381 341 14.22

AKELE DAUGHTER OF LIGHT 42 54 61 61 SA

ALA PLACE 32 44 32 32

ALAR SETTLED, HAVE SETTLED 112 236 132 232 9.21

ALCA JUDGMENT (?) 34 46 52 52 LAYCOCK

ALDARAIA WILL OF GOD (?) 137 268 148 248 LAYCOCK

ALDI GATHERING, OF GATHERING 39 58 45 45 1.34

ALDON GATHERED TOGETHER (THEY) 150 226 155 155 11.17

ALDON GIRD UP 150 226 155 155 17.20

ALDON GATHER UP 150 226 155 155 9.30

ALHCTGA Senior VEN of EARTH 347 521 363 69 TE

ALLAR BIND UP 132 268 162 262 12.10

ALNDVOD Senior LUNA of FIRE 254 550 559 165 TF

ALOAI Sephirotic Cross FIRE OF AIR 111 188 112 112 TA

ALPUDUS Zodiacal King CANCER 460 1106 1115 187 ZK AE

AMBRIOL PART IN LOE 194 383 253 353 AE

AMGEDPHA I BEGIN ANEW 74 98 142 139 LAYCOCK

AMIPZI FASTENED, I FASTENED 152 342 148 148 5.18

AMIRAN YOURSELVES 159 284 202 302 3.68

AMLOX Servient Angel WATER OF FIRE 164 238 201 231 TF

(VAR)

AMMA CURSED 28 28 82 82 9.38

AMOX	Servient Angel WATER OF FIRE	144	206	171	201	TF
AN	SON OF SON OF LIGHT, MERCURY	56	62	51	51	SA
ANAA	Kerubic Angel WATER OF FIRE	68	74	53	53	TF
ANAEEM	Sephirotic Cross WATER OF EARTH	84	90	102	102	TE
ANANAEL	WISDOM, OF THE SECRET WISDOM	145	169	138	138	3.85
ANDISPI	PART IN ZOM	308	522	355	215	AE
ANETAB	GOVERNMENT, IN GOVERNMENT	370	524	359	68	6.30
ANGELARD	THOUGHTS, HIS THOUGHTS	176	306	194	294	10.67
ANGPOI	Sephirotic Cross AIR OF EARTH	168	249	214	214	TE
ANODOIN	Senior MERCURY of FIRE	259	394	255	255	TF
AOAYNNL	1ST MINISTER OF VENUS	211	300	212	212	HEPT
AOIDIAB	6TH MINISTER OF SOL	105	177	98	98	HEPT
AOIVEAE	STARS, THE STARS	205	490	492	98	30.162
AOURRZ	Sephirotic Cross FIRE OF AIR	426	1094	678	484	TA
AOZPI	A GOD-NAME OF AIR TABLET	205	446	168	168	TA
APACHANA	SLIMY THINGS MADE OF DUST	116	146	162	159	LAYCOCK
APDOCE	Senior VENUS of FIRE TABLET (VAR)	119	187	180	180	TF
APHLAFBEN	DEE'S GOOD ANGEL (alt. sp.)	135	177	183	180	LAYCOCK
APHRA	Kerubic Archangel WATER OF EARTH (DEE'S VAR)	132	268	190	287	TE
APILA	LIVETH	71	100	122	122	4.52
APLST	Servient Angel AIR OF FIRE (VAR)	556	910	611	180	TF
APST	Servient Angel AIR OF FIRE	536	878	581	150	TF
AR	THAT	86	198	101	201	12.17
AR	THAT	86	198	101	201	30.142
AR	THAT	86	198	101	201	30.150
AR	TO FAN OR WINNOW	86	198	101	201	6.18
ARBIZ	Sephirotic Cross EARTH OF EARTH	186	471	120	220	TE

ARDZA	Sephirotic Cross AIR OF AIR	186	464	113	213	TA
ARFAOLG	Zodiacal King TAURUS	190	372	211	311	ZK AE
ARGEDCO	INVOKE (?)	172	342	203	303	LAYCOCK
ARINNAP	Senior SATURN of FIRE	231	372	292	392	TF
ARN	SECOND AETHYR	136	254	151	251	AE
ARP	CONQUER (?)	116	238	181	281	LAYCOCK
ARPHE	DESCEND	133	269	194	291	LAYCOCK
ARSL	A GOD-NAME OF WATER TABLET	306	614	331	291	TW
ARTH	GLADNESS, OF GLADNESS	396	670	409	215	5.20
ARZULGE	NAME OF EVIL SPIRIT	306	816	546	252	LAYCOCK
AS	WAS	206	390	201	61	LAYCOCK
ASCHA	GOD	224	422	230	87	LAYCOCK
ASMT	Kerubic Angel FIRE OF EARTH	514	846	541	110	TE
ASP	21ST AETHYR	236	430	281	141	AE
ASPIAN	QUALITIES, IN THEIR QUALITIES	301	508	342	202	30.85
ASPIAON	PART IN DEO	371	636	412	272	AE
ASPT	BEFORE	536	878	581	150	30.168
ASTEL	MEANING UNKNOWN	533	877	536	105	LAYCOCK
ASYMP	ANOTHER, WITH ANOTHER	253	454	331	191	30.92
ATAPA	Sephirotic Cross FIRE OF WATER	348	506	383	92	TW
ATH	DAUGHTER OF DAUGHTER OF LIGHT	316	478	309	15	SA
ATRAAH	GIRDLES, YOUR GIRDLES	408	682	411	217	12.11
AUDCAL	GOLD, PHILOSOPHICAL MERCURY	138	370	456	62	LAYCOCK
AUDROPL	GOVERNOR	310	722	685	391	LAYCOCK
AVABH	HIACYNTH, OF HIACYNTH	123	357	412	15	8.8
AVAVAGO	THUNDERS OF INCREASE	291	789	876	88	4.8
AVAVAGO	THUNDERS, THE THUNDERS	291	789	876	88	8.50
AVAVOX	POMP, HIS POMP	342	844	932	174	30.105
AVDROPT	PART IN TAN	590	1138	955	370	AE
AVE	SON OF SON OF LIGHT, SOL	113	333	406	12	SA

AVINY	MILLSTONES	174	414	471	77	9.45
AVTOTAR	Senior MERCURY of AIR	862	1548	1172	296	TA
AVZNILN	2ND MINISTER OF LUNA	325	742	548	154	HEPT
AXIR	Servient Angel EARTH OF EARTH	155	278	171	301	TE
AXTIR	Servient Angel EARTH OF EARTH	455	726	471	310	TE
AXZIARG	PART IN PAZ	254	543	182	312	AE
AZDOBN	DAUGHTER OF LIGHT	221	451	134	134	SA
AZIAGIER	HARVEST, LIKE UNTO THE HARVEST	210	502	137	237	8.27
AZIAZIOR	LIKENESS, IN THE LIKENESS	360	876	206	306	10.7
AZIEN	HANDS, ON WHOSE HANDS	162	341	73	73	3.6
BAB	POWER, ABILITY, POSSIBILITY	8	8	5	5	LAYCOCK
BABAGE	SOUTH, IN THE SOUTH	24	24	14	14	12.4
BABAGE	SOUTH, IN THE SOUTH	24	24	14	14	4.3
BABAGEN	SOUTH, OF THE SOUTH	74	80	64	64	13.2
BABALEL	ANGEL OF MARS IN MARS, KING	61	85	71	71	T49HEPT
BABALON	WICKED, THE WICKED	154	230	156	156	6.12
BABALOND	HARLOT, A	158	234	160	160	
BABAPON	6TH MINISTER OF BRORGES	164	238	206	206	HEPT
BABEPEN	6TH MINISTER OF SATURN	102	118	145	145	HEPT
BABLIBO	ANGEL OF SOL IN LUNA	108	185	117	117	T49
BAEOVIB	RIGHTEOUSNESS	194	479	490	96	15.16
BAG	28TH AETHYR	10	10	6	6	AE
BAGENOL	ANGEL VENUS IN LUNA, PRINCE	157	233	161	161	T49HEPT
BAGIE	FURY, OF FURY	26	33	21	21	14.2
BAGLE	FOR	37	49	41	41	10.18
BAGLE	FOR	37	49	41	41	10.77
BAGLE	FOR	37	49	41	41	11.32
BAGLE	FOR WHY?	37	49	41	41	30.116
BAGLE	BECAUSE	37	49	41	41	4.45
BAGLE	WHY?	37	49	41	41	5.61

BAGLE	FOR	37	49	41	41	7.52
BAGLE	FOR	37	49	41	41	8.49
BAGLE	FOR	37	49	41	41	8.53
BAGLE	WHY?	37	49	41	41	9.65
BAGLE	BECAUSE	37	49	41	41	9.74
BAGLEN	BECAUSE	87	105	91	91	30.127
BAGNOLE	ANGEL VENUS IN SOL	157	233	161	161	T49
BAHAL	CRY ALOUD	43	69	42	39	11.14
BAI	STOOPING, SOARING DOWN	16	23	13	13	
BALCEOR	ANGEL SATURN IN JUPITER	186	368	228	328	T49
BALDAGO	ANGEL JUPITER IN MERCURY	110	180	111	111	T49
BALIGON	ANGEL VENUS IN VENUS, KING	159	242	166	166	T49HEPT
BALIT	JUSTICE, THE JUST	336	503	343	52	16.12
BALT	JUSTICE	327	487	333	42	1.6
BALT	JUSTICE, OF JUSTICE	327	487	333	42	16.5
BALT	JUSTICE, OF JUSTICE	327	487	333	42	3.61
BALTAN	JUSTICE, IN HIS JUSTICE	383	549	384	93	30.174
BALTIM	JUSTICE, FURY OR EXTREME JUSTI	344	511	383	92	14.27
BALTOH	RIGHTEOUSNESS, OF RIGHTEOUSNES	407	639	411	117	1.76
BALTOH	RIGHTEOUSNESS, OF	407	639	411	117	2.23
BALTOH	RIGHTEOUSNESS, OF	407	639	411	117	9.67
BALTOHA	RIGHTEOUSNESS, FOR MY OWN	413	645	412	118	8.16
BALYE	SALT, OF SALT	43	62	48	48	9.20
BALZARG	STEWARDS	206	496	144	244	3.33
BALZIZRAS	JUDGEMENT, THE	502	1149	358	318	30.11
BAM	FORGOTTEN (Schuler)	15	15	43	43	GT
BAMASAN	NAME OF A GUARDIAN ANGEL	277	467	295	155	LAYCOCK
BAMNODE	ANGEL SATURN IN LUNA	146	210	172	172	T49
BAMS	FORGET, LET THEM FORGET	215	399	243	103	30.101
BANAA	Kerubic Archangel WATER OF FIRE	69	75	55	55	TF

BANSSZE	1ST MINISTER OF SATURN	554	1094	465	185	HEPT
BAPNIDO	ANGEL OF MARS IN VENUS	170	251	217	217	T49
BARCES	NAME OF HAGONEL'S SEAL	296	592	328	288	HEPT
BARFORT	ANGEL MERCURY IN LUNA	542	972	579	488	T49
BARIGES	ANGEL OF SOL IN MERCURY	306	609	321	281	T49
BARMA	NAME OF A DEMON	101	213	144	244	LAYCOCK
BARMAN	NAME OF A DEMON	151	269	194	294	LAYCOCK
BARNAFA	ANGEL OF SOL IN JUPITER	154	272	161	261	T49
BARTIRO	ANGEL JUPITER IN SATURN	546	983	583	492	T49
BASGIM	DAY	227	418	256	116	10.24
BASLEDF	ANGEL LUNA IN VENUS	243	439	248	108	T49
BASMELO	ANGEL JUPITER IN SOL	312	566	348	208	T49
BASP	SUBSTANTIAL	237	431	283	143	GT
BASPALO	ANGEL LUNA IN MERCURY	333	597	384	244	T49
BATAIVA	KING OF AIR TABLET (VAR)	428	803	715	30	TA
BATAIVAH	KING OF AIR TABLET	438	827	723	35	TA
BATAIVH	KING OF AIR TABLET (VAR)	432	821	722	34	
BAZCHIM	PART IN DES	126	313	88	85	AE
BAZM	MIDDAY, NOON	105	271	50	50	LAYCOCK
BAZME	MIDDAY, THE	112	278	55	55	8.1
BAZPAMA	ANGEL MERCURY IN MARS	147	323	132	132	T49
BBAIGAO	2ND MINISTER OF JUPITER	96	161	89	89	HEPT
BBALPAE	3RD MINISTER OF JUPITER	71	93	121	121	HEPT
BBANIFG	4TH MINISTER OF JUPITER	75	88	74	74	HEPT
BBARNFL	1ST MINISTER OF JUPITER	163	293	191	291	HEPT
BBASNOD	6TH MINISTER OF JUPITER	332	580	329	189	HEPT
BBOSNIA	5TH MINISTER OF JUPITER	337	592	335	195	HEPT
BBOSNIA	5TH MINISTER OF JUPITER	337	592	335	195	HEPT
BDOPA	Kerubic Archangel AIR OF FIRE	111	179	157	157	TF
BEFAFES	ANGEL OF MARS IN SOL,PRINCE	231	415	225	85	T49HEPT

BEFES	VOCATIVE CASE OF BEFAFES	220	404	218	78	LAYCOCK
BEIGIA	SON OF LIGHT, MERCURY OR SATUR	35	49	31	31	SA
BELMAGEL	KELLY'S EVIL ANGEL	72	96	116	116	LAYCOCK
BELMARA	ANGEL LUNA IN JUPITER	128	252	179	279	T49
BEN	ANGEL WHO APPEARED TO D. & K.	58	64	57	57	LAYCOCK
BENPAGI	ANGEL VENUS IN JUPITER	106	129	151	151	T49
BERMALE	ANGEL VENUS IN MARS	129	253	183	283	T49
BERNOLE	ANGEL MERCURY IN SOL	235	423	262	362	T49
BESGEME	ANGEL JUPITER IN VENUS	233	417	260	120	T49
BIA	VOICES, YOUR	16	23	13	13	2.31
BIAB	STAND	17	24	15	15	3.7
BIAL	VOICE, THE VOICE	36	55	43	43	14.20
BIEN	VOICE, MY VOICE	67	80	67	67	6.39
BIGLIAD	COMFORTER, IN OUR	52	78	60	60	7.59
BINODAB	ANGEL VENUS IN MERCURY	141	212	139	139	T49
BINOFON	ANGEL OF MARS IN MERCURY	255	390	258	258	T49
BITOM	FIRE NAME, TABLET OF UNION	388	601	422	131	TU
BLANS	HARBORED, ARE	277	479	283	143	10.5
BLBOPOO	5TH MINISTER OF SATURN	262	458	324	324	HEPT
BLIAR	COMFORT, VAR. OF "BLIOR"	116	247	143	243	LAYCOCK
BLIARD	COMFORT, WITH	120	251	147	247	6.26
BLIIGAN	ANGEL MERCURY IN SATURN	98	130	106	106	T49
BLINGEF	ANGEL JUPITER IN LUNA	95	120	106	106	T49
BLINTOM	ANGEL SATURN IN MARS	458	689	502	211	T49
BLIOR	COMFORT, CONTINUAL COMFORTERS	180	369	212	312	5.16
BLIOR	COMFORT	180	369	212	312	5.57
BLIOR	COMFORT	180	369	212	312	9.80
BLIORAX	COMFORT, SHALL COMFORT	246	439	273	403	16.11
BLIORB	COMFORT, OF COMFORT	181	370	214	314	30.19
BLIORS	COMFORT, OF	380	753	412	372	18.6

BLIORS	COMFORT, TO OUR COMFORT	380	753	412	372	8.65
BLIORT	COMFORT, OF	480	817	512	321	18.26
BLISDON	ANGEL MERCURY IN JUPITER	354	621	366	226	T49
BLLOLOL	FIFTH MINISTER OF BRORGES	221	385	262	262	HEPT
BLUMAPO	ANGEL MERCURY IN VENUS	235	535	623	229	T49
BLUMAZA	ANGEL LUNA IN LUNA, KING	231	629	481	87	T49HEPT
BMAMGAL	ANGEL SATURN IN VENUS	52	64	117	117	T49
BMILGES	ANGEL OF MARS IN JUPITER	248	451	290	150	T49
BMINPOL	ANGEL OF MARS IN SATURN	188	281	282	282	T49
BNAMGEN	3RD MINISTER OF SATURN	125	137	151	151	HEPT
BNANGEL	3RD MINISTER OF BRORGES	137	161	141	141	HEPT
BNAPSEN	ANGEL SATURN IN SATURN, KING	344	550	388	248	T49HEPT
BNASPOL	ANGEL MERCURY IN MERCURY, KING	377	647	433	293	T49HEPT
BNG	GUARDIAN (Schuler)	54	60	55	55	GT
BNVAGES	4TH MINISTER OF SATURN	367	777	661	127	HEPT
BNVIGER	4TH MINISTER OF BRORGES	250	595	570	276	HEPT
BOBOGEL	ANGEL OF SOL IN SOL, KING	172	300	182	182	T49HEPT
BOGEMO	MEANING UNKNOWN	159	275	190	190	LAYCOCK
BOGPA	REIGNS	110	178	156	156	1.72
BOGPA	REIGNS	110	178	156	156	1.72
BOLP	BE THOU	121	201	182	182	18.24
BONEFON	ANGEL OF SOL IN MARS	253	381	253	253	T49
BOOAPIS	SERVE, LET HER SERVE THEM	386	703	433	293	30.69
BORMILA	ANGEL VENUS IN SATURN	194	383	253	353	T49
BORNOGO	ANGEL OF SOL IN VENUS, PRINCE	344	636	365	465	T49HEPT
BOZA	Kerubic Angel AIR OF EARTH	167	391	80	80	TE
BPSAC	Kerubic Archangel EARTH OF FIRE	239	433	303	163	TF
BRAGIOP	ANGEL LUNA IN MARS	199	386	266	366	T49
BRALGES	ANGEL LUNA IN SATURN, PRINCE	317	625	341	301	T49HEPT
BRANGLO	ANGEL SATURN IN SOL	230	418	256	356	T49

BRANSG	GUARD	340	642	356	316	9.2
BRAP	Servient Angel WATER OF FIRE	117	239	183	283	TF
BRASGES	VAR OF BRALGES	497	977	511	331	LAYCOCK
BRGDA	SLEEP	94	206	110	210	3.28
BRIAP	Servient Angel WATER OF FIRE (VAR)	126	255	193	293	TF
BRIN	HAVE	140	265	162	262	13.4
BRIN	HAVE	140	265	162	262	14.16
BRIN	HAS	140	265	162	262	16.7
BRIN	HAST	140	265	162	262	17.11
BRIN	HAVE	140	265	162	262	9.7
BRINTS	HAVE	640	1097	662	331	18.16
BRISFLI	ANGEL LUNA IN SOL	324	646	358	318	T49
BRITA	TALK, I HAVE TALKED OF YOU	396	663	413	222	6.40
BRORGES	ANGEL SATURN IN MERCURY,PRINCE	441	907	480	540	T49HEPT
BUSCNAB	ANGEL OF SOL IN SATURN	360	770	675	141	T49
BUSD	GLORY, IN GLORY	305	709	606	72	16.9
BUSD	GLORY, IN THE GLORY	305	709	606	72	8.34
BUSDIR	GLORY, THE	394	917	716	282	18.9
BUSDIR	GLORY, THAT THE GLORY	394	917	716	282	30.54
BUSDUNA	ANGEL OF MARS IN LUNA	461	1091	1057	129	T49
BUTMON	MOUTH, HAS OPENED HIS MOUTH	529	961	862	177	7.10
BUTMONA	MOUTH, OF HIS MOUTH	535	967	863	178	30.170
BUTMONI	MOUTH, FROM THEIR MOUTHS	538	977	872	187	9.49
BUTMONO	ANGEL JUPITER IN MARS, PRINCE	599	1089	932	247	T49HEPT
BYAPAOL	2ND MINISTER OF BRORGES	142	229	194	194	HEPT
BYAPARE	2ND MINISTER OF SATURN	139	268	199	299	HEPT
BYNEPOR	ANGEL JUPITER IN JUPITER,KING	247	440	317	417	T49HEPT
BZIZA	Kerubic Archangel FIRE OF FIRE	196	535	27	27	TF
C	OF, UNTO,ON, WITH; O,OH	2	2	20	20	LAYCOCK

CA	THEREFORE	8	8	21	21	1.80
CA	THEREFORE	8	8	21	21	11.36
CA	THEREFOR	8	8	21	21	2.45
CA	ANOTHER	8	8	21	21	30.124
CA	THEREFOR	8	8	21	21	5.49
CAB	A ROD	9	9	23	23	1.45
CABA	GOVERN, TO; (SEE 'CAB')	15	15	24	24	1.41
CACACOM	FLOURISH	96	154	172	172	3.71
CACARG	UNTIL	99	211	145	245	8.41
CACRG	UNTIL	93	205	144	244	30.161
CADAAMP	Zodiacal King SAGGITARIUS	62	72	147	147	ZK AE
CAFAFAM	ABIDING, VAR OF CASASAM	38	38	75	75	LAYCOCK
CALZ	FIRMAMENTS, ABOVE THE	118	296	58	58	1.8
CALZIRG	PART IN LIN	210	507	171	271	AE
CAMASCHETH	MEANING UNKNOWN	551	911	603	166	LAYCOCK
CAMIKAS	MEANING UNKNOWN	233	424	292	152	LAYCOCK
CAMLIAX	SPOKE (p.t. of "speak")	111	134	162	192	11.12
CANAL	WORKERS, CONTINUAL WORKMEN	84	102	102	102	6.22
CANSE	MIGHTY	265	455	276	136	LAYCOCK
CAOSG	EARTH, THE	281	523	294	154	16.15
CAOSG	EARTH, ON THE	281	523	294	154	3.58
CAOSG	EARTH, ON THE	281	523	294	154	5.11
CAOSG	EARTH, THE	281	523	294	154	6.27
CAOSGA	EARTH, THE	287	529	295	155	4.44
CAOSGI	EARTH, THE	290	539	304	164	10.19
CAOSGI	EARTH, THE	290	539	304	164	15.11
CAOSGI	EARTH, THE	290	539	304	164	30.47
CAOSGI	EARTH, THE	290	539	304	164	5.26
CAOSGI	EARTH, THE	290	539	304	164	6.19
CAOSGI	EARTH, THAN THE	290	539	304	164	9.47

CAOSGIN	EARTH, VAR OF CAOSG	340	595	354	214	LAYCOCK
CAOSGO	EARTH, OF THE	351	651	364	224	14.13
CAOSGO	EARTH, OF THE	351	651	364	224	18.12
CAOSGO	EARTH, OF THE	351	651	364	224	30.29
CAOSGO	EARTH, OF THE	351	651	364	224	30.8
CAOSGO	EARTH, OF THE	351	651	364	224	8.35
CAOSGO	EARTH, OF THE	351	651	364	224	8.63
CAOSGO	EARTH, OF THE	351	651	364	224	9.32
CAOSGON	EARTH, TO THE EARTH	401	707	414	274	10.76
CAPIMALI	SUCCESSIVELY	90	126	192	192	3.42
CAPIMALI	SUCCESSIVELY	90	126	192	192	4.30
CAPIMAO	TIME, WHILE	131	206	222	222	30.121
CAPIMAON	TIME, THE NUMBER OF	181	262	272	272	4.32
CAPMIALI	SUCCESSIVELY (alt.sp.)	90	126	192	192	3.42
CARBAF	SINK	100	212	130	230	8.47
CARMA	COME OUT	102	214	162	262	LAYCOCK
CARMARA	KING OF HEPTARCHY	188	412	263	463	HEPT
CASARM	WHOM, TO WHOM	302	598	362	322	1.39
CASARM	WHOM, UNTO WHOM	302	598	362	322	5.17
CASARMA	WHOM	308	604	363	323	2.13
CASARMAN	WHOM, OF WHOM	358	660	413	373	11.20
CASARMAN	WHOM, UNDER WHOSE	358	660	413	373	15.5
CASARMG	WHOM, IN WHOM	305	601	365	325	18.13
CASARMG	WHOM, IN WHOM	305	601	365	325	3.77
CASARMG	WHOM, IN WHOM	305	601	365	325	4.23
CASARMG	WHOM, IN WHOM	305	601	365	325	7.15
CASARMG	WHOM, IN WHOM	305	601	365	325	8.10
CASARMI	WHOM, UNDER WHOM	311	614	372	332	4.15

CASASAM ABIDING, THEIR 428 796 463 183

18.17

CELPADMAN MEANING UNKNOWN 133 161 231 231

LAYCOCK

CEPH ENOCHIAN LETTER Z 49 73 113 110

CHIALPS PART IN NIA 277 504 349 206

AE

CHIIS ARE THEY 230 442 248 105 9.39

CHILDAO DIAMONDS 121 212 143 140

CHIRLAN REJOICES 177 328 219 316 7.17

CHIRLAN REJOICES 177 328 219 316 9.68

CHIRZPA PART IN ASP 227 536 226 323

AE

CHIS ARE 221 426 238 95

10.11

CHIS ARE 221 426 238 95

10.2

CHIS ARE 221 426 238 95

10.34

CHIS ARE 221 426 238 95

12.6

CHIS ARE 221 426 238 95

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CHIS ARE 221 426 238 95 5.43

CHIS ARE 221 426 238 95 6.29

CHIS ARE 221 426 238 95 6.4

CHIS ARE 221 426 238 95 7.31

CHIS ARE 221 426 238 95 8.12

CHIS ARE 221 426 238 95 8.30

CHIS ARE 221 426 238 95 8.37

CHIS ARE 221 426 238 95 9.16

CHIS ARE 221 426 238 95 9.25

CHIS ARE 221 426 238 95 9.44

CHIS ARE 221 426 238 95 9.59

CHISO ARE, SHALL BE 291 554 308 165

10.81

CHR TWENTIETH AETHYR 92 218 128 225

AE

CHRAMSA MEANING UNKNOWN 312 622 370 327

LAYCOCK

CHRISTEOS LET THERE BE 878 1585 913 439

30.51

CHRISTEOS LET THERE BE 878 1585 913 439

30.75

CHRISTEOS LET THERE BE 878 1585 913 439

30.87

CIAI 9996 26 40 41 41 9.28

CIAOFI TERROR, TO THE TERROR OF 101 173 117 117 8.62

CICLE MYSTERIES, THE 40 59 85 85 1.84

CICLE MYSTERIES, THE 40 59 85 85

11.40

CICLE MYSTERIES, THE 40 59 85 85

12.30

CICLE MYSTERIES, THE 40 59 85 85

13.30

CICLE MYSTERIES, THE 40 59 85 85

14.32

CICLE MYSTERIES, THE 40 59 85 85

15.24

CICLE MYSTERIES, THE 40 59 85 85

16.31

CICLE MYSTERIES, THE 40 59 85 85

17.28

CICLE MYSTERIES, THE 40 59 85 85

18.32

CICLE MYSTERIES, THE 40 59 85 85

30.176

CICLES MYSTERIES, OF YOUR MYSTERIES 240 443 285 145 5.60

CINXIR MINGLED 210 346 250 380

10.31

CLA 456 28 40 51 51 3.44

CLA 456 28 40 51 51 4.38

CNILA BLOOD, OF 87 112 111 111 9.52

CNOQOD SERVANTS, HIS 236 366 304 314 2.46

CNOQUODI	SERVANTS, WITH THE MINISTERS	345	702	714	330	9.27
CNOQUOL	SERVANTS, O YOU	352	714	730	346	7.43
COAZIOR	INCREASE	327	728	278	378	30.151
COCASB	TIMES	281	523	313	173	10.38
COCASB	TIMES	281	523	313	173	10.48
COCASB	TIME	281	523	313	173	10.57
COCASB	TIME, OF	281	523	313	173	3.46
COCASB	TIME	281	523	313	173	30.125
COCASB	TIME, THE	281	523	313	173	9.75
COLLAL	SLEEVES	138	232	181	181	9.61
COMANAN	PART IN ZAX	192	262	232	232	AE
COMMAH	TRUSSED YOU TOGETHER	104	176	179	176	1.26
COMO	WINDOW, A	150	266	200	200	18.25
COMSELH	CIRCLE, A	317	585	373	230	3.5
CONGAMPHLGH	MAN'S SPIRIT; THE HOLY GHOST	212	326	313	307	LAYCOCK
CONISBRA	WORK OF MAN, THE	418	785	453	413	30.103
CONST	THUNDERS, THE	622	1018	640	209	10.35
COR	NUMBER	152	322	190	290	
CORABIEL	ANGEL OF MERCURY ???	195	384	238	338	SA
CORAXO	THUNDERS OF JUDGMENT & WRATH	288	520	321	451	10.1
CORAXO	THUNDERS	288	520	321	451	11.6
CORDZIZ	MAN	345	854	218	318	30.119
CORDZIZ	MEN, REASONING CREATURES	345	854	218	318	30.93
CORFAX	NAME OF A GUARDIAN ANGEL	223	397	257	387	LAYCOCK
CORMF	NUMBER	165	335	236	336	11.28
CORMFA	NUMBERS	171	341	237	337	5.42
CORMP	NUMBERED	190	370	310	410	10.3
CORMP	NUMBERED	190	370	310	410	4.9
CORMPO	NUMBER, HAVE NUMBERED	260	498	380	480	4.20
CORMPT	NUMBER, BE NUMBERED	490	818	610	419	30.163

CORONZON	DEMON	482	946	437	537	LAYCOCK
CORS	SUCH	352	706	390	350	2.36
CORS	SUCH	352	706	390	350	30.145
CORS	SUCH	352	706	390	350	7.21
CORS	SUCH	352	706	390	350	9.77
CORSI	SUCH, OF SUCH AS	361	722	400	360	8.67
CRALPIR	PART IN ZIP	227	480	341	541	AE
CRIP	BUT	121	250	210	310	10.84
CRIP	BUT	121	250	210	310	4.21
CROODZI	BEGINNING, 2ND BEGINNING OF TH	325	726	281	381	4.24
CRP	BUT (alt.sp.)	112	234	200	300	4.21
CRUSCANSE	MORE MIGHTY	647	1353	996	422	LAYCOCK
CUCARPT	PART IN LEA	520	1010	921	336	AE
CURES	HERE (?)	389	905	725	291	LAYCOCK
CZNS	Servient Angel AIR OF AIR	342	698	277	137	TA
CZONS	Servient Angel AIR OF AIR (VAR)	412	826	347	207	TA
D	THIRD	4	4	4	4	17.2
D	THIRD, THE	4	4	4	4	5.3
D	THIRD, THE	4	4	4	4	6.36
D	THIRD, THE	4	4	4	4	7.33
DA	THERE	10	10	5	5	8.31
DALTT	Servient Angel EARTH OF FIRE (VAR)	630	938	635	53	TF
DAMPLOZ	VARIETY	228	474	232	232	30.33
DAOX	5678	140	202	135	165	10.37
DAPI	Servient Angel FIRE OF WATER	49	66	95	95	TW
DARBS	OBEY	291	587	307	267	5.52
DARG	6739	93	205	108	208	15.8
DARR	THE PHILOSOPHER'S STONE	170	394	205	405	LAYCOCK
DARSAR	WHEREFORE	376	784	406	466	6.37

DASPI	Servient Angel FIRE OF WATER (VAR)	249	450	295	155	TW
DATT	Servient Angel EARTH OF FIRE	610	906	605	23	TF
DAX	LOINS	70	74	65	95	LAYCOCK
DAXIL	LOINS, THY	99	122	105	135	17.21
DAZIZ	HEADS, THE	199	538	29	29	10.27
DAZIZ	HEADS, THEIR	199	538	29	29	9.53
DE	OF	11	11	9	9	3.51
DEDVILH	MEANING UNKNOWN	154	407	461	64	LAYCOCK
DEO	SEVENTH AETHYR	81	139	79	79	AE
DES	26TH AETHYR	211	395	209	69	AE
DIAL	A GOD-NAME OF EARTH TABLET	39	58	45	45	TE
DIALIOAI	PART IN ARN	133	224	136	136	AE
DIARI	Servient Angel WATER OF AIR (VAR)	108	234	125	225	TA
DILZMO	DIFFER, LET THEM DIFFER	201	444	161	161	30.84
DIOM	Servient Angel EARTH OF FIRE	91	156	124	124	TF
DIRI	Servient Angel WATER OF AIR	102	228	124	224	TA
DIU	ANGLE	113	340	414	20	4.14
DIV	ANGLE	113	340	414	20	5.4
DIV	ANGLE	113	340	414	20	6.3
DIXOM	Servient Angel EARTH OF FIRE (VAR)	151	220	184	214	TF
DLASOD	ALCHEMICAL SULPHUR	304	558	309	169	LAYCOCK
DLUGA	GIVE, GIVING	133	365	438	44	3.39
DLUGAM	GIVEN, P.T. "TO GIVE"	141	373	478	84	
DLUGAM	GIVE, GIVEN	141	373	478	84	
DLUGAR	GIVE, GAVE THEM	213	557	538	244	5.23
DLUGAR	GIVE, GIVING UNTO THEM	213	557	538	244	6.16
DMAL	SON OF LIGHT, JUPITER OR MARS	38	50	75	75	SA

DOAGNIS	PART IN ARN	342	597	338	198	AE
DOALIM	SIN, OF SIN	117	194	155	155	13.9
DOANZIN	PART IN ZIP	279	522	192	192	AE
DOBIX	FALL	144	213	146	176	30.147
DOCEPAX	PART IN ZIM	179	251	240	270	AE
DODPAL	VEX, LET THEM VEX	134	214	189	189	30.94
DODRMNI	VEX, VEXED	225	408	278	378	30.60
DODS	VEX, VEXING	278	520	278	138	14.10
DODSIH	VEX, VEXATION	297	560	296	153	17.9
DOLOP	Servient Angel EARTH OF EARTH (VAR)	194	332	254	254	TE
DON	ENOCHIAN LETTER R	124	188	124	124	
DONASDOGAMA TASTOS	HELL-FIRE	1503	2531	1515	513	LAYCOCK
DOOAIN	NAME	209	338	205	205	12.21
DOOAIN	NAME, HIS	209	338	205	205	3.73
DOOAIO	NAME, IN THE NAME OF (ALT.SP)	229	410	225	225	4.53
DOOAIP	NAME, IN THE NAME OF	189	322	235	235	4.53
DOOIAP	NAME, IN THE NAME OF	189	322	235	235	3.64
DOOP	Servient Angel EARTH OF EARTH	174	300	224	224	TE
DOPA	Kerubic Angel AIR OF FIRE	110	178	155	155	TF
DORPHA	LOOK, LOOKED ABOUT ME	200	394	263	360	4.5
DORPHAL	LOOK, LOOKING WITH GLADNESS	220	426	293	390	5.10
DOSIG	NIGHT	286	535	287	147	10.22
DOXMAEL	PART IN TEX	175	249	210	240	AE
DRILPA	GREAT	149	290	225	325	10.82
DRILPA	GREAT	149	290	225	325	16.23
DRILPI	GREATER (LARGER?)	152	300	234	334	9.46
DRIX	BRING DOWN	153	276	174	304	12.14
DROLN	ANY, AT ANY	224	412	254	354	10.55

DRUN	ENOCHIAN LETTER N	234	572	554	260	
DRUX	ENOCHIAN LETTER N	244	580	564	300	
DS	WHICH	204	388	204	64	1.20
DS	WHICH	204	388	204	64	1.35
DS	AND	204	388	204	64	1.43
DS	THAT	204	388	204	64	1.56
DS	WHICH	204	388	204	64	1.66
DS	WHICH	204	388	204	64	10.20
DS	WHICH	204	388	204	64	10.36
DS	WHICH	204	388	204	64	10.51
DS	WHICH	204	388	204	64	11.7
DS	WHICH	204	388	204	64	12.2
DS	WHICH	204	388	204	64	13.13
DS	WHICH	204	388	204	64	13.22
DS	WHICH	204	388	204	64	13.3
DS	WHICH	204	388	204	64	14.15
DS	WHICH	204	388	204	64	14.24
DS	WHICH	204	388	204	64	14.5
DS	WHICH	204	388	204	64	15.13
DS	WHICH	204	388	204	64	15.9
DS	WHICH	204	388	204	64	16.13
DS	THAT	204	388	204	64	16.18
DS	WHICH	204	388	204	64	16.6
DS	WHICH	204	388	204	64	18.18
DS	WHICH	204	388	204	64	18.7
DS	WHICH	204	388	204	64	3.27
DS	WHICH	204	388	204	64	30.171
DS	WHICH	204	388	204	64	30.2
DS	WHICH	204	388	204	64	30.25
DS	WHICH	204	388	204	64	4.11

DS	WHICH	204	388	204	64	4.28
DS	WHICH	204	388	204	64	4.49
DS	WHICH	204	388	204	64	5.37
DS	WHICH	204	388	204	64	8.14
DS	WHICH	204	388	204	64	8.32
DS	WHICH	204	388	204	64	8.36
DS	WHICH	204	388	204	64	9.6
DST	WHICH (alt.sp.)	504	836	504	73	3.27
E	DAUGHTER OF LIGHT	7	7	5	5	SA
EAI	AMONG, VAR OF 'AAI'	22	29	16	16	LAYCOCK
ECAOP	Servient Angel WATER OF FIRE (VAR)	115	183	176	176	TF
ECOP	Servient Angel WATER OF FIRE	109	177	175	175	TF
ECRIN	PRAISE, THE	148	273	185	285	6.49
EDLPRNA	KING OF FIRE TABLET (VAR)	197	337	270	370	TF
EDLPRNAA	ELEMENTAL KING OF FIRE TABLET	203	343	271	371	TF
EDNAS	RECEIVE, AS RECEIVERS	267	457	260	120	5.59
EF	VISIT US	12	12	11	11	12.13
EFAFAFE	VIALS, YOUR VIOLS	41	41	30	30	9.73
EFAFAFE	VIALS (?VIOLS)	41	41	30	30	9.8
EFE	MEANING UNKNOWN	19	19	16	16	LAYCOCK
EILOMFO	1ST MINISTER OF MARS	189	324	231	231	HEPT
EKIEI	DAUGHTER OF DAUGHTER OF LIGHT	34	48	50	50	SA
EL	FIRST, THE	27	39	35	35	6.9
EL	SON OF SON OF LIGHT, VENUS	27	39	35	35	SA
ELGNSEB	1ST MINISTER OF MERCURY	288	490	295	155	HEPT
ELO	FIRST	97	167	105	105	LAYCOCK
ELZAP	COURSE, THE COURSE	153	341	123	123	30.62
ELZAP	COURSE, COURSES	153	341	123	123	6.24
EM	NINE	15	15	45	45	6.5

EMETGIS SEAL, THE 534 873 563 132 15.18

EMNA HERE 71 77 96 96 10.58

EMOD 876 89 147 119 119 16.17

ENAY LORD, THE 72 85 66 66 12.18

ENAY LORD, THE 72 85 66 66 4.47

ENAY LORD, THE 72 85 66 66 7.9

EOAN IN THE FORM OF (Schuler) 133 197 126 126 GT

EOGA THE PLACE (Schuler) 86 144 79 79 GT

EOL MAKE, I MADE YOU 97 167 105 105 3.32

EOLIS MAKE, MAKING 306 567 315 175 13.10

EOO Divine name from tablet of 12 147 263 145 145 T12SQR
squares

EOPHAN LAMENTATION, OF 173 261 214 211 10.14

EORS HUNDRED, WITH AN 357 711 375 335 10.42

ERAN 6332 143 261 156 256 18.15

ERGDBAB 6TH MINISTER OF MERCURY 102 214 117 217 HEPT

ERM ARK, WITH THE 95 207 145 245 1.46

ERZLA Kerubic Archangel AIR OF AIR 203 493 143 243 TA

ES FOURTH 207 391 205 65 7.35

ESE DAUGHTER OF LIGHT 214 398 210 70 SA

ESEMELI DAUGHTER OF DAUGHTER OF LIGHT 258 461 295 155 SA

ESIASCH BROTHERS, THE 434 823 444 161 5.30

ETAAD Kerubic Archangel AIR OF WATER 323 471 311 20 TW
(DEE'S VAR)

ETDIM Kerubic Archangel WATER OF 328 483 359 68 TW
WATER (DEE'S VAR)

ETEVLGL 6TH MINISTER OF MARS 457 849 773 88 HEPT

ETHAMZ COVER, ARE COVERED 421 749 361 67 9.54

ETHARZI PEACE, IN 502 949 431 237 5.55

ETNBR Kerubic Archangel EARTH OF AIR 438 704 457 266 TA

EXARP	AIR NAME, TABLET OF UNION	183	309	246	376	TU
EXENTASER	MOTHER OF ALL	717	1171	726	425	VV
EXGSD	Kerubic Archangel FIRE OF AIR	274	462	272	162	TA
EYTPA	Kerubic Archangel WATER OF AIR	352	517	396	105	TA
F	VISIT	5	5	6	6	4.43
F	VISIT US	5	5	6	6	5.54
F	VISIT	5	5	6	6	6.25
FAAIP	VOICE, YOUR VOICES	56	73	98	98	2.5
FABOAN	POISON, WITH	138	202	130	130	10.32
FAFEN	TRAIN, YOUR	73	79	68	68	12.15
FAFEN	INTENT, TO THE INTENT THAT	73	79	68	68	3.47
FAM	ENOCHIAN LETTER S	19	19	47	47	
FAONTS	DWELLING	631	1027	627	196	5.13
FAORGT	DWELLING PLACE, THE	464	782	480	289	30.133
FARGT	DWELLING PLACES, THE	394	654	410	219	30.100
FARZM	VOICE, YOU LIFTED YOUR VOICES	189	467	154	254	1.49
FAXS	7336	271	459	267	157	17.12
FIFALZ	WEED OUT	135	320	60	60	30.96
FISIS	EXECUTE, CARRY OUT	423	805	426	146	30.10
FMND	Servient Angel AIR OF AIR	67	73	100	100	TA
FMOND	Servient Angel AIR OF AIR (VAR)	137	201	170	170	TA
G-DO	THE NAME OF (Schuler)	77	135	77	77	GT
G-RSAM	ADMIRATION, WITH	297	593	344	304	1.38
GA	31	9	9	4	4	11.30
GA	NAME OF AN ANGEL	9	9	4	4	LAYCOCK
GAG	MEANING UNKNOWN	12	12	7	7	LAYCOCK
GAH	SPIRIT, THE SPIRITS	19	33	12	9	6.1
GAHA	EXISTED; BABE OF THE ABYSS	25	39	13	10	VV
GAHAL	EXISTS	45	71	43	40	VV
GAHALANA	WILL EXIST	107	139	95	92	VV

GAHIRE	MEANING UNKNOWN	115	248	127	224	LAYCOCK
GAHOACHMA	I AM THAT I AM, TITLE OF GOD	121	207	152	146	LAYCOCK
GAIOL	A GOD-NAME OF WATER TABLET	108	185	114	114	TW
GAL	GAL, ENOCHIAN LETTER D	29	41	34	34	
GALGOL	MEANING UNKNOWN	122	204	137	137	LAYCOCK
GALSUAGAPH	MEANING UNKNOWN	384	824	727	190	LAYCOCK
GALSUAGATH	MEANING UNKNOWN	654	1232	947	119	LAYCOCK
GALVAH	END, NAME OF AN ANGEL	145	391	443	46	LAYCOCK
GANISLAY	NAME OF A DEMON	303	519	305	165	LAYCOCK
GANIURAX	MEANING UNKNOWN	314	663	625	361	LAYCOCK
GARMAL	MEANING UNKNOWN	123	247	175	275	LAYCOCK
GARNASTEL	MEANING UNKNOWN	672	1134	690	359	LAYCOCK
GARP	MEANING UNKNOWN	119	241	184	284	LAYCOCK
GASCAMPHO	MEANING UNKNOWN	335	601	423	280	LAYCOCK
GASSAGEN	DIVINE POWER CREATING ANGEL	475	849	463	183	LAYCOCK
GAZAVAA	A FORMED NAMED	217	603	414	20	LAYCOCK
GBAL	Servient Angel WATER OF EARTH	30	42	36	36	TE
GBEAL	Servient Angel WATER OF EARTH (VAR)	37	49	41	41	TE
GCHISGE	NOT, ARE NOT	234	439	249	106	4.7
GE	NOT, IS NOT	10	10	8	8	2.38
GE-OOEEON	THE EYES NEED ONLY TO (Schuler	284	464	278	278	GT
GEBABAL	Zodiacal King LIBRA	44	56	44	44	ZK AE
GECAOND	PART IN ZIM	142	206	153	153	AE
GED	GED, ENOCHIAN LETTER G	14	14	12	12	
GEDOONS	PART IN LOE	404	710	402	262	AE
GEDOTBAR	BEGOTTEN	471	789	485	294	LAYCOCK
GEH	ARE, ART (f.p.sing "to be")	20	34	16	13	16.24
GEH	THOU ART	20	34	16	13	LAYCOCK
GEIAD	OUR LORD AND MASTER (alt.sp.)	29	36	23	23	5.62

GEMEGANZA	YOUR WILL BE DONE	180	352	115	115	LAYCOCK
GEMNIMB	PART IN TEX	86	99	150	150	AE
GENADOL	PART IN DEO	160	236	163	163	AE
GEPHNA	MEANING UNKNOWN	106	136	147	144	LAYCOCK
GER	ENOCHIAN LETTER Q	90	202	108	208	
GETA	OUT OF HIM	316	464	309	18	LAYCOCK
GEVAMNA	BEGINNING (?)	180	406	500	106	LAYCOCK
GGLPPSA	4TH MINISTER OF VENUS	292	508	397	257	HEPT
GI	WITH	12	19	13	13	LAYCOCK
GIER	HARVEST	99	218	118	218	
GIGIPAH	BREATH, LIVING BREATH	70	108	115	112	3.13
GIL	WE WANT (?)	32	51	43	43	LAYCOCK
GISA	ENOCHIAN LETTER T	218	409	214	74	
GISG	ENOCHIAN LETTER T	215	406	216	76	
GITHGULCAG	NAME OF A DEMON	456	857	778	90	LAYCOCK
GIVI	STRONGER	121	355	423	29	2.24
GIXYAX	EARTHQUAKES	147	169	144	204	10.45
GMDNM	Servient Angel WATER OF FIRE (VAR)	73	79	137	137	TF
GMICALZ	POWER, A POWERFUL	138	323	111	111	30.36
GMICALZO	POWER, IN P. AND PRESENCE	208	451	181	181	6.43
GMNM	Servient Angel WATER OF FIRE	69	75	133	133	TF
GNA	MEANING UNKNOWN	59	65	54	54	LAYCOCK
GNAY	DO, DOES	68	81	64	64	10.66
GNAY	DO, DOTH	68	81	64	64	9.36
GNETAAB	GOVERNMENT, YOUR GOVERNMENTS	373	527	362	71	3.52
GNONP	GARNISH, I GARNISHED	203	283	253	253	1.32
GOHED	ONE, EVERLASTING	94	166	90	87	LAYCOCK
GOHEL	SAY, SAYS THE FIRST	110	194	116	113	2.43
GOHIA	SAY, WE SAY	98	177	92	89	3.78

GOHO	SAY, SAYETH, SAYS	153	283	151	148	1.4
GOHO	SAY, SAYS	153	283	151	148	3.2
GOHO	SAY, SAYS, SAYETH	153	283	151	148	8.17
GOHOL	SAY, SAYING	173	315	181	178	30.46
GOHOL	SAY, SAYING	173	315	181	178	4.6
GOHOLOR	LIFT UP	323	635	351	448	3.66
GOHON	SAY, HAVE SPOKEN	203	339	201	198	8.51
GOHULIM	SAY, IT IS SAID	220	531	561	164	30.14
GOHUS	SAY, I SAY	383	859	681	144	12.26
GOHUS	SAY, I SAY	383	859	681	144	3.67
GOMZIAM	PART IN RII	194	425	171	171	AE
GON	ENOCHIAN LETTER I,Y	123	187	123	123	
GONO	FAITH	193	315	193	193	1.54
GONSAG	MEANING UNKNOWN	332	580	327	187	LAYCOCK
GOSAA	STRANGER, A	285	527	275	135	30.126
GRAA	MOON	95	207	105	205	1.17
GRAN	ELDERS, ?VAR ON 'URAN'	139	257	154	254	LAYCOCK
GRAPH	ENOCHIAN LETTER E	129	265	192	289	
GROSB	STING, A BITTER STING	354	708	375	335	13.25
GRU	DEED, FACT	183	515	503	209	LAYCOCK
GZE	ONLY (Schuler)	100	266	15	15	GT
HA	MEANING UNKNOWN	16	30	9	6	LAYCOCK
HAATH	WORKS	332	508	318	21	6.45
HABIORO	Senior MARS of AIR	246	495	261	358	TA
HAGONEL	PRINCE OF HEPTARCHY	166	256	167	164	HEPT
HAGONEL	SON OF SON OF LIGHT, SATURN	166	256	167	164	SA
HAL	MEANING UNKNOWN	36	62	39	36	LAYCOCK
HAMI	CREATURE, LIVING CREATURES	33	54	59	56	14.12
HAMI	CREATURES	33	54	59	56	16.22
HAMI	CREATURES	33	54	59	56	7.26

HAOZPI	Senior VENUS IN AIR TABLET (VAR)	215	470	176	173	TA
HARDIMI	AN ANGEL OF THE EARTH TABLET	126	266	173	270	
HARG	PLANT, HAS PLANTED	99	225	112	209	6.10
HCOMA	WATER NAME, TABLET OF UNION	96	168	139	136	TU
HCTGA	A GOD-NAME OF EARTH TABLET	321	483	332	38	TE
HECOA	SON OF LIGHT, MARS OR JUPITER	95	167	104	101	SA
HEEOA	A SON OF LIGHT	100	172	89	86	AMETH
HELECH	IN OURS (?)	56	96	76	70	LAYCOCK
HIPOTGA	Senior SATURN of AIR	428	665	472	178	TA
HMAGL	Kerubic Archangel EARTH OF WATER	47	73	82	79	TW
HNLRX	Kerubic Archangel FIRE OF WATER	220	368	248	375	TW
HOATH	WORSHIPER, TRUE	396	630	387	90	1.91
HOATH	WORSHIPER, THE TRUE	396	630	387	90	11.47
HOATH	WORSHIPER, THE TRUE	396	630	387	90	12.37
HOATH	WORSHIPER, THE TRUE	396	630	387	90	13.37
HOATH	WORSHIPER, THE TRUE	396	630	387	90	14.39
HOATH	WORSHIPER, THE TRUE	396	630	387	90	15.31
HOATH	WORSHIPER, THE TRUE	396	630	387	90	16.38
HOATH	WORSHIPER, THE TRUE	396	630	387	90	17.35
HOATH	WORSHIPER, THE TRUE	396	630	387	90	18.39
HOLDO	GROANED	174	316	182	179	11.2
HOLQ	MEASURETH	140	232	198	205	1.21
HOLQ	MEASURE, IT IS MEASURED	140	232	198	205	11.21
HOLQ	MEASURED	140	232	198	205	9.26
HOM	LIVE, LIVES (verb)	88	160	118	115	1.57
HOMIL	AGES, THE TRUE	117	208	158	155	3.45
HOMIN	AGE, WITH AGE	147	232	178	175	14.14
HOMTOH	TRIUMPH, VAR ON 'HOM OD TOH'	468	760	496	199	LAYCOCK

HONONOL Zodiacal King LEO 340 552 348 345 ZK AE

HOXMARCH FEAR 246 448 307 431 LAYCOCK

HTAAD Kerubic Archangel AIR OF WATER 326 488 314 20 TW

HTDIM Kerubic Archangel WATER OF 331 500 362 68 TW
WATER

HTMORDA Senior LUNA of AIR 478 810 523 329 TA

HTNBR Kerubic Archangel EARTH OF AIR 441 721 460 266 TA
(DEE'S VAR)

HUBAIO LAMP, VAR ON HUBARO 196 495 491 94

HUBAR LAMPS, WITH 197 543 511 214 5.39

HUBARO LAMPS, THE LANTERNS 267 671 581 284 12.8

HUBARO LAMPS, LIVING LAMPS 267 671 581 284 17.13

HUCACHA MEANING UNKNOWN 136 384 458 58 LAYCOCK

HUSEH MEANING UNKNOWN 327 759 621 81 LAYCOCK

HXGSD Kerubic Archangel FIRE OF AIR 277 479 275 162 TA
(DEE'S VAR)

I IS 9 16 10 10 1.13

I IS 9 16 10 10 10.79

I IS 9 16 10 10 11.24

I IS 9 16 10 10 11.29

I IS 9 16 10 10 12.23

I IS 9 16 10 10 17.18

I IS 9 16 10 10 30.129

I IS 9 16 10 10 4.50

I IS 9 16 10 10 5.63

I IS 9 16 10 10 7.2

I IS 9 16 10 10 8.3

I IS 9 16 10 10 9.76

I SON OF LIGHT, SOL OR VENUS 9 16 10 10 SA

IAAASD Sephirotic Cross FIRE OF WATER 231 422 217 77 TW

IABA Servient Angel FIRE OF EARTH 22 29 14 14 TE

IABES LORD, SUPREME LIFE 223 414 218 78 LAYCOCK

IAD GOD, THE GOD 19 26 15 15 1.5

IAD GOD 19 26 15 15 17.17

IAD GOD, YOUR GOD 19 26 15 15 3.3

IAD GOD, YOUR GOD 19 26 15 15 4.48

IAD GOD, OUR LORD 19 26 15 15 5.62

IAD GOD, THE LORD 19 26 15 15 8.18

IAD GOD, THE GOD 19 26 15 15 9.66

IADNAH KNOWLEDGE, OF 85 112 74 71 1.47

IADNAMAD KNOWLEDGE, UNDEFILED K. 93 106 111 111 30.181

IADOIASMOMA HIM THAT WAS,IS,AND SHALL BE C 476 902 547 507 8.58

R

IADPIL HIM, TO HIM 78 114 135 135 1.55

IAHL Servient Angel WATER OF EARTH 45 78 49 46 TE

IAIADIX HONOR, OF 103 128 96 126 15.19

IAIAL CONCLUDE US 50 76 52 52 5.58

IAIDA HIGHEST, THE 34 48 26 26 1.92

IAIDA HIGHEST, OF THE 34 48 26 26 11.48

IAIDA HIGHEST, OF THE 34 48 26 26 12.38

IAIDA HIGHEST, OF THE 34 48 26 26 13.38

IAIDA HIGHEST, OF THE 34 48 26 26 14.40

IAIDA HIGHEST, OF THE 34 48 26 26 15.32

IAIDA HIGHEST, OF THE 34 48 26 26 16.39

IAIDA HIGHEST, OF THE 34 48 26 26 17.36

IAIDA HIGHEST, OF THE 34 48 26 26 18.40

IAIDA HIGHEST, OF THE 34 48 26 26 30.12

IAIDON GOD, THE ALL-POWERFUL 148 226 145 145 2.41

IALPIRGAH FIRE, GOD-FLAMES 173 335 243 340 7.7

IALPON BURN 185 278 241 241 10.21

IALPOR FLAMING 215 414 291 391 9.5

IALPRG BURNING FLAME 148 289 224 324 18.5

IALPRG BURNINGS FLAMES 148 289 224 324 2.10

IALPRT FLAME 445 734 521 330 15.4

IALPRT FLAME 445 734 521 330 16.3

IALPRT FLAME 445 734 521 330 17.3

IAMHL Servient Angel WATER OF EARTH 53 86 89 86 TE
(VAR)

IANA DAUGHTER OF LIGHT 71 84 62 62 SA

IANBA Servient Angel FIRE OF EARTH 72 85 64 64 TE
(VAR)

IAOD BEGINNING 89 154 85 85 1.61

IAOD BEGINNING, THE 89 154 85 85 30.18

IAOD BEGINNING, THE B. OF 89 154 85 85 5.35

IAODAF BEGINNING, IN THE 100 165 92 92 30.45

IBAH A GOD-NAME OF AIR TABLET 26 47 21 18 TA

ICH ELEVENTH AETHYR 21 42 38 35 AE

ICHISGE AND ARE NOT 240 452 256 113 3.24

ICZHIHA KING OF EARTH TABLET (VAR) 136 344 64 58 TE

ICZHIHAL ELEMENTAL KING OF EARTH 156 376 94 88 TE

ICZHIHL KING OF EARTH TABLET (VAR) 150 370 93 87 TE

IDLUGAM GIVE, IS GIVEN 150 389 488 94 7.54

IDOIGO HE WHO SITS ON THE HOLY THRONE 165 295 167 167 30.42

IDOIGO Sephirotic Cross AIR OF AIR 165 295 167 167 TA

IEHUSOZ MERCY, HIS MERCIES 486 1135 700 163 3.70

IH SON OF LIGHT, LUNA OR MERCURY 19 40 18 15 SA

IIDPO Servient Angel EARTH OF WATER 122 204 174 174 TW
(VAR)

IIPO Servient Angel EARTH OF WATER 118 200 170 170 TW

ILEMESE SON OF SON OF LIGHT, LUNA 258 461 295 155 SA

ILI	FIRST, IN THE	38	64	50	50	3.31
ILMO	OF THE AETHYRS (Schuler)	107	184	150	150	T12SQR
ILPIZ	Sephirotic Cross FIRE OF EARTH	158	360	137	137	TE
ILRO	Name from the tablet of 12 squares.	179	368	210	310	T12SQR
ILS	THOU	229	432	240	100	15.1
ILS	THOU, O THOU	229	432	240	100	16.1
ILS	THOU	229	432	240	100	16.25
ILS	THOU, O THOU	229	432	240	100	17.1
ILS	THOU, O THOU	229	432	240	100	18.1
IMUAMAR	ACT TOWARDS US	217	556	592	298	3.82
INOAS	BECOME, THEY ARE BECOME	335	590	331	191	7.12
INSI	WALKS	268	472	270	130	16.14
INSI	WALK	268	472	270	130	LAYCOCK
IOAESPM	3RD MINISTER OF VENUS	330	589	406	266	HEPT
IOIAD	HIM THAT LIVES FOREVER	98	170	95	95	2.54
IP	NOT	39	56	90	90	10.85
IP	NOT	39	56	90	90	9.72
IPAM	IS NOT	53	70	131	131	1.62
IPAMIS	CAN NOT BE	262	470	341	201	1.65
IPURAN	SHALL NOT SEE	275	630	641	347	8.39
IRGIL	HOW MANY	121	259	153	253	8.29
ISR	SON OF LIGHT, VENUS OR SOL	289	592	310	270	SA
ISRO	PROMISE, THE	359	720	380	340	13.17
IUBANLADAEC	NAME OF AN ANGEL	211	456	524	130	LAYCOCK
IUBENLADECE	VAR OF IUBANLADAEC	213	458	532	138	LAYCOCK
IUDRA	MEANING UNKNOWN	199	538	515	221	LAYCOCK
IVMD	CALL, IS CALLED	121	348	454	60	13.23
IVMD	CALL, IS CALLED	121	348	454	60	14.25
IVMD	CALL, IS CALLED	121	348	454	60	18.19

IXOMAXIP	KNOW, LET HER BE KNOWN	252	342	331	391	30.122
IZAZAS	FRAME, HAVE FRAMED	401	924	226	86	2.11
IZED	DAUGHTER OF DAUGHTER OF LIGHT	110	283	26	26	SA
IZINR	Servient Angel AIR OF EARTH (VAR)	238	536	177	277	TE
IZIXP	Servient Angel FIRE OF EARTH (VAR)	198	392	167	197	TE
IZIZOP	VESSELS, FROM YOUR HIGHEST	298	712	184	184	3.48
IZNR	Servient Angel AIR OF EARTH	229	520	167	267	TE
IZXP	Servient Angel FIRE OF EARTH	189	376	157	187	TE
L	ONE	20	32	30	30	10.59
L	OF THE FIRST	20	32	30	30	15.3
L	FIRST	20	32	30	30	2.8
L	ONE	20	32	30	30	30.120
L	ONE	20	32	30	30	30.70
L	ONE	20	32	30	30	30.89
L	ONE	20	32	30	30	30.97
L	ONE	20	32	30	30	4.22
L	THE FIRST	20	32	30	30	5.31
L	ALL ONE.	20	32	30	30	5.64
LA	THE FIRST	26	38	31	31	5.45
LABDGRE	6TH MINISTER OF LUNA	121	245	145	245	HEPT
LABNIXP	PART IN BAG	176	215	233	263	AE
LAF	MEANING UNKNOWN	31	43	37	37	LAYCOCK
LAH	MEANING UNKNOWN	36	62	39	36	LAYCOCK
LAIAD	TRUTH, THE SECRETS OF	45	64	46	46	18.14
LAIDROM	Senior MARS of EARTH	197	386	255	355	TE
LANG	MINISTERING ANGELS	79	97	84	84	LAYCOCK
LANSH	POWER, IN POWER EXALTED	286	502	289	146	1.7
LAOAXRP	Senior LUNA of WATER	272	468	342	472	TW

LAP	FOR	56	78	111	111	1.87
LAP	FOR	56	78	111	111	11.43
LAP	FOR	56	78	111	111	12.33
LAP	FOR	56	78	111	111	13.33
LAP	FOR	56	78	111	111	14.35
LAP	FOR	56	78	111	111	15.27
LAP	FOR	56	78	111	111	16.34
LAP	FOR	56	78	111	111	17.31
LAP	FOR	56	78	111	111	18.35
LAP	FOR	56	78	111	111	2.33
LAP	FOR	56	78	111	111	2.52
LAPARIN	PART IN ZIM	201	348	272	372	AE
LARAG	NOR	115	239	135	235	
LARAG	NEITHER	115	239	135	235	10.53
LAS	RICH, THE	226	422	231	91	9.34
LASBEN	NAME OF AN ANGEL	284	486	288	148	LAYCOCK
LASDI	FEET, MY	239	442	245	105	4.2
LAUACON	PART IN LEA	254	550	572	178	AE
LAVA	PRAY	132	364	432	38	LAYCOCK
LAVAVOTH	Zodiacal King ARIES	612	1284	1210	128	ZK AE
LAXDIZI	ALT. PART IN LIN	198	394	122	152	AE
LAZDIXI	PART IN LIT	198	394	122	152	AE
LBBNAAV	2ND MINISTER OF VENUS	184	422	486	92	HEPT
LEA	SIXTEENTH AETHYR	33	45	36	36	AE
LEAOC	Servient Angel WATER OF WATER (VAR)	105	175	126	126	TW
LEAORIB	4TH MINISTER OF SOL	193	382	218	318	HEPT
LEENARB	1ST MINISTER OF SOL	171	301	193	293	HEPT
LEHUSAN	MEANING UNKNOWN	393	829	694	157	LAYCOCK
LEHUSLACH	MEANING UNKNOWN, SEE LEHUSAN	375	831	702	162	LAYCOCK

LEL SAME, THE SAME 47 71 65 65 30.81

LEOC Servient Angel WATER OF WATER 99 169 125 125 TW

LEPHE MEANING UNKNOWN 74 110 128 125 LAYCOCK

LEVANAEL ANGEL OF LUNA 216 466 522 128 SA

LEVITHMONG BEASTS OF THE FIELD, FOR THE 577 1042 916 228 30.111

LEXARPH PART IN ZAX 213 365 284 411 AE

LGAIOL Senior VENUS of WATER TABLET 128 217 144 144 TW
(VAR)

LHCTGA Senior VENUS of EARTH TABLET 341 515 362 68 TE
(VAR)

LI FIRST - VAR ON 'ILI' 29 48 40 40 LAYCOCK

LIBA SON OF SON OF LIGHT, MARS 36 55 43 43 SA

LIGDISA Senior SATURN of WATER 251 461 258 118 TW

LIIANSA Senior SAT of EARTH 300 516 302 162 TE

LIL THE FIRST AIRE 49 80 70 70 30.4

LIL FIRST AETHYR 49 80 70 70 AE

LILONON BRANCHES 289 448 310 310 10.10

LIMLAL TREASURE, HIS 83 126 141 141 9.37

LIN 22ND AETHYR 79 104 90 90 AE

LIT FIFTH AETHYR 329 496 340 49 AE

LIXIPSP WARDEN OF AETHYR 'BAG' 358 592 470 360 VV

LLACZA Sephirotic Cross WATER OF AIR 144 334 89 89 TA

LML TREASURE 48 72 100 100 T12SQR

LN-NIA-O THE BEAST (Schuler) 205 294 211 211 GT

LNANAEB 2ND MINISTER OF SOL 140 164 139 139 HEPT

LO FIRST, THE 90 160 100 100 4.37

LO THE FIRST 90 160 100 100 8.2

LOADOHI KINGDOM, VAR ON 'LONDOH' 189 338 193 190 LAYCOCK

LOAGAETH SPEECH FROM GOD, VAR. 1 422 654 418 124 LAYCOCK

LOE TWELFTH AETHYR 97 167 105 105 AE

LOGAAH	SPEECH FROM GOD, VAR. 3	115	199	113	110	LAYCOCK
LOGAETH	SPEECH FROM GOD, VAR. 2	416	648	417	123	LAYCOCK
LOGAH	SPEECH FROM GOD, VAR. 4	109	193	112	109	LAYCOCK
LOHOLO	SHINES	260	472	278	275	1.67
LOLCIS	BUCKLERS (SHIELDS)	321	594	360	220	8.23
LONCHO	FALL	222	370	248	245	8.44
LONDOH	KINGDOMS	224	372	232	229	3.9
LONDOH	KINGDOMS	224	372	232	229	7.28
LONSA	POWER	346	606	351	211	3.41
LONSHI	POWER, THE	359	640	368	225	13.20
LONSHI	POWER	359	640	368	225	7.55
LONSHIN	POWER, THEIR POWERS	409	696	418	275	4.34
LORSLQ	FLOWERS	430	816	520	490	2.20
LRASD	DISPOSE, TO	310	618	335	295	30.38
LRING	STIR UP	162	299	193	293	13.7
LRL	name from tablet of 12 squares.	120	256	160	260	T12SQR
LSRAHPM	Senior MARS of WATER	354	686	459	416	TW
LUACH	PRAISING ANGELS, VAR. 2	138	384	459	62	LAYCOCK
LUAH	PRAISING ANGELS, VAR. 1	136	382	439	42	LAYCOCK
LUCAL	NORTH, IN THE NORTH	148	392	481	87	10.6
LUCIFTIAN	BRIGHTNESS, THE	501	901	827	142	30.23
LUCIFTIAN	BRIGHTNESS, ORNAMENTS OF	501	901	827	142	7.20
LUIAHE	HONOR, A SON OF	152	405	454	57	6.47
LULO	TARTAR OR MOTHER OF VINEGAR	210	512	530	136	LAYCOCK
LURFANDO	MEANING UNKNOWN	335	743	661	367	LAYCOCK
LUSD	FEET, YOUR	324	740	634	100	2.26
LUSDA	FEET, THEIR	330	746	635	101	9.22
LUSDAN	FEET, WITH	380	802	685	151	16.16
LUSEROTH	MEANING UNKNOWN	787	1535	1113	385	LAYCOCK
LZINOPO	Senior LUNA of EARTH	339	656	317	317	TE

M	EXCEPT	8	8	40	40	3.25
M	OF (Schuler)	8	8	40	40	GT
MAASI	LAID UP (STORED)	229	420	252	112	10.17
MABBERAM	MEANING UNKNOWN	117	229	191	291	LAYCOCK
MABZA	COAT, THE	111	277	51	51	8.57
MAD	GOD, YOUR	18	18	45	45	1.90
MAD	GOD, OF	18	18	45	45	11.46
MAD	GOD, OF	18	18	45	45	12.36
MAD	GOD, OF	18	18	45	45	13.18
MAD	GOD, OF	18	18	45	45	13.36
MAD	GOD, OF	18	18	45	45	14.38
MAD	GOD, OF	18	18	45	45	15.30
MAD	GOD, OF	18	18	45	45	16.37
MAD	GOD, OF	18	18	45	45	17.34
MAD	GOD, OF	18	18	45	45	18.38
MAD	GOD, YOUR	18	18	45	45	3.65
MAD	GOD, OF YOUR	18	18	45	45	30.17
MAD	GOD, OF	18	18	45	45	6.50
MADIMI	DAUGHTER OF DAUGHTER OF LIGHT	44	58	105	105	SA
MADIMIEL	ANGEL OF MARS	71	97	140	140	SA
MADRIAX	HEAVEN, YOU HEAVENS	173	296	216	346	30.1
MADRID	INIQUITY, HER	111	230	159	259	10.78
MADRID	INIQUITIES	111	230	159	259	9.41
MADRIIAX	HEAVEN, YOU HEAVENS	182	312	226	356	30.135
MADZILODARP	GOD OF STRETCH-FORTH-AND-CONQU	327	692	347	447	16.26
MAGL	Kerubic Angel EARTH OF WATER	37	49	74	74	TW
MAGM	Servient Angel WATER OF WATER	25	25	84	84	TW
MAHORELA	DARK HEAVENS (Crowley)	207	403	255	352	VV
MAIM	CONTINUANCE	31	38	91	91	6.32
MALADI	Sephirotic Cross EARTH OF WATER	53	72	86	86	TW

MALGM	Servient Angel WATER OF WATER (VAR)	45	57	114	114	TW
MALPIRGI	FIRES OF LIFE AND INCREASE	165	313	274	374	3.56
MALPRG	FIRE, THROUGH-THRUSTING	147	281	254	354	1.19
MALPRG	FIERY DARTS	147	281	254	354	6.17
MALS	ENOCHIAN LETTER P	234	430	271	131	
MANIN	MIND, IN THE	123	142	151	151	2.40
MAOFFAS	MEASURE, NOT TO BE MEASURED	300	542	324	184	18.23
MAPM	9639	52	62	161	161	4.17
MAPSAMA	ANGEL'S NAME, 'TELL THEM'	264	458	363	223	LAYCOCK
MARB	ACCORDING	95	207	143	243	30.40
MATB	THOUSAND, A	315	463	343	52	10.47
MATB	THOUSAND, A	315	463	343	52	10.62
MATHULA	PART IN ZAA	450	844	780	92	AE
MATORB	ECHOING (acc. to Laycock)	465	783	513	322	10.56
MAZ	SIXTH AETHYR	104	270	48	48	AE
ME	DAUGHTER OF LIGHT	15	15	45	45	SA
MED	ENOCHIAN LETTER O	19	19	49	49	
MEL-F	TO SPEEDILY ENCOUNTER (Schuler	40	52	81	81	GT
MERIFRI	ANGEL	198	436	271	471	LAYCOCK
MIAM	CONTINUANCE	31	38	91	91	7.30
MIAM	CONTINUANCE	31	38	91	91	7.42
MIAM	CONTINUANCE, LONG CONT.	31	38	91	91	8.20
MIAN	3663	73	86	101	101	12.16
MICALP	MIGHTIER	75	104	181	181	2.29
MICALZO	POWER, IN POWER	205	448	178	178	2.48
MICAOLI	MIGHTY	124	208	181	181	10.43
MICAOLI	MIGHTY	124	208	181	181	9.1
MICAOLZ	MIGHTY	205	448	178	178	18.2
MICAOLZ	MIGHTY	205	448	178	178	3.75

MICAOLZ	MIGHTY	205	448	178	178	30.6
MICAOLZ	MIGHTY	205	448	178	178	6.6
MICMA	BEHOLD	33	40	111	111	13.16
MICMA	BEHOLD	33	40	111	111	14.19
MICMA	BEHOLD	33	40	111	111	3.1
MICMA	BEHOLD	33	40	111	111	3.69
MICMA	BEHOLD	33	40	111	111	30.15
MIINOAG	CORNER, THE CORNERS	155	233	184	184	3.50
MIKETH	WISDOM	336	505	383	89	LAYCOCK
MIR	TORMENT, A	97	216	150	250	6.11
MIRC	UPON	99	218	170	270	14.7
MIRC	UPON	99	218	170	270	30.78
MIRC	UPON	99	218	170	270	9.57
MIRZIND	PART IN UTI	250	548	221	321	AE
MLU	SURGE, OUTPOURING	128	360	470	76	T12SQR
MOLAP	MEN, OF	134	214	221	221	4.62
MOLPAND	PART IN ICH	188	274	275	275	AE
MOLUI	SURGES	207	504	550	156	10.50
MOM	MOSS	86	144	150	150	9.31
MOMAO	CROWN, THE CROWNS	162	278	221	221	8.54
MOMAR	CROWN, TO CROWN	172	342	251	351	
MONASCI	NAME, THE GREAT NAME	345	600	391	251	15.15
MONONS	HEART, THE	448	760	480	340	10.64
MOOOAH	IT REPENTETH ME	234	422	259	256	30.117
MOR	A GOD-NAME OF EARTH TABLET	158	328	210	310	TE
MOR DIAL HCTGA	GOD-NAMES OF EARTH	518	869	587	393	TE
MOREORGRAN	NAME OF AN ANGEL	454	912	539	839	LAYCOCK
MORVORGRAN	VAR OF MOREORGRAN	547	1225	934	840	LAYCOCK
MOSPLEH	HORN, THE HORNS	345	623	433	290	3.19

MOZ JOY 168 392 117 117 18.21

MOZOD JOY OF GOD 242 524 191 191 LAYCOCK

MPH A GOD-NAME OF WATER TABLET 48 72 128 125 TW

MPH ARSL GOD-NAMES OF WATER TABLET 462 871 573 530 TW

GAIOL

MSAP Servient Angel FIRE OF EARTH 244 438 321 181 TE

MSMAP Servient Angel FIRE OF EARTH 252 446 361 221 TE

(VAR)

MURIFRI ANGEL 291 749 666 472 LAYCOCK

NA ENOCHIAN LETTER H 56 62 51 51

NA LORD OF HOSTS, TRINITY 56 62 51 51 LAYCOCK

NA-HATH ENOCHIAN LETTER H 382 564 368 71

NABAOMI PART IN ZEN 150 221 174 174 AE

NACO Servient Angel EARTH OF AIR 128 192 141 141 TA

NAI MEANING UNKNOWN 65 78 61 61 LAYCOCK

NALVAGE NAME OF AN ANGEL 192 430 490 96 LAYCOCK

NANAEEL POWER, MY POWER 146 170 142 142 3.54

NANBA THORNS 113 125 104 104 17.7

NANTA EARTH NAME, TABLET OF UNION 412 572 402 111 TU

NAOCO Servient Angel EARTH OF AIR 198 320 211 211 TA

(VAR)

NAPEAI SWORD, O YE SWORDS 108 131 147 147 13.1

NAPTA SWORD, WITH TWO-EDGED SWORDS 392 556 432 141 9.4

NASMT Kerubic Archangel FIRE OF EARTH 564 902 591 160 TE

NAX MEANING UNKNOWN 116 126 111 141 LAYCOCK

NAZ PILLARS 146 318 58 58 5.19

NAZ PILLARS 146 318 58 58 8.7

NAZPSAD SWORD 386 752 343 203 1.15

NBOZA Kerubic Archangel AIR OF EARTH 217 447 130 130 TE

NDAZN Servient Angel EARTH OF WATER 200 378 112 112 TW

(VAR)

NDZN Servient Angel EARTH OF WATER 194 372 111 111 TW

NE HOLY 57 63 55 55 LAYCOCK

NEICIAB 5TH MINISTER OF SOL 84 104 98 98 HEPT

NELAPR Sephirotic Cross WATER OF WATER 193 333 266 366 TW

NENNI YOU HAVE BECOME (Crowley) 166 191 165 165 VV

NEOTPTA 2ND MINISTER OF MARS 763 1133 806 224 HEPT

NEPH MEANING UNKNOWN 97 127 143 140 LAYCOCK

NETAAB GOVERNMENT 370 524 359 68 3.38

NETAAIB GOVERNMENT, FOR THE 379 540 369 78 30.28

NHDD Servient Angel AIR OF WATER 68 88 66 63 TW

NHODD Servient Angel AIR OF WATER 138 216 136 133 TW

(VAR)

NI 28 59 72 60 60 7.13

NIA 24TH AETHYR 65 78 61 61 AE

NIDALI NOISE, YOUR NOISES 98 130 105 105 10.86

NIGRANA PART IN DES 204 335 215 315 AE

NIIS COME YE 268 472 270 130 5.50

NIIS COME 268 472 270 130 8.60

NIISO COME AWAY 338 600 340 200 10.83

NIISO COME AWAY 338 600 340 200 11.15

NIISO COME AWAY 338 600 340 200 11.31

NIISO COME AWAY 338 600 340 200 8.48

NIISO COME AWAY 338 600 340 200 8.52

NIISO COME AWAY 338 600 340 200 9.70

NIMB SEASON 68 81 102 102 30.71

NLINZVB 2ND MINISTER OF VENUS 320 737 549 155 HEPT

NLLRLNA 6TH MINISTER OF VENUS 246 406 291 391 HEPT

NLRX Kerubic Angel FIRE OF WATER 210 344 240 370 TW

NOALMR Sephirotic Cross AIR OF FIRE 234 422 291 391 TF

NOALN	BECOME, MAY BE	196	278	201	201	30.56
NOAN	BECOME, YOU ARE BECOME	176	246	171	171	2.34
NOAN	BECOME, THUS YOU ARE	176	246	171	171	3.59
NOAR	BECOME, IS BECOME	206	382	221	321	3.74
NOAS	BECOME	326	574	321	181	5.6
NOASMI	BECOME, LET THEM BECOME	343	598	371	231	30.109
NOBLOH	PALMS, THE (OF HANDS)	221	369	230	227	1.28
NOCAMAL	PART IN LIT	162	238	212	212	AE
NOCIABI	PART IN OXO	147	225	163	163	AE
NOCNC	Kerubic Archangel EARTH OF EARTH	174	244	210	210	TE
NOCO	SERVANT, THE	192	314	210	210	1.89
NOCO	SERVANT, THE	192	314	210	210	11.45
NOCO	MINISTER, THE	192	314	210	210	12.35
NOCO	MINISTER, THE	192	314	210	210	13.35
NOCO	MINISTER, THE	192	314	210	210	14.37
NOCO	MINISTER, THE	192	314	210	210	15.29
NOCO	MINISTER, THE	192	314	210	210	16.36
NOCO	MINISTER, THE	192	314	210	210	17.33
NOCO	MINISTER, THE	192	314	210	210	18.37
NOGAHEL	ANGEL OF VENUS	166	256	167	164	SA
NOIB	YEA	130	201	132	132	10.74
NOMIG	EVEN AS	140	211	173	173	10.63
NONCA	UNTO YOU	178	248	191	191	30.13
NONCF	YOU	177	247	196	196	30.27
NONCF	YOU	177	247	196	196	30.35
NONCI	YOU, O YOU	181	258	200	200	12.1
NONCP	YOU, FOR YOU	202	282	270	270	11.34
NOONMAN	5TH MINISTER OF MARS	304	438	331	331	HEPT
NOR	SONS, YOU	200	376	220	320	4.40

NOR SONS 200 376 220 320 4.61

NOROMI SONS, O YOU SONS 287 528 340 440 14.1

NORZ SIX 290 632 227 327 3.10

NOSTOAH IT WAS (?) 706 1174 699 265 LAYCOCK

NOTHOA MIDST, IN THE 506 790 499 205 1.23

NPHRA Kerubic Archangel WATER OF 176 318 239 336 TE
EARTH

NPNT Servient Angel FIRE OF AIR 430 600 480 189 TA

NPRNT Servient Angel FIRE OF AIR 510 792 580 389 TA
(VAR)

NRPCRRB 5TH MINISTER OF MERCURY 323 675 452 752 HEPT

NRRCPRN 5TH MINISTER OF LUNA 372 730 500 800 HEPT

NRSOGOO 4TH MINISTER OF LUNA 543 1019 563 523 HEPT

NRZFM Sephirotic Cross FIRE OF FIRE 233 517 203 303 TF

NUAM CONTINUANCE, VAR ON 'MIAM'? 164 390 491 97 LAYCOCK

O 5 70 128 70 70 11.5

O THIS 70 128 70 70 8.42

OADO WEAVE 150 266 145 145 15.10

OADRIAX HEAVENS, THE LOWER 235 416 246 376 30.137

OAI AMONG, VAR ON AAI 85 150 81 81 LAYCOCK

OAID GOD, OF GOD 89 154 85 85 18.10

OALI PLACE;PUT, I HAVE 105 182 111 111 4.16

OANIO MOMENT, OF A 205 334 201 201 10.40

OB 28 71 129 72 72 12.7

OBAUA Sephirotic Cross WATER OF FIRE 183 461 474 80 TF

OBELISON PLEASANT DELIVERER 427 752 437 297

OBELISONG AS PLEASANT DELIVERERS 430 755 440 300 4.58

OBGOTA Sephirotic Cross AIR OF WATER 450 714 446 155 TW

OBLOC GARLAND, A 163 291 192 192 6.14

OBOLEH GARMENTS, YOUR 178 320 185 182 1.37

OBVAORS	PART IN UTI	527	1159	843	409	AE
OBZA	HALF, A	167	391	80	80	9.13
OCANM	Servient Angel EARTH OF AIR (VAR)	136	200	181	181	TA
OCCODON	PART IN LIL	268	448	304	304	AE
OCNC	Kerubic Angel EARTH OF EARTH	124	188	160	160	TE
OCNM	Servient Angel EARTH OF AIR	130	194	180	180	TA
OD	AND	74	132	74	74	1.16
OD	AND	74	132	74	74	1.25
OD	AND	74	132	74	74	1.50
OD	AND	74	132	74	74	1.53
OD	AND	74	132	74	74	1.58
OD	NOR (AND)	74	132	74	74	1.63
OD	AND	74	132	74	74	1.71
OD	AND	74	132	74	74	1.77
OD	AND	74	132	74	74	1.81
OD	AND	74	132	74	74	10.15
OD	AND	74	132	74	74	10.23
OD	AND	74	132	74	74	10.25
OD	AND	74	132	74	74	10.29
OD	AND	74	132	74	74	10.4
OD	AND	74	132	74	74	10.46
OD	AND	74	132	74	74	11.10
OD	AND	74	132	74	74	11.13
OD	AND	74	132	74	74	11.16
OD	AND	74	132	74	74	11.22
OD	AND	74	132	74	74	11.3
OD	AND	74	132	74	74	11.37
OD	AND	74	132	74	74	12.12
OD	AND	74	132	74	74	12.27

OD	AND	74	132	74	74	12.5
OD	AND	74	132	74	74	13.19
OD	AND	74	132	74	74	13.27
OD	AND	74	132	74	74	14.29
OD	AND	74	132	74	74	15.17
OD	AND	74	132	74	74	15.21
OD	AND	74	132	74	74	16.10
OD	AND	74	132	74	74	16.20
OD	AND	74	132	74	74	16.28
OD	AND	74	132	74	74	17.10
OD	AND	74	132	74	74	17.22
OD	AND	74	132	74	74	17.25
OD	AND	74	132	74	74	18.22
OD	AND	74	132	74	74	18.29
OD	AND	74	132	74	74	18.4
OD	AND	74	132	74	74	2.28
OD	AND	74	132	74	74	2.49
OD	AND	74	132	74	74	3.29
OD	AND	74	132	74	74	3.34
OD	AND	74	132	74	74	3.49
OD	AND	74	132	74	74	3.62
OD	AND	74	132	74	74	3.72
OD	AND	74	132	74	74	3.81
OD	AND	74	132	74	74	
30.104						
OD	AND	74	132	74	74	
30.123						
OD	AND	74	132	74	74	
30.132						
OD	AND	74	132	74	74	

30.152						
OD	AND	74	132	74	74	
30.159						
OD	AND	74	132	74	74	
30.166						
OD	AND	74	132	74	74	
30.178						
OD	AND	74	132	74	74	
30.30						
OD	AND	74	132	74	74	
30.43						
OD	AND	74	132	74	74	
30.50						
OD	AND	74	132	74	74	
30.59						
OD	AND	74	132	74	74	
30.66						
OD	AND	74	132	74	74	
30.74						
OD	AND	74	132	74	74	
30.86						
OD	AND	74	132	74	74	
30.9						
OD	AND	74	132	74	74	
30.95						
OD	AND	74	132	74	74	
30.99						
OD	AND	74	132	74	74	4.26
OD	AND	74	132	74	74	4.33
OD	AND	74	132	74	74	4.4

OD	AND	74	132	74	74	4.42
OD	AND	74	132	74	74	4.51
OD	AND	74	132	74	74	4.56
OD	AND	74	132	74	74	5.12
OD	AND	74	132	74	74	5.22
OD	AND	74	132	74	74	5.28
OD	AND	74	132	74	74	5.32
OD	AND	74	132	74	74	5.34
OD	AND	74	132	74	74	5.47
OD	AND	74	132	74	74	5.5
OD	AND	74	132	74	74	5.51
OD	AND	74	132	74	74	5.56
OD	AND	74	132	74	74	6.13
OD	AND	74	132	74	74	6.20
OD	AND	74	132	74	74	6.28
OD	AND	74	132	74	74	6.31
OD	AND	74	132	74	74	6.35
OD	AND	74	132	74	74	6.41
OD	AND	74	132	74	74	6.48
OD	AND	74	132	74	74	7.11
OD	AND	74	132	74	74	7.18
OD	AND	74	132	74	74	7.29
OD	AND	74	132	74	74	7.34
OD	AND	74	132	74	74	7.37
OD	AND	74	132	74	74	7.41
OD	AND	74	132	74	74	7.49
OD	AND	74	132	74	74	7.56
OD	AND	74	132	74	74	8.26
OD	AND	74	132	74	74	8.38
OD	AND	74	132	74	74	8.45

OD	AND	74	132	74	74	8.56
OD	AND	74	132	74	74	8.64
OD	AND	74	132	74	74	8.66
OD	AND	74	132	74	74	9.12
OD	AND	74	132	74	74	9.18
OD	AND	74	132	74	74	9.24
OD	AND	74	132	74	74	9.48
OD	AND	74	132	74	74	9.56
OD	AND	74	132	74	74	9.71
ODDIORG	PART IN ZIP	240	475	261	361	AE
ODO	OPEN	144	260	144	144	1.83
ODO	OPEN	144	260	144	144	11.39
ODO	OPEN	144	260	144	144	12.29
ODO	OPEN	144	260	144	144	13.29
ODO	OPEN	144	260	144	144	14.31
ODO	OPEN	144	260	144	144	15.23
ODO	OPEN	144	260	144	144	16.30
ODO	OPEN	144	260	144	144	17.27
ODO	OPEN	144	260	144	144	18.31
ODO	OPENS	144	260	144	144	18.8
ODO	OPEN	144	260	144	144	30.175
ODRAXTI	PART IN RII	529	858	545	384	AE
OECRIMI	SINGING PRAISES	185	369	255	355	7.47
OECRIMI	SINGING PRAISES	185	369	255	355	7.5
OEEOOEZ	5TH MINISTER OF VENUS	321	661	232	232	HEPT
OESNGLE	1ST MINISTER OF LUNA	357	617	363	223	HEPT
OFAFAFE	VIAL, VAR ON EFAFAFE	104	162	95	95	LAYCOCK
OFEKUFA	ELEVATED TO (Crowley)	195	473	508	114	VV
OHELOKA	DUKE, (Crowley's trans.)	185	327	204	201	LAYCOCK
OHIO	WOE	159	296	158	155	10.68

OHIO WOE 159 296 158 155 10.69

OHIO WOE 159 296 158 155 10.70

OHIO WOE 159 296 158 155 10.71

OHIO WOE 159 296 158 155 10.72

OHIO WOE 159 296 158 155 10.73

OHIO WOE 159 296 158 155 10.75

OHOOOHAATAN GREAT ELEMENTAL KING OF FIRE 668 1082 649 352 SA

OHORELA LAW, I MADE A LAW 263 517 284 381 1.40

OI THIS 79 144 80 80 LAYCOCK

OIAD GOD, OF 89 154 85 85 14.21

OIAD JUST, OF THE JUST 89 154 85 85 14.4

OIAS WAS, IS, AND SHALL BE 285 534 281 141

OIIIT Sephirotic Cross EARTH OF AIR 397 624 400

109 TA

OIP A GOD-NAME OF FIRE TABLET 109 184 160

160 TF

OIP TEAA GOD-NAMES OF FIRE TABLET 541 832 646

355 TF

PDOCE

OIT THIS IS; THIS IS IT, THAT 379 592 380 89 T12SQR

OL I (poss. "The Maker"- see OLN, 90 160 100 100 1.1

OL IN THE 24TH PART 90 160 100 100 10.39

OL (NONE SHOWN) 90 160 100 100 10.44

OL 24 90 160 100 100 14.8

OL MAKE, I MADE 90 160 100 100 30.118

OLAAD Sephirotic Cross EARTH OF WATER 106 176 106 106 TW

OLAHO FOR THE SECOND TIME (Crowley) 176 318 179 176 VV

OLANI FOR TWO TIMES 155 238 161 161 9.11

OLLOG MEN 183 323 203 203 13.11

OLLOR MAN 260 512 300 400 9.35

OLN MADE 140 216 150 150 8.6

OLOAG Sephirotic Cross AIR OF FIRE 169 297 174 174 TF

OLORA MAN, OF MAN 246 486 271 371 10.65

OLPAGED Zodiacal King SCORPIO 140 220 193 193 ZK AE

OLPIRT LIGHT 509 856 590 399 18.3

OM KNOW 78 136 110 110 10.54

OM UNDERSTAND 78 136 110 110 16.19

OM UNDERSTAND 78 136 110 110 2.4

OM THE UNDERSTANDING 78 136 110 110 30.113

OM UNDERSTANDING 78 136 110 110 30.37

OMA UNDERSTANDING 84 142 111 111

OMAGG Servient Angel WATER OF EARTH 90 148 117 117 TE
(VAR)

OMAGRAP PART IN POP 203 383 295 395 AE

OMAOAS NAMES, THEIR 360 660 382 242 30.102

OMAX KNOW, KNOWEST 144 206 171 201 15.14

OMEBB Sephirotic Cross WATER OF WATER 87 145 119 119 TW

OMGG Servient Angel WATER OF EARTH 84 142 116 116 TE

OMICAOLZ MIGHTY, BE MIGHTY 275 576 248 248 7.50

OMLO KNOWLEDGE OF THE FIRST 168 296 210 210 T12SQR

OMP UNDERSTANDING 108 176 190 190 LAYCOCK

OMSOMNA MEANING UNKNOWN 412 718 471 331 LAYCOCK

ON MADE, BUILT 120 184 120 120 VV

ONEDPON 4TH MINISTER OF MARS 281 419 329 329 HEPT

ONIZIMP PART IN TOR 266 520 267 267 AE

OOANAMB PART IN UTA 211 333 234 234 AE

OOANOAN EYES, IN THEIR EYES 322 508 312 312 9.43

OOAONA EYES 272 452 262 262 13.6

OOAONA EYES 272 452 262 262 30.21

OODPZ Servient Angel EARTH OF FIRE 264 556 231 231 TF

(VAR)

OOE ECSTASY (?) 147 263 145 145 T12SQR

OOGE CHAMBER, FOR THE 150 266 148 148 2.22

OOGOSRB 4TH MINISTER OF BLISDON 494 964 515 475 HEPT

OOGOSRS 4TH MINISTER OF MERCURY 693 1347 713 533 HEPT

OOPZ Servient Angel EARTH OF FIRE 260 552 227 227 TF

OP 22 100 168 150 150 10.13

OPAMN Servient Angel AIR OF FIRE 164 238 241 241 TF

(VAR)

OPANA Servient Angel EARTH OF EARTH 162 236 202 202 TE

(VAR)

OPMACAS PART IN DEO 322 574 412 272 AE

OPMN Servient Angel AIR OF FIRE 158 232 240 240 TF

OPMNIR Sephirotic Cross FIRE OF EARTH 247 440 350 450 TE

OPNA Servient Angel EARTH OF EARTH 156 230 201 201 TE

OQ EXCEPT IN 110 176 160 170 2.39

OR ENOCHIAN LETTER F 150 320 170 270

ORCANIR PART IN NIA 297 592 351 551 AE

ORH NAME OF A SPIRIT 160 344 178 275 LAYCOCK

ORLO Name from T12Sqr 240 480 270 370 T12SQR

ORMN Servient Angel AIR OF EARTH 208 384 260 360 TE

ORO A GOD-NAME OF AIR TABLET 220 448 240 340 TA

ORO IBAH GOD-NAMES OF AIR TABLET 451 941 429 526 TA

AOZPI

OROCH UNDER YOU 232 474 268 365 14.17

OROCHA UNDERNEATH YOU 238 480 269 366 30.138

ORPANIB PART IN ZAA 246 439 313 413 AE

ORPMN Servient Angel AIR OF EARTH 238 424 340 440 TE

(VAR)

ORRI STONE, BARREN 239 528 280 480 2.27

ORS DARKNESS, WITH 350 704 370 330 30.115

ORSBA DRUNKEN 357 711 373 333 13.12

ORSBA DRUNKEN 357 711 373 333 30.58

ORSCA BUILDINGS, THE 358 712 391 351 30.107

ORSCOR DRYNESS, WITH 502 1026 560 620 15.12

ORTH ENOCHIAN LETTER F 460 792 478 284

OS 12 270 512 270 130 3.37

OS 12 270 512 270 130 3.8

OSF DISCORD 275 517 276 136 LAYCOCK

OSSNGLE FIRST MINISTER OF HAGONEL 550 994 558 278 HEPT

OTHIL SEAT, THE SEATS 409 648 418 124 3.12

OTHIL SEAT, I HAVE SEATED 409 648 418 124 4.1

OTHIL SEAT, THE SEATS 409 648 418 124 7.39

OTOI Servient Angel FIRE OF AIR 449 720 450 159 TA

OTROI Servient Angel FIRE OF AIR 529 912 550 359 TA

(VAR)

OUCHO CONFOUND, LET IT CONFOUND 252 602 568 171 30.72

OVOARS CENTER, TO THE 526 1158 841 407 18.11

OVOF MAGNIFY, MAY BE MAGNIFIED 245 581 546 152 12.19

OX 26 130 192 130 160 8.9

OXEX VOMIT OUT 197 263 195 255 10.26

OXIAYAL SEAT, THE MIGHTY SEAT 180 268 182 212 11.1

OXLOPAR PART IN BAG 336 590 411 541 AE

OXO FIFTEENTH AETHYR 200 320 200

230 AE

OXOX MEANING UNKNOWN 260 384 260 320 LAYCOCK

OYAUB Servient Angel WATER OF AIR 186 471 483 89 TA

(VAR)

OYUB Servient Angel WATER OF AIR 180 465 482 88 TA

OZAZM MAKE ME 264 654 125 125 2.50

OZAZMA MAKE US 270 660 126 126 30.179

OZIDAIA PART IN LIN 194 432 103 103 AE

OZIEN HANDS, MY 226 463 142 142 3.26

OZOL HEADS, THEIR 250 544 177 177 9.58

OZONGON WINDS, MANIFOLD 403 755 320 320 2.32

P 8 30 40 80 80 9.9

PAAOX REMAIN 172 244 212 242 8.33

PAAOXT REMAIN, LET IT REMAIN 472 692 512 251 30.156

PAAX Servient Angel AIR OF WATER 102 116 142 172 TW

PACADUASAM MEANING UNKNOWN 368 782 748 214 LAYCOCK

PACAPH MEANING UNKNOWN 84 118 190 187 LAYCOCK

PACASNA PART IN ARN 300 500 353 213 AE

PACO Servient Angel EARTH OF WATER 108 176 171 171 TW

PACOC Servient Angel WATER OF AIR 110 178 191 191 TA

(VAR)

PADGZE JUSTICE FROM DIVINE POWER 140 316 100 100 LAYCOCK

PAEB OAK, AN 44 54 88 88 10.8

PAGE REST 46 56 89 89 LAYCOCK

PAGE-IP REST NOT 85 112 179 179 10.52

PAID ALWAYS 49 66 95 95 30.57

PAL ENOCHIAN LETTER X 56 78 111 111

PALA TWO (SEPARATED), PAIR 62 84 112 112 LAYCOCK

PALAM Sephirotic Cross WATER OF AIR 70 92 152 152 TA

PALCO Servient Angel EARTH OF WATER 128 208 201 201 TW

(VAR)

PALI Servient Angel FIRE OF FIRE 65 94 121 121 TF

PAMBT UNTO ME 345 503 423 132 18.27

PAMPHICAS MEAN.UNK. CONTEMPTUOUS TONE 301 526 440 297 LAYCOCK

PANLI Servient Angel FIRE OF FIRE 115 150 171 171 TF

PANPIR POURING DOWN 205 350 321 421 3.55

PAOC	Servient Angel WATER OF AIR	108	176	171	171	TA
PAOMBD	MEMBERS, HER (poss."limbs"?)	119	187	197	197	30.83
PAPBOR	REMEMBER, TO THIS REMEMBRANCE	217	407	333	433	7.53
PAPNOR	TO THIS REMEMBRANCE (alt.sp.)	266	462	381	481	7.53
PAR	IN THEM	116	238	181	281	9.69
PARACH	EQUAL	134	270	210	307	30.91
PARACLEDA	WEDDING, FOR A	161	295	242	342	2.17
PARADIAL	DWELLINGS, LIVING	161	302	227	327	7.14
PARADIZ	VIRGINS	225	520	203	303	7.4
PARAOAN	PART IN LIN	248	434	303	403	AE
PARM	RUN	124	246	221	321	9.50
PARMGI	RUN, LET IT RUN	136	265	234	334	30.64
PARZIBA	PART IN CHR	222	517	201	301	AE
PASBS	DAUGHTERS, THE	437	815	483	203	14.3
PASCOMB	PART IN LIL	317	569	413	273	AE
PASMT	Kerubic Archangel FIRE OF EARTH	544	886	621	190	TE
	(DEE'S VAR)					
PATAX	Servient Angel AIR OF WATER	402	564	442	181	TW
	(VAR)					
PATRALX	ROCK	502	788	572	411	10.60
PAULACARP	NAME OF AN EVIL SPIRIT	280	644	713	419	LAYCOCK
PAZ	FOURTH AETHYR	126	302	88	88	AE
PD	33	34	44	84	84	4.10
PDOCE	A GOD-NAME OF FIRE TABLET	113	181	179	179	TF
PE	PE, ENOCHIAN LETTER 'B'	37	47	85	85	
PELE	HE WHO WORKS WONDERS	64	86	120	120	
PELEH	MEANING UNKNOWN	74	110	128	125	LAYCOCK
PEOAL	69636	133	213	186	186	5.40
PERAL	GARNISH, ARE GARNISHED	143	277	216	316	5.38
PERIPSAX	HEAVENS, WITH THE	422	749	536	526	30.65

PERIPSOL HEAVENS, OF THE 446 839 575 535 30.24

PERIPSOL HEAVENS, IN THE BRIGHTNESS OF 446 839 575 535 5.14

PHAMA I WILL GIVE 60 84 130 127 LAYCOCK

PHAMAH GIVE, VAR ON 'PHAMA' 70 108 138 132 LAYCOCK

PHANAEL NAME OF AN ANGEL 129 171 175 172 LAYCOCK

PHRA Kerubic Angel WATER OF EARTH 126 262 189 286 TE

PI PLACE 39 56 90 90

PI SHE 39 56 90 90 30.128

PIAD YOUR GOD (alt.sp.) 49 66 95 95 3.3

PIADPH JAWS, IN THE DEPTHS OF 89 130 183 180 2.12

PIAMOS RIGHTEOUSNESS, OF 323 582 401 261 1.76

PIAP BALANCE, THE 75 102 171 171 1.75

PIBLIAR PLACES OF COMFORT 155 303 233 333 7.38

PIDIAI MARBLE 67 98 115 115 9.60

PILAH MOREOVER 75 118 129 126 1.48

PILD CONTINUALLY 63 92 124 124 3.57

PILZIN FIRMAMENT OF WATERS 208 416 187 187 6.7

PINZU-A MEANING UNKNOWN 285 694 548 154 LAYCOCK

PIR HOLY ONES 119 248 190 290 1.42

PIRIPSON HEAVEN, THE THIRD 478 872 600 560 8.5

PLAPLI PARTAKERS 115 166 231 231 3.84

PLAPLI PARTAKERS 115 166 231 231 30.180

PLOSI AS MANY 329 600 390 250 10.49

PMOX Servient Angel FIRE OF AIR 168 240 250 280 TA

PMZOX Servient Angel FIRE OF AIR 258 496 257 287 TA
(VAR)

POAMAL PALACE, OF YOUR 140 220 222 222 1.70

POCISNI PART IN BAG 370 642 440 300 AE

POCNC Kerubic Archangel EARTH OF 154 228 240 240 TE
EARTH (DEE'S VAR)

POILP	DIVIDE, ARE DIVIDED	159	256	270	270	8.59
POLA	TWO (TOGETHER), PAIR	126	206	181	181	LAYCOCK
PONODOL	PART IN ICH	314	516	374	374	AE
POP	NINTEENTH AETHYR	130	208	230	230	AE
POPHAND	PART IN DES	200	298	293	290	AE
POTHNIR	PART IN PAZ	549	904	618	424	AE
PPSAC	Kerubic Archangel EARTH OF FIRE (DEE'S VAR)	268	472	381	241	TF
PRAF	DWELL	121	243	187	287	30.3
PRAGMA	DWELL (?)	133	255	225	325	LAYCOCK
PRAP	BALANCE	146	278	261	361	LAYCOCK
PRDZAR	DIMINISH	290	690	292	492	30.160
PRGE	FIRE, WITH THE FIRE	120	242	188	288	1.33
PRIAZ	THOSE	215	510	198	298	30.141
PRIAZI	THOSE, WITH THOSE	224	526	208	308	30.149
PRISTAC	PART IN ZID	627	1088	711	380	AE
PSAC	Kerubic Angel EARTH OF FIRE	238	432	301	161	TF
PSEA	THE WAY (Schuler)	243	437	286	146	GT
PUGO	AS UNTO	203	491	553	159	3.83
PUIM	SICKLES, SHARP	147	384	530	136	3.17
PURGEL	FIRE, OF FIRE	240	594	618	324	9.3
PZIZA	Kerubic Archangel FIRE OF FIRE (DEE'S VAR)	225	574	105	105	TF
Q	OR	40	48	90	100	2.18
Q	OR	40	48	90	100	3.18
Q	OR	40	48	90	100	30.79
QAA	GARMENTS, YOUR	52	60	92	102	1.22
QAA	CREATION, OF YOUR	52	60	92	102	1.85
QAA	CREATION, OF YOUR	52	60	92	102	11.41
QAA	CREATION, OF YOUR	52	60	92	102	12.31

QAA	CREATION, OF YOUR	52	60	92	102	13.31
QAA	CREATION, OF YOUR	52	60	92	102	14.33
QAA	CREATION, OF YOUR	52	60	92	102	15.25
QAA	CREATION, OF YOUR	52	60	92	102	16.32
QAA	CREATION, OF YOUR	52	60	92	102	17.29
QAA	CREATION, OF YOUR	52	60	92	102	18.33
QAA	CREATION, OF YOUR	52	60	92	102	30.177
QAADAH	CREATOR, OF THE	72	94	105	112	7.48
QAAL	CREATOR, THE	72	92	122	132	4.54
QAAN	CREATION, OF YOUR	102	116	142	152	3.86
QAANIS	OLIVES (alt.sp.)	311	516	352	222	5.8
QAAON	CREATION, IN YOUR	172	244	212	222	6.51
QAAS	CREATION, YOUR	252	444	292	162	5.53
QANIS	OLIVES	305	510	351	221	5.8
Q-COCASB	TIME, THE CONTENTS OF	321	571	403	273	5.48
QTING	ROTTEN, THE	402	571	453	172	30.154
QUAR	1636	226	566	591	307	14.18
QUASAHI	PLEASURE, OF	371	804	710	183	4.41
QUASB	DESTROY	347	759	693	169	30.153
QUIIN	WHEREIN	208	456	560	176	3.21
QUIIN	WHEREIN	208	456	560	176	7.8
QURLST	HANDMAID, A	740	1424	1120	405	30.68
RAAGIOL	KING OF WATER TABLET (VAR)	194	383	215	315	TW
RAAGIOS	KING OF WATER TABLET (VAR)	374	735	385	345	TW
RAAGIOSL	ELEMENTAL KING OF WATER TABLET	394	767	415	375	TW
RAAS	EAST, THE	292	588	302	262	7.1
RAASY	EAST, INTO THE	301	604	312	272	11.9
RACLIR	WEEPING	197	440	261	461	10.16
RANGLAM	PART IN UTI	173	303	225	325	AE
RBNH	Servient Angel WATER OF AIR	141	273	160	257	TA

RBXNH Servient Angel WATER OF AIR 201 337 220 347 TA

(VAR)

REST PRAISE 587 1031 605 274 LAYCOCK

RESTEL THAT YOU MAY PRAISE HIM 614 1070 640 309 4.59

RGAN Servient Angel EARTH OF FIRE 139 257 154 254 TF

RGOAN Servient Angel EARTH OF FIRE 209 385 224 324 TF

(VAR)

RII 29TH AETHYR 98 224 120 220 AE

RIOR WIDOW, OF A 239 528 280 480 8.28

RIPIR NO PLACE 208 456 300 500 30.155

RIT MERCY, OF 389 656 410 219 7.40

RIT MERCY, OF 389 656 410 219 7.44

RLEMU Servient Angel WATER OF EARTH 215 559 575 281 TE

(VAR)

RLMU Servient Angel WATER OF EARTH 208 552 570 276 TE

RLODNR FURNACE, CRUCIBLE (?) 304 604 354 554 LAYCOCK

RNDIL Servient Angel FIRE OF WATER 163 300 194 294 TW

(VAR)

RNIL Servient Angel FIRE OF WATER 159 296 190 290 TW

ROCLE SON OF SON OF LIGHT, JUPITER 179 361 225 325 SA

ROEMNAB 3RD MINISTER OF SOL 222 398 268 368 HEPT

RONOOMB PART IN TOR 349 641 402 502 AE

ROR SUN 230 512 270 470 1.12

ROWGH MEANING UNKNOWN 163 347 181 278 LAYCOCK

ROXTAN WINE 566 894 581 420 LAYCOCK

RSAM ADMIRATION 294 590 341 301

RSNI Servient Angel AIR OF EARTH 339 648 360 320 TE

RSONI Servient Angel AIR OF EARTH 409 776 430 390 TE

(VAR)

RUDNA MEANING UNKNOWN 240 578 555 261 LAYCOCK

RVOI Servient Angel WATER OF WATER 259 656 580 286 TW

RVROI Servient Angel WATER OF WATER 339 848 680 486 TW (VAR)

RXAO Servient Angel EARTH OF EARTH 216 390 231 361 TE

RXPAO Servient Angel EARTH OF EARTH 246 430 311 441 TE (VAR)

RZIONR Sephirotic Cross FIRE OF FIRE 379 840 337 537 TF

RZLA Kerubic Angel AIR OF AIR 196 486 138 238 TA

S FOURTH 200 384 200 60 6.2

S DAUGHTER OF DAUGHTER OF LIGHT 200 384 200 60 SA

SAAIX Servient Angel AIR OF WATER 281 476 272 162 TW (VAR)

SAANIR PARTS, BY HER 351 660 362 322 30.49

SAANIR PARTS, IN THE 351 660 362 322 30.7

SABA WHOSE, VAR ON 'SOBA' 213 397 204 64 LAYCOCK

SACH CONFIRMING ANGELS 218 416 229 86 LAYCOCK

SAGA ONE, ENTIRE, WHOLE 215 399 205 65 LAYCOCK

SAGACIY 3RD MINISTER OF MARS 235 433 245 105 HEPT

SAGACOR NUMBER, IN ONE 367 721 395 355 30.157

SAIINOU Senior JUPITER of WATER 444 926 741 207 TW

SAIX Servient Angel AIR OF WATER 275 470 271 161 TW

SALBROX SULPHUR, LIVE SULPHUR 437 807 463 453 10.30

SALD WONDER, OF 230 426 235 95 2.6

SALMAN HOUSE, THE 290 492 322 182 11.18

SALMAN HOUSE, THE 290 492 322 182 16.4

SALMAN HOUSE, A 290 492 322 182 7.3

SALMAN HOUSE 290 492 322 182 8.43

SAMAPHA PART IN ZOM 266 474 331 188 AE

SAMVELG RIGHTEOUS, TO THE 344 760 679 145 6.15

SAPAH SOUNDS, THE MIGHTY 252 460 290 147 5.1

SAXTOMP	PART IN MAZ	674	1078	751	350	AE
SAZIAMI	PART IN ZAA	328	692	269	129	AE
SCIO	Servient Angel AIR OF FIRE	281	530	300	160	TF
SCMIO	Servient Angel AIR OF FIRE (VAR)	289	538	340	200	TF
SEMBABAM	MEANING UNKNOWN	237	421	291	151	LAYCOCK
SEMELIEL	ANGEL OF SOL ???	278	493	325	185	SA
SEMEROH	MEANING UNKNOWN	382	750	428	385	LAYCOCK
SENDENNA	NAME OF AN EVIL SPIRIT, VAR 1	374	576	365	225	LAYCOCK
SER	MOURNING, LAMENTATION	287	583	305	265	LAYCOCK
SFAMLLB	3RD MINISTER OF MERCURY	260	468	309	169	HEPT
SHAL	Servient Angel EARTH OF AIR	236	446	239	96	TA
SHIAL	Servient Angel EARTH OF AIR (VAR)	245	462	249	106	TA
SIAION	TEMPLE, OF THE	344	606	341	201	8.55
SIAS	Servient Angel AIR OF AIR	415	790	411	131	TA
SIATRIS	SCORPIONS	804	1446	821	350	10.28
SIBSI	COVENANT, THE	419	801	422	142	30.169
SIGAS	Servient Angel AIR OF AIR (VAR)	418	793	414	134	TA
SIGMORF	PART IN TAN	375	736	429	389	AE
SIODA	Sephirotic Cross EARTH OF FIRE	289	538	285	145	TF
SIOSP	Servient Angel FIRE OF FIRE (VAR)	509	952	560	280	TF
SISP	Servient Angel FIRE OF FIRE	439	824	490	210	TF
SLGAIOL	Senior VENUS of WATER	328	601	344	204	TW
SMAN-N	ITS REPRESENTATIVE	314	510	341	201	GT
SMNAD	ANOTHER	268	458	295	155	30.98
SOAGEEL	PART IN NIA	313	567	314	174	AE
SOBA	WHOSE	277	519	273	133	1.30
SOBA	WHOSE	277	519	273	133	1.60

SOBA	WHOSE	277	519	273	133	10.9
SOBA	WHOSE	277	519	273	133	11.27
SOBA	WHOSE	277	519	273	133	12.20
SOBA	WHOSE	277	519	273	133	17.16
SOBA	WHOSE	277	519	273	133	17.4
SOBA	WHOSE	277	519	273	133	30.20
SOBA	WHOSE	277	519	273	133	5.41
SOBA	WHOSE	277	519	273	133	6.23
SOBA	WHOSE	277	519	273	133	6.44
SOBA	WHOSE	277	519	273	133	7.27
SOBA	WHOSE	277	519	273	133	8.19
SOBA	WHOSE	277	519	273	133	9.14
SOBA	WHOSE	277	519	273	133	9.40
SOBAM	WHOM	285	527	313	173	2.9
SOBAM	WHOM	285	527	313	173	4.18
SOBAM	WHOM	285	527	313	173	6.8
SOBOLN	WEST, IN THE	411	729	422	282	9.23
SOBOLZAR	WHOSE COURSES (alt.sp.)	537	1127	480	440	6.23
SOBRA	WHOM, IN WHOSE	357	711	373	333	1.10
SOCHIAL	PART IN LEA	317	592	339	196	AE
SOLPETH	HEARKEN UNTO	637	1063	693	259	6.38
SONDENNA	NAME OF EVIL SPIRIT, VAR 2	437	697	430	290	LAYCOCK
SONDN	Sephirotic Cross WATER OF EARTH	374	628	374	234	TE
SONF	REIGN	325	573	326	186	1.2
SONF	REIGNS	325	573	326	186	1.72
SONF	REIGN	325	573	326	186	12.3
SONF	REIGN	325	573	326	186	4.12
SONIZNT	Senior MERCURY of WATER	769	1344	687	256	TW
SOR	ACTION	350	704	370	330	LAYCOCK
SOYGA	WILL OF GOD, SAINTLY	288	537	284	144	LAYCOCK

SRAHPM	Senior MARS of WATER TABLET (VAR)	334	654	429	386	TW
STIM	Servient Angel FIRE OF EARTH	517	856	550	119	TE
STIMCUL	DAUGHTER OF LIGHT	639	1210	1000	175	SA
STIMCUL	SON OF LIGHT, SATURN OR LUNA	639	1210	1000	175	SA
STRIM	Servient Angel FIRE OF EARTH (VAR)	597	1048	650	319	TE
SUDSAMMA	KELLY'S GOOD ANGEL	532	1120	886	212	LAYCOCK
SUNDENNA	NAME OF EVIL SPIRIT, VAR 3	467	889	760	226	LAYCOCK
SURZAS	SWEAR, HE HAS SWORN	676	1542	908	334	30.172
SYMP	ANOTHER	247	448	330	190	30.73
T	IT	300	448	300	9	11.23
T	ALSO	300	448	300	9	4.29
TA	AS	306	454	301	10	1.14
TA	AS	306	454	301	10	1.18
TA	AS	306	454	301	10	1.27
TA	AS	306	454	301	10	1.74
TA	AS	306	454	301	10	11.25
TA	AS	306	454	301	10	2.15
TA	AS	306	454	301	10	2.19
TA	AS	306	454	301	10	2.37
TA	AS	306	454	301	10	3.16
TA	AS	306	454	301	10	30.146
TA	AS	306	454	301	10	30.67
TA	AS	306	454	301	10	4.36
TA	AS	306	454	301	10	5.15
TA	AS	306	454	301	10	5.44
TA	AS	306	454	301	10	5.7
TA	AS	306	454	301	10	6.33
TA	AS	306	454	301	10	7.22

TA	AS	306	454	301	10	7.32
TA	AS	306	454	301	10	8.22
TA	AS	306	454	301	10	8.4
TA	AS	306	454	301	10	8.68
TA	AS	306	454	301	10	9.33
TA	AS	306	454	301	10	9.78
TAAD	Kerubic Angel AIR OF WATER	316	464	306	15	TW
TABA	GOVERN	313	461	304	13	1.41
TABAAM	GOVERNOR, THE	327	475	345	54	15.2
TABAORD	GOVERN, LET HER BE GOVERNED	467	785	478	287	30.48
TABAORI	GOVERN	472	797	484	293	30.140
TABAORI	GOVERN	472	797	484	293	30.143
TABAS	GOVERN	513	845	504	73	
TABGES	CAVES	517	849	511	80	30.110
TABITOM	PART IN ZAX	694	1055	723	141	AE
TAHAMDO	PART IN OXO	404	624	424	130	AE
TAHAOELOI	GREAT ELEMENTAL KING OF AIR	498	795	495	201	SA
TAL	ENOCHIAN LETTER M	326	486	331	40	
TALHO	CUPS	406	638	409	115	2.16
TAN	SEVENTEENTH AETHYR	356	510	351	60	AE
TAOAGLA	PART IN TEX	411	629	406	115	AE
TAPAMAL	PART IN LOE	376	546	453	162	AE
TASTOXO	PART IN OXO	1006	1606	1001	309	AE
TATAN	WORMWOOD	662	964	652	70	9.17
TDIM	Kerubic Angel WATER OF WATER	321	476	354	63	TW
TEAA	A GOD-NAME OF FIRE TABLET	319	467	307	16	TF
TEDOOND	PART IN UTA	505	775	503	212	AE
TELOAH	DEATH, VAR ON 'TELOCH'	413	645	414	120	LAYCOCK
TELOCH	DEATH, OF	409	641	433	139	11.19
TELOCH	DEATH, OF	409	641	433	139	3.20

TELOCH	DEATH	409	641	433	139	8.40
TELOCVOVIM	DEATH-DRAGON	686	1409	1345	266	30.134
TEX	30TH AETHYR	367	519	365	104	AE
THAHAAOTAHE	GREAT ELEMENTAL KING OF EARTH	731	1127	703	112	SA
THAHEBIOBEE	GREAT ELEMENTAL KING OF WATER	790	1185	768	180	SA
ATAN						
THIL	SEATS	339	520	348	54	1.31
THIL	SEATS	339	520	348	54	14.9
THILD	SEATS, THEIR OWN	343	524	352	58	5.36
THILN	SEATS, IN	389	576	398	104	3.36
THOTANP	PART IN PAZ	766	1150	809	224	AE
TIA	UNTO US	315	470	311	20	30.173
TIANTA	BED, THE	671	980	662	80	30.130
TIARPAX	PART IN LIT	491	772	552	391	AE
TIBIBP	SORROW, OF	350	522	404	113	12.9
TILB	HER, OF	330	497	342	51	30.114
TILB	HER	330	497	342	51	30.31
TILB	HER, OF	330	497	342	51	30.55
TILB	HER, OF	330	497	342	51	30.63
TIO	TOP LINE OF TABLET OF 12 SQUAR	379	592	380	89	T12SQR
TIOBL	HER, IN	400	625	412	121	30.53
TIOBL	HER, IN	400	625	412	121	30.80
TLB	HIM, OF	321	481	332	41	30.108
TLIOB	SEPARATE (verb)	400	625	412	121	16.21
TNBR	Kerubic Angel EARTH OF AIR	431	697	452	261	TA
TOANTOM	PART IN ASP	804	1222	831	249	AE
TOATAR	HARKEN	762	1228	772	290	17.23
TOCARZI	PART IN TAN	557	1048	508	317	AE
TOCO	Servient Angel AIR OF WATER	442	706	460	169	TW
TODNAON	PART IN ZID	550	826	545	254	AE

TOFGLO	THINGS, ALL	468	744	479	188	30.39
TOGCO	Servient Angel AIR OF WATER (VAR)	445	709	463	172	TW
TOH	TRIUMPHS	380	600	378	84	1.59
TOHCOTH	FAERIES	762	1202	776	188	LAYCOCK
TOHOMAPHALA	NAME OF A GUARDIAN ANGEL	536	850	609	312	LAYCOCK
TOITT	Servient Angel AIR OF AIR (VAR)	979	1488	980	107	TA
TOL	ALL	390	608	400	109	14.11
TOL	ALL	390	608	400	109	30.82
TOL	ON ALL	390	608	400	109	7.25
TOLTORG	CREATURES OF EARTH, THE	843	1379	873	391	3.22
TOLTORGI	CREATURES, WITH HER	852	1395	883	401	5.27
TOLTORN	CREATURES	890	1432	920	438	30.77
TOLTORN	CREATURE	890	1432	920	438	30.90
TON	ALL, VAR. ON 'TOL'	420	632	420	129	LAYCOCK
TONUG	DEFACE, LET THEM BE DEFACED	523	955	823	138	30.106
TOOAT	FURNISHING	746	1158	741	159	30.34
TOR	23RD AETHYR	450	768	470	279	AE
TORGU	ARISE (alt.sp.)	553	1091	873	288	4.39
TORZOXI	PART IN POP	679	1232	617	456	AE
TORZU	ARISE	640	1344	877	292	2.42
TORZU	ARISE	640	1344	877	292	30.136
TORZU	ARISE	640	1344	877	292	30.164
TORZU	ARISE	640	1344	877	292	4.39
TORZUL	RISE, SHALL	660	1376	907	322	3.30
TORZULP	RISE, ROSE UP	690	1416	987	402	30.44
TOTOCAN	PART IN CHR	798	1216	811	229	AE
TOTT	Servient Angel AIR OF AIR	970	1472	970	97	TA
TOX	HIM, OF	430	640	430	169	13.21
TOX	HIM, OF	430	640	430	169	14.23

TRANAN	MARROW, THE	492	764	502	311	9.19
TRIAN	SHALL BE	445	718	461	270	6.46
TRIAN	SHALL BE	445	718	461	270	8.21
TRINT	SIT	739	1160	760	278	14.6
TROF	BUILDING, A	455	773	476	285	2.35
TULE	Name from T12Sqr	427	807	735	50	T12SQR
TULE	ALSO OF ITS END (Schueler)	427	807	735	50	T12SQR
TURBS	BEAUTY, IN THEIR	681	1345	1002	277	2.21
TUSTAX	GOING	966	1670	1261	175	17.14
UCIM	THEY FROWN NOT	119	346	470	76	9.64
UGEAR	STRENGTH, THE S. OF MEN	196	528	509	215	7.16
UGEG	STRONG, GROW	113	333	411	17	4.27
UGEG	STRONG, WAXES	113	333	411	17	7.58
UGEG	STRONG, BECOME	113	333	411	17	8.13
UL	END	120	352	430	36	1.64
ULCININ	HAPPY IS HE	240	498	570	176	9.62
ULR	Name from T12Sqr	200	544	530	236	T12SQR
ULS	ENDS, THE	320	736	630	96	5.46
UM	CALLED, NAMED, VAR ON 'VMD'	108	328	440	46	LAYCOCK
UMADEA	TOWERS, STRONG	131	351	451	57	7.36
UML	ADD	128	360	470	76	30.158
UMPLIF	STRENGTH, OUR	172	421	566	172	7.57
UN	ENOCHIAN LETTER A	150	376	450	56	
UNAL	THESE	176	414	481	87	10.33
UNAL	THESE	176	414	481	87	9.29
UNALAB	SKIRT	183	421	484	90	LAYCOCK
UNALAH	SKIRTS, THE	192	444	490	93	3.60
UNCAL	MEANING UNKNOWN	178	416	501	107	LAYCOCK
UNCHI	CONFOUND	171	418	488	91	30.112
UNDL	REST; REMAINDER, THE	174	412	484	90	3.14

UNIG	REQUIRES	162	395	463	69	9.79
UNIGLAG	DESCEND	191	436	497	103	3.80
UNNAX	Sephirotic Cross AIR OF EARTH	266	502	561	197	TE
UNPH	ANGER, WRATH. VAR ON 'VONPH'?	190	440	538	141	LAYCOCK
UOLXDO	Sephirotic Cross EARTH OF FIRE	324	676	634	270	TF
UPAAH	WINGS	152	396	490	93	9.15
UR	ENOCHIAN LETTER L	180	512	500	206	
URAN	ELDERS, THE	236	574	551	257	8.11
URCH	CONFOUNDING ANGELS	192	538	528	231	LAYCOCK
USNARDA	PART IN ICH	446	968	756	322	AE
UTA	FOURTEENTH AETHYR	406	774	701	16	AE
UTI	25TH AETHYR	409	784	710	25	AE
VAA	NAME OF AN ANGEL	112	332	402	8	LAYCOCK
VAASA	Servient Angel FIRE OF WATER (VAR)	318	722	603	69	TW
VABZIR	EAGLE, THE	286	791	520	226	11.11
VADALI	Sephirotic Cross WATER OF FIRE	145	384	446	52	TF
VALGARS	PART IN LIL	415	943	735	301	AE
VAN	ENOCHIAN LETTER V,U	156	382	451	57	
VAOAN	TRUTH	232	516	522	128	1.78
VARSG	Servient Angel AIR OF FIRE (VAR)	389	905	704	270	TF
VASA	Servient Angel FIRE OF WATER	312	716	602	68	TW
VASG	Servient Angel AIR OF FIRE	309	713	604	70	TF
VASTRIM	PART IN RII	703	1374	1051	326	AE
VAU	ENOCHIAN LETTER V,U	206	646	801	13	
VAUL	WORK	226	678	831	43	7.23
VAUN	WORK, THAT YE MIGHT	256	702	851	63	3.53
VAVAAMP	PART IN MAZ	256	706	923	135	AE
VEH	VEH, ENOCHIAN LETTER C OR K	117	351	413	16	

VELUCORSAPA ENTHRONED 681 1501 1367 569 VV

X

VEP FLAME, AS A 137 367 485 91 1.68

VICAP MEANING UNKNOWN 147 384 511 117 LAYCOCK

VIROOLI PART IN ZOM 358 832 690 396 AE

VIRQ NESTS 229 576 600 316 10.12

VIRUDEN I HAVE BEAUTIFIED (Crowley) 350 915 969 281 VV

VIV SECOND 209 656 810 22 16.2

VIV SECOND 209 656 810 22 2.7

VIV IN THE SECOND 209 656 810 22 4.13

VIV THE SECOND 209 656 810 22 5.33

VIV THE SECOND 209 656 810 22 6.34

VIVIPOS PART IN UTA 518 1224 1170 242 AE

VIXPALG PART IN ASP 228 481 584 220 AE

VO WHEREIN 170 448 470 76 VV

VOHIM MIGHTY 197 496 528 131

VOMSARG UNTO EVERY ONE OF YOU 467 1041 814 380 3.40

VONPHO WRATH, OF 330 696 678 281 1.9

VONPHO WRATH 330 696 678 281 12.24

VONPHO WRATH 330 696 678 281 13.8

VONPHO WRATH, OF 330 696 678 281 9.10

VONPOVNPH WRATH IN ANGER 510 1112 1208 417 17.19

VOOAN TRUTH 296 638 591 197 3.63

VORS OVER 450 1024 770 336 3.43

VORSG OVER YOU 453 1027 773 339 1.3

VOVIN DRAGONS 329 840 930 142 8.25

VOVINA DRAGON, THE 335 846 931 143 8.46

VPAAH WINGS 152 396 490 93 15.6

VPAAH WINGS 152 396 490 93 17.5

VPAAH WINGS, THE 152 396 490 93 2.2

VRBS	BEAUTIFIED	381	897	702	268	1.36
VRELP	SEETHING, A STRONG	237	591	615	321	2.51
VSPSN	Servient Angel WATER OF WATER (VAR)	580	1184	930	256	TW
VSSN	Servient Angel WATER OF WATER	550	1144	850	176	TW
VX	42	160	384	460	96	13.5
XGSD	Kerubic Angel FIRE OF AIR	267	455	267	157	TA
XPACN	Servient Angel FIRE OF WATER (VAR)	148	168	211	241	TW
XPCN	Servient Angel FIRE OF WATER	142	162	210	240	TW
XRINH	Servient Angel EARTH OF WATER (VAR)	209	352	228	355	TW
XRNH	Servient Angel EARTH OF WATER	200	336	218	345	TW
YALPAMB	PART IN ZEN	80	109	164	164	AE
YARRY	PROVIDENCE, TO THE	184	422	221	421	30.41
YLLMAFS	3RD MINISTER OF LUNA	268	483	317	177	HEPT
YLSI	BEFORE THEE	238	448	250	110	17.15
YOLCAM	BRING FORTH	115	192	171	171	30.148
YOLCI	BRINGS FORTH	110	194	140	140	10.61
YOR	ROAR	159	336	180	280	10.41
YRPOIL	DIVISION	218	424	300	400	30.52
YTPA	Kerubic Angel WATER OF AIR	345	510	391	100	TA
Z	THEY	90	256	7	7	
ZA	NAME OF AN ANGEL	96	262	8	8	LAYCOCK
ZAA	27TH AETHYR	102	268	9	9	AE
AAOZAIF	Senior JUPITER of AIR	192	423	96	96	TA
ZACAM	I MOVE YOU	112	278	69	69	6.42
ZACAR	MOVE	184	462	129	229	1.79
ZACAR	MOVE	184	462	129	229	11.35
ZACAR	MOVE	184	462	129	229	12.25

ZACAR	MOVE	184	462	129	229	13.26
ZACAR	MOVE	184	462	129	229	14.28
ZACAR	MOVE	184	462	129	229	15.20
ZACAR	MOVE	184	462	129	229	16.27
ZACAR	MOVE	184	462	129	229	17.24
ZACAR	MOVE	184	462	129	229	18.28
ZACAR	MOVE	184	462	129	229	2.44
ZACAR	MOVE	184	462	129	229	3.79
ZACAR	MOVE	184	462	129	229	30.165
ZACAR	MOVE	184	462	129	229	4.55
ZACAR	MOVE	184	462	129	229	7.45
ZADZACZADLI	ADAM, IN BOOK OF SOYGA	377	900	142	142	LAYCOCK N
ZAFASAI	PART IN ZEN	322	679	226	86	AE
ZAMFRES	PART IN ZID	396	858	359	319	AE
ZAMRAN	SHOW YOURSELVES	240	524	199	299	1.82
ZAMRAN	APPEAR	240	524	199	299	11.38
ZAMRAN	APPEAR	240	524	199	299	12.28
ZAMRAN	APPEAR	240	524	199	299	13.28
ZAMRAN	APPEAR	240	524	199	299	14.30
ZAMRAN	APPEAR	240	524	199	299	15.22
ZAMRAN	APPEAR	240	524	199	299	16.29
ZAMRAN	APPEAR	240	524	199	299	17.26
ZAMRAN	APPEAR	240	524	199	299	18.30
ZAMRAN	SHOW YOURSELVES	240	524	199	299	2.47
ZAMRAN	APPEAR	240	524	199	299	30.167
ZAMRAN	SHOW YOURSELVES	240	524	199	299	4.57
ZAMRAN	APPEAR	240	524	199	299	7.46
ZAMRAN	APPEAR	240	524	199	299	8.61
ZAR	COURSE, COURSES	176	454	108	208	LAYCOCK

ZARNAAH	Zodiacal King GEMINI	248	546	168	265	ZK AE
ZARZILG	Zodiacal King VIRGO	298	761	158	258	ZK AE
ZAX	TENTH AETHYR	156	326	68	98	AE
ZAXANIN	PART IN TOR	271	460	179	209	AE
ZCHIS	THEY ARE	311	682	245	102	11.26
ZCHIS	THEY ARE	311	682	245	102	5.29
ZCHIS	THEY ARE	311	682	245	102	9.42
ZEDEKIEL	ANGEL OF JUPITER	146	331	86	86	SA
ZEN	EIGHTEENTH AETHYR	147	319	62	62	AE
ZID	EIGHTH AETHYR	103	276	21	21	AE
ZIEN	HANDS	156	335	72	72	1.29
ZIL	?STRETCH FORTH	119	304	47	47	LAYCOCK
ZILDAR	FLEW	209	506	152	252	11.8
ZILDRON	PART IN CHR	323	684	271	371	AE
ZILODARP	NAME OF GOD	309	674	302	402	
ZIM	THIRTEENTH AETHYR	107	280	57	57	AE
ZIMII	HAVE ENTERED	125	312	77	77	5.2
ZIMZ	VESTURES, MY VESTURES	197	536	64	64	1.24
ZINGGEN	Zodiacal King CAPRICORN	212	397	128	128	ZK AE
ZIP	NINTH AETHYR	129	312	97	97	AE
ZIR	I AM	179	464	117	217	2.53
ZIR	I AM	179	464	117	217	3.4
ZIR	I AM	179	464	117	217	4.46
ZIR	PRESENCE	179	464	117	217	LAYCOCK
ZIRACAH	Zodiacal King AQUARIUS	203	502	147	244	ZK AE
ZIRDO	I AM	253	596	191	291	1.88
ZIRDO	I AM	253	596	191	291	11.44
ZIRDO	I AM	253	596	191	291	12.34
ZIRDO	I AM	253	596	191	291	13.34
ZIRDO	I AM	253	596	191	291	14.36

ZIRDO	I AM	253	596	191	291	15.28
ZIRDO	I AM	253	596	191	291	16.35
ZIRDO	I AM	253	596	191	291	17.32
ZIRDO	I AM	253	596	191	291	18.36
ZIRENAIAD	I AM THE LORD YOUR GOD	261	559	188	288	LAYCOCK
ZIRN	WONDERS	229	520	167	267	7.24
ZIROM	THEY WERE	257	600	227	327	11.4
ZIROP	WAS	279	632	267	367	10.80
ZIRZIRD	PART IN MAZ	362	932	238	438	AE
ZIXLAY	TO STIR UP	194	390	118	148	17.8
ZIZA	Kerubic Angel FIRE OF FIRE	195	534	25	25	TF
ZIZOP	VESSELS	289	696	174	174	5.24
ZLIDA	WATER, TO	129	314	52	52	5.25
ZNA	MOTION, MOVEMENT	146	318	58	58	LAYCOCK
ZNRZA	SWORE	316	766	165	265	1.51
ZOL	HANDS	180	416	107	107	1.11
ZOM	THIRD AETHYR	168	392	117	117	AE
ZOMD	IN THE MIDST	172	396	121	121	1.69
ZON-L	THE FIRST FORM (Schuler)	230	472	157	157	GT
ZONAC	THEY ARE APPARELED	218	448	148	148	7.19
ZONG	OF THE WINDS	213	443	130	130	2.3
ZONRENSG	DELIVERED YOU	550	1082	485	445	1.44
ZORGE	BE FRIENDLY TO ME	250	586	185	285	1.86
ZORGE	BE FRIENDLY TO ME	250	586	185	285	11.42
ZORGE	BE FRIENDLY TO ME	250	586	185	285	12.32
ZORGE	BE FRIENDLY TO ME	250	586	185	285	13.32
ZORGE	BE FRIENDLY TO ME	250	586	185	285	14.34
ZORGE	BE FRIENDLY TO ME	250	586	185	285	15.26
ZORGE	BE FRIENDLY TO ME	250	586	185	285	16.33
ZORGE	BE FRIENDLY TO ME	250	586	185	285	17.30

ZORGE	BE FRIENDLY TO ME	250	586	185	285	18.34
ZUDNA	MEANING UNKNOWN	250	642	462	68	LAYCOCK
ZUMVI	SEAS	307	920	857	69	9.51
ZURAAH	FERVENTLY, WITH HUMILITY	292	804	517	220	LAYCOCK
ZURAH	FERVENTLY, WITH HUMILITY	286	798	516	219	LAYCOCK
ZURCHOL	Zodiacal King PISCES	372	954	635	338	ZK AE
ZURE	MEANING UNKNOWN	277	775	512	218	LAYCOCK
TULE ILRO	LETTERS OF T12SQR	846	1655	1215	730	T12SQR
ORLO						
HARDIMI	AN ANGEL OF ORO	126	266	173	270	
BERIANU	UNKNOWN	253	598	568	274	
NGRSATEM		654	1104	699	368	

John Dee's Original Governors of the Aethyrs

According to: Cotton Appendix XLVI, Parts 1 & 2;

Book 11, sub-titled:

"Libri Septemi Apertorii Cracoviensis Mystici Sabbatici pars quarta"

Name of Aethyr	Governor's Position	Governor's Name	Secondary Spelling	Number of Hebrew Tribe
1st	1	OCCODON	Occodon	9th
	2	PAXCOMB	Pax comb	11th
"LIL"	3	VALGARS	Val gars	7th
2nd	4	DOAGNIS	Do ag nis	4th
	5	PACASNA	Pa câs na	2nd
"ARN"	6	DIALIVA	Di a lí v a	2nd
3rd	7	SAMAPHA	Sa ma pha	9th
	8	VIROCHI	Vir ó chi (*Ki*)[1]	7th
"ZOM"	9	ANDISPI	An dis pi	10th
4th	10	THOTANF	Tho tanf	10th
	11	AXZIARG	Ax zí arg	10th
"PAZ"	12	POTHNIR	Poth nir	12th
5th	13	LAZDIXI	Laz dix I	1st
	14	NOCAMAL	No cámal	7th
"LIT"	15	TIARPAX	Ti ár pax	11th
6th	16	SAXTOMP	Sax tomp	5th
	17	VAVAAMP	Vá Va amp[2]	12th
"MAZ"	18	ZIRZIRD	Zir zird	5th
7th	19	OBMACAS	Ob ma cas	4th
	20	GENADOL	Ge na dol	3rd
"DEO"	21	ASPIAON	As pí a on	11th
8th	22	ZAINFRES[3]	Zá in fres	5th
	23	TODNAON	Tod na on	1st
"ZID"	24	PRISTAC	Pris tac	9th
	25	ODDIORG	Od di rg (*dg*-)[4]	3rd

9th "ZIP"	26	CRALPIR	Cral pir	10th
	27	DOANZIN	Do an Zin[5]	9th
10th "ZAX"	28	LEXARPH	Lex arph[6]	11th
	29	COMANAN	Co ma nan	7th
	30	TABITOM	Ta bi tom	9th
11th "ICH"	31	MOLPAND	Mol pánd	10th
	32	VSNARDA	Vs nar da	6th
	33	PONODOL	Po no dol	3rd
12th "LOE"	34	TAPAMAL	Ta pa mal	6th
	35	GEDOONS	Ge do ons	8th
	36	AMBRIOL	Ambriol	2nd
13th "ZIM"	37	GECAOND	Ge ca ond	10th
	38	LAPARIN	La pa rin	1st
	39	DOCEPAX[7]	Do ce pax	7th
14th "VTA"	40	TEDOAND[8]	Te do and	5th
	41	VIVIPOS	Vi vi pos	7th
	42	OOANAMB	O o a namb	12th
15th "OXO"	43	TAHANDO	Ta han do	9th
	44	NOCIABI	No ci a bi	10th
	45	TASTOXO	Tas to x o	12th
16th "LEA"	46	CVCARPT	Cu carpt[9]	2nd
	47	LAVACON	La va con	3rd
	48	SOCHIAL	So chi al (*Ki*)[10]	12th
17th "TAN"	49	SIGMORF	Sig morf	2nd
	50	AYDROPT	Ay dropt	1st
	51	TOCARZI	To car zi	9th
18th "ZEN"	52	NABAOMI	Na ba o mi	5th
	53	ZAFASAI	Za fa sai	7th
	54	YALPAMB	Yal pa MB[11]	12th
19th "POP"	55	TORZOXI	Tor Zóx I[12]	12th
	56	ABAION[13]	A ba ì on	8th
	57	OMAGRAP	O ma grap	11th
20th "CHR"	58	ZILDRON	Zi L dron[14]	5th
	59	PARZIBA	Par zi ba	3rd
	60	TOTOCAN	To to can	7th
	61	CHRISPA	Chris pa	12th

21st **"ASP"**	62	TOANTOM	To án tom	8th
	63	VIXPALG	Vix palg (*Dg*)[15]	6th
22nd **"LIN"**	64	OZIDAIA	O-zi-dai a[16]	12th
	65	PARAOAN	Pa ra o an[17]	1st
	66	CALZIRG	Calzirg- (*Dg*)[18]	12th
23rd **"TOR"**	67	RONOAMB	Ro no amb	7th
	68	ONIZIMP	O ni Zimp[19]	7th
	69	ZAXANIN	Zax a nin	8th
24th **"NIA"**	70	ORCAMIR	Or ca mir	4th
	71	CHIALPS	<u>Chi</u> alps (*<u>Ki</u>*)[20]	10th
	72	SOAGEEL	So á ge el	12th
25th **"VTI"**	73	MIRZIND	Mir zind	4th
	74	OBVAORS	Ob va ors	2nd
	75	RANGLAM	Ran glam	12th
26th **"DES"**	76	POPHAND	Po phand	12th
	77	NIGRANA	Ni grána	8th
	78	BAZCHIM	Baz <u>chim</u> (*<u>kim</u>*)[21]	12th
27th **"ZAA"**	79	SAZIAMI	Sa zi a mi	2nd
	80	MATHULA	Mathu la	4th
	81	ORPANIB	Or pa nib	5th
28th **"BAG"**	82	LABNIXP	Lab nix p	10th
	83	FOCISNI	Fo cis Ni [22]	9th
	84	OXLOPAR	Ox lo par	6th
29th **"RII"**	85	VASTRIM	Vas trim	3rd
	86	ODRAXTI	O drax ti	4th
	87	GOMZIAM	Gom zi am	5th
30th **"TEX"**	88	TAOAGLA	Ta ó a gla	12th
	89	GEMNIMB	Gem nimb	4th
	90	ADVORPT	Ad vorpt	3rd
	91	DOZINAL	Do zi nal	6th

How To Rise Through The Watchtowers

1. Consecrate a circle.

2. Enter Body of Light.

3. Assume the god-form of a deity from the Watchtower of Earth.

4. Assume the god-form of a deity from the Watchtower of Water.

5. Assume the god-form of a deity from the Watchtower of Air.

6. Assume the god-form of a deity from the Watchtower of Fire.

7. Return by reversing the assumption of god-forms back down through the Watchtowers.

This method works best if the deities are all from the same subquadrants. The following example uses Archangels from the Fire subquadrant:

STEP 1. Draw a psychic circle around yourself and consecrate the area within it.

STEP 2. Enter your Body of Light by shifting your sense of identity from the physical to the etheric. You should be able to feel your "body" as an egg-shaped swirling mist slightly larger than your physical body. Now imagine this Body of Light to be completely empty.

STEP 3. Imagine four Archangels in serial order above your head, each directly above the other. Rise up in your Body of Light into the first of these Archangels and assume his body as your own.

STEP 4. Assume the god-form of the Archangel NIAOM in Fire of Earth. He is masculine with dark hair and small wings. His body is thin and has the color of blue pearl grey. He wears a grey robe. He carries a Wand in his right hand and a Pantacle in his left. His numbers are eleven and two. He is called the Knower of Truth and as such can be used as a means to convert ideas into distinct forms.

STEP 5. Rise up into the body of the next Archangel, HNLRX in Fire of Water, and assume his god-form. He is masculine with a face so beautiful that is appears almost feminine. His stomach is large in comparison to his thin arms and legs, and small feet. The color of his body is grey. He wears a purple robe and has a diamond-studded crown upon his head. His numbers are nineteen and one. He is called the Mighty Sacrifice and can be used for all forms of sacrifice.

STEP 6. Rise up into the body of the next Archangel, EXGZD in Fire of Air, and assume her god-form. EXGZD is female with a thin but beautiful body. Her face has a fierce aspect and her hair is an eternal flame. A fire opal is embedded upon her brow. Her body is orange and she wears a

yellow brown robe. Her number is eight. She is called the Mistress of Illusion and can be used to cast spells of confusion as well as to see through all manner of illusions.

STEP 7. Rise up into the body of the last Archangel, BZIZA in Fire of Fire, and assume his god-form. BZIZA is masculine but his body is very thin and delicate. His feet are winged with flames. His is red and wears an orange robe. He carries a large fire opal that can be used as a shewstone. His numbers are seventeen and eight. He is called the Destroyer and can be used to obtain prophecy and also to destroy the lower or gross aspects of your human personality. As BZIZA you can easily silence your human body, and thus advance in meditation.

STEP 8. After remaining in the god-form of BZIZA for as long as you can, let yourself drop back down into the form of EXGZD, then into the form of HNLRX, and finally into the form of NIAOM. Then drop back into your own Body of Light and assume your own form again.

STEP 9. Return to your physical body. Perform a suitable banishing exercise such as the Enochian Banishing Pentagram Ritual.

The following is a second example of this same technique. This example uses Kerubic Angels in the four subquadrants of Air.

STEP 1. Draw a psychic circle around yourself and consecrate the area within it.

STEP 2. Enter your Body of Light by shifting your sense of identity from the physical to the etheric. You should be able to feel your "body" as an egg-shaped swirling mist slightly larger than your physical body. Now imagine this Body of Light to be completely empty.

STEP 3. Imagine four Kerubic Angels in serial order above your head, each directly above the other. Rise up in your Body of Light into the first of these Kerubic Angels and assume his body as your own.

STEP 4. Assume the god-form of BOZA in Air of Earth. He is masculine. His body is thin and very active. His feet are winged. His body is bright scarlet and he wears a red robe. He carries a Sword in his right hand and a Pantacle in his left. His numbers are fifty and five. BOZA opposes sorrow and his presence ends all manner of sorrow, pain, and suffering.

STEP 5. Rise up into the body of the next Kerubic Angel, TAAD in Air of Water. This Angel is masculine with large wings and a fierce expression. His color is green and he wears a yellow robe. He carries an arrow in his right hand and a Cup in his left. His numbers are 25 and 7. TAAD quickens transmutations of all kinds.

STEP 6. Rise up into the body of the next Kerubic Angel, RZLA in Air of Air. This Angel is masculine yet very graceful in his movements. His feet are winged. His color is salmon and he wears a golden robe. He carries a Rosy Cross in his right hand and a Dagger in his left. His

number is six. RZLA seeks to balance the forces of sorrow and joy, pleasure and pain. His presence quickens equality.

STEP 7. Rise up into the body of the last Kerubic Angel, DOPA in Air of Fire. This Angel is both masculine and feminine. His countenance is fierce but contains an attractive beauty to it. His feet are winged. His body is pale blue and he wears a silver robe with a quiver of arrows over his shoulder. He carries a bow in his right hand and a Wand in his left. His numbers are thirteen and four. His presence assures a safe birth.

STEP 8. After remaining in the god-form of DOPA for as long as you can, let yourself drop back down into the form of RZLA, then into the form of TAAD, and finally into the form of BOZA. Then drop back into your own Body of Light and assume your own form again.

STEP 9. Return to your physical body. Perform a suitable banishing exercise such as the Enochian Banishing Pentagram Ritual.

Invoking The Seniors of the Watchtower

Each of the twenty-four Seniors of the Watchtowers can be invoked by The Magus. If performed properly, during your invocations, a Senior will actually enter into your body. You will temporarily become the Senior. You will act as he acts, and you will assume his characteristics and powers for yourself. The following is a general outline for such an invocation:

STEP 1. Face the appropriate Watchtower:

a. Earth in the North

b. Water in the West

c. Air in the East

d. Fire in the South

STEP 2. Trace the appropriate invoking hexagram.

STEP 3. Vibrate the appropriate Names of Power:

a. Great Holy Name

b. King

c. Senior

STEP 4. Enter your Body of Light.

STEP 5. Assume the god-form of the Senior.

STEP 6. Recite the appropriate invocation.

STEP 7. Assume the characteristics of the Senior.

STEP 8. Enter the appropriate Watchtower.

STEP 9. Perform your desired magical operation.

STEP 10. Trace the appropriate banishing hexagram.

STEP 11. Release the god-form.

STEP 12. Return to your physical body.

EXAMPLES OF INVOKING SENIORS

EXAMPLE 1. INVOCATION OF LAIDROM

STEP 1. Face North.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Mars.

STEP 5. Vibrate the names:

MORDIALHKTGA (Moh-ar Dee-ah-leh Heh-keh-teh-gah)

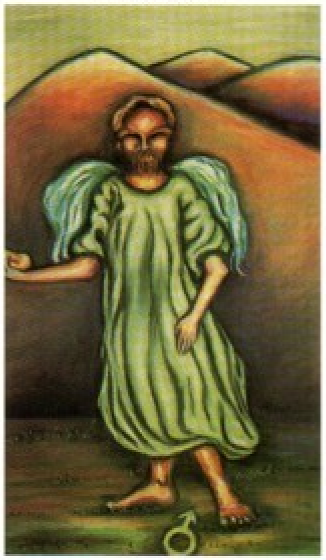
IKZHIKAL (Ee-keh-zoad-hee-kal)

LAIDROM (El-ahee-dar-oh-em)

STEP 6. Assume the god-form of LAIDROM. Let your Body of Light take on the appearance of this Senior. Although all Seniors are male, LAIDROM is rather feminine. His body is well-proportioned and beautiful to look upon. He is graceful and rather delicate with a slightly protruding stomach. He has a small pair of wings. He wears a transparent robe of light green. In his right hand he carries a Pantacle in the shape and color of a sunflower.

STEP 7. Recite an invocation:

74. LAIDROM



FIRST SENIOR OF EARTH

O LAIDROM, Senior of Earth,

Come to me and assist me.

Help me to know

The secrets of truth.

Grant me your great boon

Of Occult Knowledge.

Assist me in my meditation

And calm my restless mind.

STEP 8. Assume the character of LAIDROM. This Senior bestows occult knowledge. He has the energy of Mars and yet is passive like the mind in meditation. His presence calms the animalistic impulses and desires.

STEP 9. Enter the Watchtower of Earth in the form of LAIDROM and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Mars.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 2. INVOCATION OF LSRAHPM

STEP 1. Face West.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Mars.

STEP 5. Vibrate the names:

MPHARSLGAIOL (Em-peh-heh Ar-ess-el Gah-ee-oh-leh)

RAAGIOSL (Rah-ah-gee-oh-sel)

LSRAHPM (Less-rah-pem)

STEP 6. Assume the god-form of LSRAHPM. Let your Body of Light take on the appearance of this Senior. Although all Seniors are male, LSRAHPM is rather feminine. His body is well-proportioned and graceful but the lower half shimmers as though indistinct. He has a small pair of wings. He wears an orange robe. In his right hand he carries an oak spear and in his left hand is a lighting bolt. His overall impression is one of fierce determination.

STEP 7. Recite an invocation:

O LSRAHPM, Senior of Water,

Come to me and assist me.

Help me to slay

All that opposes my progress.

Grant me your great boon

Of Occult Powers.

Assist me in my Magical Will

And tear asunder my enemies.

60. LSRAHPM

FIRST SENIOR OF WATER

STEP 8. Assume the character of LSRAHPM. This Senior bestows occult powers. He has the energy of Mars and his spear and lighting bolt can destroy the enemies of truth. His presence stirs the desire to control one's life and to attain all manner of magical powers (Siddhas).

STEP 9. Enter the Watchtower of Water in the form of LSRAHPM and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Mars.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 3. INVOCATION OF AAOZAIF

STEP 1. Face East.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Jupiter.

STEP 5. Vibrate the names:

OROIBAHAOZPI (Oh-roh Ee-beh Ah-oh-zoad-pee)

BATAIVAH (Bah-tah-ee-vah-heh)

AAOZAIF (Ah-ah-oh-zoadah-ee-feh)

STEP 6. Assume the god-form of AAOZAIF. Let your Body of Light take on the appearance of this Senior. This Senior is thin but definitely masculine. He has a pair of very large wings. He wears a crimson robe. In his right hand he carries a dagger and his left hand is raised with palm outward in a gesture of granting boons. His overall impression is one who is seeking something.

STEP 7. Recite an invocation:

O AAOZAIF, Senior of Air,

Come to me and assist me.

Help me to find

The knowledge that becomes wisdom.

Grant me your great boon

Of instant mobility.

Help me to tread the path

Whereon I might find myself.

47. AAOZAIF

SECOND SENIOR OF AIR

STEP 8. Assume the character of AAOZAIF. This Senior bestows the ability to instantly appear anywhere in space. He has the generosity of Jupiter and he is always moving about in an endless search for knowledge. His presence stirs the desire to find oneself and to learn what life is all about.

STEP 9. Enter the Watchtower of Air in the form of AAOZAIF and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Jupiter.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual. Return to your physical body.

EXAMPLE 4. INVOCATION OF ARINNAP

STEP 1. Face South.

STEP 2. Create a protective circle.

STEP 3. Enter your Body of Light.

STEP 4. Trace the invoking hexagram for Saturn.

STEP 5. Vibrate the names:

OIPTEAAPDOKE (Oh-ee-peh Teh-ah-ah Peh-doh-keh)

EDLPRNAA (Eh-del-par-nah-ah)

ARINNAP (Ah-ree-neh-nah-peh)

STEP 6. Assume the god-form of ARINNAP. Let your Body of Light take on the appearance of this Senior. This Senior is very muscular, with dark hair and eyes. He has a pair of very large wings. He wears a pale yellow robe. In his right hand he carries a short sword with a topaz studded hilt. In his left hand is a sprig of peppermint. His overall impression is one who is protective.

STEP 7. Recite an invocation:

SIXTH SENIOR OF FIRE

O ARINNAP, Senior of Fire,

Come to me and assist me.

Help me to find security

And protection from my enemies.

Grant me your great boon

Of divination.

Help me to see right action

And keep the foe from my path.

STEP 8. Assume the character of ARINNAP. This Senior bestows the ability to perform divination. He has the self-preservation of Saturn and he is a powerful protector. His presence eliminates fear.

STEP 9. Enter the Watchtower of Fire in the form of ARINNAP and perform magical operations according to your will.

STEP 10. Trace the banishing hexagram of Saturn.

STEP 11. Return to your own form. Conduct any additional banishing that you feel necessary such as the Enochian Hexagram Ritual given in Section 2. Return to your physical body.

Liber Stellæ Rubeæ

sub figurâ LXVI

A Secret Ritual of Apep, the Heart of IAO-OAI, Delivered unto V.V.V.V.V. for His Use in a Certain Matter of Liber Legis,and Written Down under the Figure LXVI

A∴ A∴ Publication in Class A

1. Apep deifieth Asar.
2. Let excellent virgins evoke rejoicing, son of Night!
3. This is the book of the most secret cult of the Ruby Star. It shall be given to none, save to the shameless in deed as in word.
4. No man shall understand this writing— it is too subtle for the sons of men.
5. If the Ruby Star have shed its blood upon thee; if in the season of the moon thou hast invoked by the Iod and the Pe, then mayest thou partake of this most secret sacrament.
6. One shall instruct another, with no care for the matters of men’s thought.
7. There shall be a fair altar in the midst, extended upon a black stone.
8. At the head of the altar gold, and twin images in green of the Master.
9. In the midst a cup of green wine.
10. At the foot the Star of Ruby.
11. The altar shall be entirely bare.
12. First, the ritual of the Flaming Star.
13. Next, the ritual of the Seal.
14. Next, the infernal adorations of OAI.

Mu pa telai,
Tu wa melai
ā, ā, ā.
Tu fu tulu!
Tu fu tulu
Pa, Sa, Ga.

Qwi Mu telai
Ya Pu melai;
ū, ū, ū.
’Se gu malai;
Pe fu telai,
Fu tu lu.

O chi balae
Wa pa malae:—
Ūt! Ūt! Ūt!
Ge; fu latrai,
Le fu malai
Kūt! Hūt! Nūt!

Al ŌĀĪ
Rel moai
Ti— Ti— Ti!
Wa la pelai
Tu fu latai
Wi, Ni, Bi.

15. Also thou shalt excite the wheels with the five wounds and the five wounds.

16. Then thou shalt excite the wheels with the two and the third in the midst; even □ and □ , □ and □ , □ and □ , and □ .

17. Then the five— and the sixth.

18. Also the altar shall fume before the master with incense that hath no smoke.

19. That which is to be denied shall be denied; that which is to be trampled shall be trampled; that which is to be spat upon shall be spat upon.

20. These things shall be burnt in the outer fire.

21. Then again the master shall speak as he will soft words, and with music and what else he will bring forward the Victim.

22. Also he shall slay a young child upon the altar, and the blood shall cover the altar with perfume as of roses.

23. Then shall the master appear as He should appear— in His glory.

24. He shall stretch himself upon the altar, and awake it into life, and into death.

25. (For so we conceal that life which is beyond.)

26. The temple shall be darkened, save for the fire and the lamp of the altar.

27. There shall he kindle a great fire and a devouring.

28. Also he shall smite the altar with his scourge, and blood shall flow therefrom.

29. Also he shall have made roses bloom thereon.

30. In the end he shall offer up the Vast Sacrifice, at the moment when the God licks up the flame upon the altar.

31. All these things shalt thou perform strictly, observing the time.

32. And the Beloved shall abide with Thee.

33. Thou shalt not disclose the interior world of this rite unto any one: therefore have I written it in symbols that cannot be understood.

34. I who reveal the ritual am IAO and OAI; the Right and the Averse.

35. These are alike unto me.

36. Now the Veil of this operation is called Shame, and the Glory abideth within.

37. Thou shalt comfort the heart of the secret stone with the warm blood. Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.

38. I, Apep the Serpent, am the heart of IAO. Isis shall await Asar, and I in the midst.

39. Also the Priestess shall seek another altar, and perform my ceremonies thereon.

40. There shall be no hymn nor dithyramb in my praise and the praise of the rite, seeing that it is utterly beyond.

41. Thou shalt assure thyself of the stability of the altar.

42. In this rite thou shalt be alone.

43. I will give thee another ceremony whereby many shall rejoice.

44. Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.

45. In the words that Thou knowest.

46. For I also swear unto thee by my body and soul that shall never be parted in sunder that I dwell within thee coiled and ready to spring.

47. I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms of the East and of the West.

48. I am Apep, O thou slain One. Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

49. For I am a mighty vampire, and my children shall suck up the wine of the earth which is blood.

50. Thou shalt replenish thy veins from the chalice of heaven.

51. Thou shalt be secret, a fear to the world.

52. Thou shalt be exalted, and none shall see thee; exalted, and none shall suspect thee.

53. For there are two glories diverse, and thou who hast won the first shalt enjoy the second.

54. I leap with joy within thee; my head is arisen to strike.

55. O the lust, the sheer rapture, of the life of the snake in the spine!

56. Mightier than God or man, I am in them, and pervade them.

57. Follow out these my words.

58. Fear nothing.
Fear nothing.
Fear nothing.

59. For I am nothing, and me thou shalt fear, O my virgin, my prophet within whose bowels I rejoice.

60. Thou shalt fear with the fear of love: I will overcome thee.

61. Thou shalt be very nigh to death.

62. But I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.

63. Thinkest thou? I, the force that have created all, am not to be despised.

64. And I will slay thee in my lust.

65. Thou shalt scream with the joy and the pain and the fear and the love— so that the ΛΟΓΟΣ of a new God leaps out among the Stars.

66. There shall be no sound heard but this thy lion-roar of rapture; yea, this thy lion-roar of rapture.

Pronunciation

of the

Enochian Language

Since the Enochian texts consist of a series of "Calls", or invocations of supernatural beings, it is clearly necessary to understand how the words should be uttered or spoken. In most magical systems, a slight error in the text of a spell or invocation is regarded as potentially dangerous and will lead to disastrous consequences. Accordingly, John Dee was in the habit of writing the pronunciation of the Enochian words alongside the text.

To make these observations on pronunciation, Dee had to use the ordinary English alphabet, since he had no system of phonetic notation. However, his intention is usually quite clear. He writes **dg** when he means "soft **g**" (as in **gem**); and **s** for "soft **c**"; and he indicates in some places the **ch** is to be pronounced as **k**. He marks the stressed vowels in most words. Sometimes -- but not often -- he indicates that a letter is to be given its pronunciation in the alphabet -- thus **ds** is to be pronounced "**dee-ess**", and **z** in a few instances is given the pronunciation "**zod**." (The letter **z** has not always been called "**zed**" or "**zee**", it has had many names, among them being "**izzard**", and, at the end of the sixteenth century, "**ezod**." "**Zod**" is nothing but a variant of this last name.) In more difficult cases, Dee gives examples from English, thus **zorge** is said to be pronounced to rhyme with "**George**", and **ul** to be said "with such sound to **U** as we pronounce "**yew**", whereof bows are made" -- that is, **ul** is pronounced like "**Yule**."

With all of these instructions, one can get a fairly good idea of how the Enochian language sounded.

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general overview of how the spelling system of Enochian works:

LETTER PRONUNCIATION

A -- long (stressed), as in **lah-di-dah**

-- short (unstressed), as in French **patte**

B -- usually as English **b**, but silent between **m** and another consonant, or after **m** finally

C -- as **k** before **a**, **o**, **u** (with some exceptions)

-- as **s** before **i**, **e** (with many exceptions), and in clusters of consonants (**noncf = nonsf**)

CH -- as **k** in most positions, but as **ch** finally

D -- as **d** in all positions

E -- when stressed, as in French **fee**

-- when unstressed, as in **bed**

F -- as **f** in all positions

G -- as (hard) **g** before **a**, **o**, **u**

-- as **j** before **i**, **e**, in final position, after **d**, and in clusters of consonants

H -- as **h** in most position (except in combinations **ch**, **ph**, **sh**, **th**); silent after a vowel, but the vowel is lengthened

I -- when stressed, as in French **machine**

-- when unstressed, as in **bit**

-- in combinations: **ai** as in **fly**; **ei** as in **eight**; **oi** as in **boil**

-- as **y** in word-initial position before a vowel (**Iad = Yad**)

K -- as **k** in all positions

L -- as **l** in all positions

M -- as **m** in all positions

N -- as **n** in all positions

O -- when stressed, as in French **mot**

-- when unstressed, as in **not**

-- in combinations: **oi** as in **boil**; **ou** as in **bout**; **oo** as in **fool**

P -- as **p** except in combination with **ph**

PH -- as **f**

Q -- the word **q** is pronounced **kwa**

QU -- as **kw** (**qu** as in **quick**)

R -- as **r** in **right** (but may be rolled)

S -- usually as **s** in **sit**

-- sometimes **z**, in places where this is more natural in English (**lrasd = elrazd**)

SH -- as **sh** in **ship**

T -- as **t** except in combination **th**

TH -- as **th** in **thank**

U -- as **oo** in **boot**, or **u** in **put**

-- in initial position as **yew**

-- as **v** or **w** before another vowel, and in word-final position

X -- as **x** in **fox**

Y -- as **y** in word-initial position before a vowel

-- as the letter **I** before a consonant, and in word-final position

Z -- as **z** in **zoo**; in a very few words, as **zod**

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above. **C** and **K** are expressed by a single letter, as are **I** and **Y**, and **U**and **V**. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity.

Using the pronunciation guide above, we can transcribe the beginning of the Call of the First Aethyr "**LIL**" into an appropriate phonetic representation used during the sixteenth century.

"Mádriaks di-es praf LIL kis miká-olz sánir ka-ózgo od físis balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz ..."

Like everything else, the Enochian language has undergone some minor changes during the last 400 years. The pronunciation of the words has become modernized to allow easier use by

today's practitioner. The following table of letters gives a general overview of how the modernized Enochian works:

LETTER PRONUNCIATION

A -- usually as **a** in **ah**

B -- usually as **b** in **beh**

C -- usually as **k** in **keh**

D -- usually as **d** in **deh**

E -- usually as **e** in **eh**

F -- usually as **f** in **feh**

-- sometimes as **f** in **eff**

G -- usually as **g** in **geh** or **ge**

-- sometimes as **g** in **egg**

H -- usually as **h** in **heh**

I -- usually as **E** in **Ee**

J -- usually as **j** in **jeh**

K -- usually as **k** in **keh**

L -- usually as **l** in **leh**

-- sometimes as **l** in **el**

M -- usually as **m** in **meh**

-- sometimes as **m** in **em**

N -- usually as **n** in **neh**

-- sometimes as **n** in **en**, **noo**, or **nu**

O -- usually as **o** in **oh**

P -- usually as **p** in **peh**

Q -- usually as **q** in **qeh**

-- sometimes as **q** in **queh** or **quah**

-- in rare instances as **k** in **koh**

R -- usually as **r** in **reh** or **rah**

-- sometimes as **r** in **ar**

S -- usually as **s** in **seh**

-- sometimes as **s** in **ess**

T -- usually as **t** in **teh**

U -- usually as **u** in **ueh**

-- sometimes as **u** in **u**

V -- usually as **v** in **veh**

W -- usually as **w** in **weh** (very seldom used)

X -- usually as **Tz** as in **Tzaddi**, or as **Ts** as in **Cents**

-- sometimes as **s** in **Samekh**, or as **s** as in **sah**

Y -- usually as **y** in **yeh**

-- sometimes as **E** as in **Ee**

Z -- usually as **z** in **zeh**

-- sometimes as **z** as in **zod**

-- in rare instances as **z** as in **zoad**

Once again it should be noted that the Enochian characters themselves total only 21, not the 26 characters listed above. **C** and **K** are expressed by a single letter, as are **I**, **J** and **Y**, as are **U**, **V**, and **W**.

Using the modernized pronunciation guide above, we can transcribe the beginning of the Call of the First Aethyr "**LIL**" into an appropriate phonetic representation that is used today:

"Mah-deh-ree-ahtz Deh-seh Peh-rah-feh Lee-el Keh-hee-seh Mee-kah-oh-leh-zeh Sah-ah-nee-reh Kah-oh-seh-goh Oh-deh Fee-see-ess Bah-leh-zee-zeh-rah-seh Ee-ah-ee-dah Noh-en-kah Goh-hueh-lee-meh Mee-keh-mah Ah-doh-ee-ah-neh Mah-deh Ee-ah-oh-deh Beh-lee-oh-reh-beh Soh-bah Oh-oh-ah-oh-nah Keh-hee-seh Lueh-kee-feh-tee-ah-seh Pee-ree-peh-soh-leh Deh-seh Ah-beh-rah-ah-seh-sah Noh-en-keh-feh Neh-tah-ah-ee-beh Kah-oh-seh-goh Oh-deh Tee-leh-beh Ah-deh-peh-hah-heh-teh Dah-meh-peh-loh-zeh ..."

As can be seen from the above transcription, the Enochian language has indeed acquired a very different pronunciation when it came to be used in twentieth-century magical operations and rituals. It should be noted however, that both versions are absolutely correct -- and both versions work equally well in all magical operations and rituals. The choice of which version to use is therefore left up to the individual.

RANDOM NOTES ON LIBER AL

BY BENJAMIN ROWE

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This article presents correspondences relating to several verses of Liber AL vel Legis. They are presented with varying degrees of certainty. Some are fairly obvious, and without doubt have been rediscovered many times by magicians. The present treatment of these will, I hope, add some depth to the generally-known interpretations by offering supporting gematraic correspondences. Others are purely speculative, and may raise as many questions as they resolve. Where the attribution of the paths to the Tree of Life is important to the interpretation, the system of Frater Achad is used.

These interpretations are not to be considered in any way authoritative. They are entirely the product of my own intuition and creative imagination. I have never been connected with any of the contending groups that claim to be the "legitimate" inheritors of Crowley's or Achad's mantle, nor do I make any such claims for myself.

I present these correspondences in the spirit of an adventurer offering a few landmarks in unknown territory to other interested explorers. May they be taken in the same spirit.

1. Hadit says in chapter 2, v. 7: "I am the magician and the exorcist. I am the axle of the wheel, and the cube in the circle."

Both these sentences could relate to Jupiter and Saturn. The wheel is of course The Wheel of Fortune, attributed to Jupiter, and the cube in the circle could be The Universe, Saturn. The magician is a creative force, bringing things into manifestation, and Jupiter has these qualities in astrological systems. Saturn as the cause of cessation takes things out of manifestation again.

Jupiter = Kaph = 20
Saturn = Tau = 400
400 + 20 = 420 = HADITh

In Achad's Tree, the paths of these two planets descend from Kether, a sephira that shares some of Hadit's qualities.

Also, by Tarot, Jupiter and Saturn are cards numbered 10 and 21 respectively. 10 + 21 = 31, the "key" to Liber AL.

2. In the previous verse: "I am the flame that burns in every heart of man, and in the core of every star."

The word LBH (with varying vowel points) means "flame", "core" and "heart". Since the words are spelled the same, the things referred to are all the same thing, as the line says.
"I am" = AHIH, Eheieh, god of Kether

"the flame" = fire = Shin, the path connecting Kether and Tiphereth.

"heart of man" = Sun = Tiphereth. Hadit resides in Kether and in Tiphereth, and in the path between. He is in the sun both in its lowest point (as Kephra, in Tiphereth) and in its highest point (as Ahatoor, the noon sun of Kether).

In this verse, he shows where he resides. In another place, verse 49, he will show where he is not.

To continue the verse:

"I am Life, and the giver of Life..."
life = ChIH = 23
giver of life = NVThN ChIH = 529 = 23 squared = HVVR-PA-KRAAT

"I am Life" = AHIH ChIH = 44
44 = DM, blood, the carrier of life.

3. In ch. 2, v. 23, Hadit says: "I am alone". This phrase = AHIH IChID, a combination of two titles of Kether.

AHIH IChID = 53 = ABN, the Father (Kether) coalesced with the Son, Tiphereth, again repeating the bilocation indicated in note 2.

4. Chapter 2, v. 49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

"Unique & conqueror" = IChID + MNTzCh = 220
220 = BChIR, one of the Elect.
(Also, the number of verses in Liber AL)

Alternatively, adding the "and" = IChID V-MNTzCh = 226
226 = TzPVN, "hidden", an attribute of Hadit.

"I am not of the slaves that perish. Be they damned & dead!"

not = LA, nothing.
slaves = OBDIM = 128
perish = NBL = 82
128 + 82 = 210, the reduction of all dyads to zero.

Hadit is the zero ("not") of 210. That is, he is to be found by eliminating all perceptible qualities (2), and the perceiver himself (1). He encourages us to this end - "Be they damned & dead!"

damned = NAR = 251
dead = MTh = 440
251 + 440 = 691.

691 is a prime number, but I have not yet found a gematraic significance for it. The number itself suggests that the "slaves that perish" put the individual soul (6) and the emotional nature (9) ahead of the spirit in their lives, thus denying the spirit. I am not sure of this.

"Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

AMN = 741 (using Nun final)
741 = ShMATh, the letter of the four elements.

Hadit says he is not to be found in the mundane world, but only in the spirit. There also seems to be an identification of Hadit with Harpocrates. This identification is repeated several other places in the text.

5. Chapter 2, v. 66: "Write, & find ecstasy in writing! Work, & be our bed in working!" Spoken to the Beast, Tiphereth, by Hadit.

According to Crowley, writing is a function of Mem, water, descending from Tiphereth to Yesod. The sum of the paths that descend from Tiphereth = Z + M + T = 56.

56 = NU, Nuit, who gives ecstasy. (see chapter 1, v. 58)

"Work", the Great Work of uniting the personal soul with the universal, raising oneself from Tiphereth to the Supernals. The sum of the paths leading from Tiphereth to the Supernals = 570 = ORSh, a bed.

These verses are a presentation of the functions of Tiphereth, the Beast, in relation first to the lower worlds, and then to the higher worlds. In relation to the lower worlds, Tiphereth is positive, enlightening, and expository in nature. Its function is to shed light in the darkness. For the man who has achieved Tiphereth through his work, this would mean that he has a responsibility to those who have not achieved, which he must fulfill by giving to them his understanding of the nature of existence. This should not be an arduous task, but an ecstatic one, as the verse suggests.

At the same time that he is positive in relation to the lower worlds, the man in Tiphereth is receptive to those forces that are "above" or still unrevealed at his present point in evolution. He is their "bed" in the sense that Tiphereth is the lowest point that any of the paths from the Supernals can reach directly, so that they could be said to rest upon Tiphereth. Tiphereth is a relay, receiving and giving out again simultaneously. He transmits light from above, stepping down its frequency to the point where it can have some meaning for those still caught in the lower worlds.

6. Chapter 3, v. 72: "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia..."
KP NIA = 161, the sum of the paths of triangles 4-6-7 and 5-6-8.

Since Horus in the Son or Sun, it is appropriate that his power centers on Tiphereth in this way. The fact that there are two triangles may relate to the "Double Wand" phrase. As was shown in point 5 above, Tiphereth itself is of a two-in-one nature. Note that the sum of the paths connecting sephiroth 4-5-8-7, plus the paths connecting these sephiroth with Tiphereth = 217 = HVVR, Horus, strengthening the identification.

In getting from Coph Nia to Hoor, we added two paths to the group being considered. These were the paths of Nun and Vav. N + V = 56 = NV, Nuit. 161 is also equivalent to APP, Apep, the serpent-god. Since Hadit identifies himself with the Serpent several places in Liber AL, we have Nuit and Hadit uniting to form Hoor in these paths around Tiphereth.

There may also be an identification of the Double Wand with Adam, since 161 = ADM OILAH, the primordial man (or, literally, "causative man"). This primordial man is neither male nor female, but contains both within himself. Thus the Double Wand of Power relates to the dual powers of the primordial man, positive and negative, male and female. In sex magick, the union of the male and the female produces a magickal "son" of some sort, often symbolized by Horus as the Child.

Verse 72 continues: "..- but my left hand is empty, for I have crushed an Universe, & nought remains."

"my left hand is empty.." Hoor dwells in Tiphereth by choice, not necessity, since there is nothing in his left hand, the hand of negative or earth-trending forces.

"..for I have crushed an Universe.." Concentrated in Kether, samadhi, he has destroyed his attachments to the earth.

"and nought remains." (1) Nothing can bind him to the earth, nothing of earth remains in him. (2) the technical result of samadhi, destruction of the perceived universe and the perceiving self, leaving nought (= LA = 31) but God (= AL = 31).

So here we have the 210 formula again. Note that the words "double wand", "I", "nought" in this verse repeat the 210 formula in another form.

The paths we have associated with Horus take up the center portion of the Tree, so that any power coming from above must pass through him to get to the lower worlds. Thus it is reasonable for him to say in chap. 3, v. 70: "... my nemyss shrouds the night-blue sky." The night-blue sky is either Nuit (whose symbol it is) or Ahatoor, the sky-goddess associated with the Supernal triangle.
Another form of Horus used the Liber AL, Heru-Ra-Ha, seems to associate Horus with the same paths that we said were related to Hadit in point 2 above:

Heru = Horus, fire, Shin, the path connecting Kether and Tiphereth. Ra = the Sun, Tiphereth
Ha = Hadit, Kether.

I am not entirely certain of the reason for this intermixing of symbols between the two gods. Of course, there is always at least a partial identification between son and father, but this seems too explicit to be just that. Perhaps Horus represents Man in the process of passing up the Tree, where Hadit represents the ideal case. Or they could be the two ends of the 210 formula, which we have seen is also associated with both of them. Hadit was shown to be the zero or "nought" of the 210 formula, while Horus in various places has been shown to be dual in nature, and therefore associated with the 2 of 210.

The initials of Heru-Ra-Ha repeat this identification with 210, since H + R + H = 210.

7. Chapter 3, v. 38:
"By Bes-Na-Maut my breast I beat.
"By wise Ta-Nech I weave my spell.
"Show thy star-splendor, O Nuit!
"Bid me within thine House to dwell,
"O winged snake of light, Hadit!
"Abide with me, Ra-Hoor-Khuit!"

We can take Bes-Na-Maut as BISh-N-MAVT.

BISh = 312
N = 50
MAVT = 56
312 + 50 + 56 = 418

Why ABRAHADABRA (418) should be cause for breast-beating is beyond me.

Alternatively, it could be:

Bes = BISh = "shame"
Na = 51 = NA = "failure"
Maut = MAVT = 56 = AIMH = "dread"

This certainly fits better with the rest of the line, but I like the 418 correspondence better.

Bes is the Egyptian equivalent of Dionysius, Sol. Since he is a dwarf-god, he is clearly related to Hadit as well. Maut, the Vulture goddess, is Saturnian, or at least related to Binah. Literally interpreted, this phrase means something like "Bes in Maut". Astrologically, the Sun is the center of the system, and Saturn represents its periphery. This could be a reference in alternate terms to Hadit as the invisible center and Nuit as the circumference, in chapter 2, verse 3. Again, this does not seem to be a cause for breast-beating, unless the beats are really magickal "knocks" intended to call the attention of the gods. There might also be a reference here to some form of sex magick.

(BUT we could take Bes to represent the Holy Guardian Angel, or Genius, or merely the soul. Maut as Saturn/Earth would be the body. If this is the case, the phrase repeats the "Khabs is in the Khu" idea of Ch. 1, verse 8, and adds another aspect to the ideas behind 418 generally. The breast is where the heart [= Tiphereth = Sol] lies in the human body. The breast-beating might really be heartbeats.)

To continue with the verse:
"By wise Ta-Nech I weave my spell."

Spelling in the magickal sense is a function of Chokmah, the sphere of Thoth, who is the origin of all spells in the Egyptian mythos.

Ta-Nech = ThA-NICh = 401 + 68
401 = ATh, essence
68 = ChKM, wise. This word is the root of ChKMH, Chokmah.

Thus Ta-Nech is the essence of wisdom, or of Chokmah. Also, 401 + 68 = 469 = ChShVQIHM = ring of the zodiac, also related to Chokmah.

"Bid me within thine House to dwell, O winged snake of light, Hadit!"

Since "Ha" is a commonly used form of Hadit's name in Egyptian works, it seems reasonable to me that "House of Hadit" might be translated as BITh HA, which = 418. Crowley translates phrase as "house of He'", with He' being the pentagram. (Note: 418 = Cheth, Cancer, astrologically, representing a shell containing living substance, as a house is a shell for living beings. Hadit identifies himself with life, so it is appropriate for his house to relate to this number.)

8. Here are a few about 418:

"God" = AL = 31
"to behold" = ShZP = 387
"To behold God" = ShZP AL = 418

"Secret light" = RZI AR = 418

"a universal enchantment" = KLL LChSh = 418

65 = ADNI, Adonai, the Holy Guardian Angel
353 = HGShMH, manifestation
65 + 353 = 418, the manifestation of the H.G.A.

65 = DVMIH, silence, and = HS, keeping silence
353 = ShMChH, joy

65 + 353 = 418

ChIIM, life, livingness = 68
OPR, Ophir, earth = 350
68 + 350 = 418
(Shows 418 as union of Life, spirit, with Matter.)

"to trust in strange gods" = ChSH ALHIM AChRIM = 418

"to trust in God Almighty" = ChSH AL ShDI = 418

9. The Great Voice, Macroprosopus = DBVR = 212
The Lesser Voice, speech, Microprosopus = DBR = 206
Macroprosopus united with Microprosopus = 212 + 206 = 418
Vav = 6 = Tiphereth is what separates the lesser voice from the greater. Tiphereth is the sphere in which their union, 418, occurs.

10. Chapter 1, v. 30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

nothing = LA = 31
all = AL = 31

"division" = the dyad = 2
"is as" is equivalent to an equals sign
"nothing" = LA = "not" = 0

This phrase literally expresses the 0=2 formula. ("Is as" expresses an identity between things, that is, a singularity, and therefore = 1. The phrase as a whole also expresses the 210 formula.)

And:

"the joy of dissolution" = ChDVH HHMSH = 138
all = AL = 31
138 + 31 = 169.

169 represents the middle pillar from Kether to the Foundation, where a creation (such as the world) becomes fully established. Also 169 = 13 squared = unity in full manifestation.

"the pain of division" = AN HChLVQ = 200

Totalling the entire phrase:
"the pain of division" = 200
"nothing" = 31

"the joy of dissolution" = 138
"all" = 31
TOTAL = 400 = Tau, the tarot card The Universe, aka The World, that which is created.

The internal reverberations in this verse are remarkably complex. It shows the creation of the world in several different ways as a cyclic process. First, in the literal interpretation of the words, division (that is, manifestation) is shown to be equivalent to dissolution, the return to an undifferentiated state. Possibly this connects with the idea of entropy in some way.

The gematria of the equivalent Hebrew phrases repeats it in numerical symbolism by showing the 0=2 formula. The sum of the gematraic numbers produces Tau, Saturn, which governs cyclic events. The "joy of dissolution" phrase shows the mystic way of return, up the middle pillar of the Tree, and at the same time shows unity(AChD = 13) in multiplicity by being the square of unity (169). Also, the "pain of division" phrase equals 200, Resh, the Sun, whose glyph shows this division as a point (Hadit) in a circle (Nuit).

And we are not yet done with this phrase! Since "not" is shown to be equal to "all", we might have added just one of them into the sum shown above:

"pain of division"	200
"joy of dissolution"	138
"all" or "not"	31
TOTAL:	369

369 = OVLM HBRIAH = the Creative World. Again gematria repeats the outer meaning of the phrase.

369 shows the trinity (the Supernals) evolving first into the Hexagram, and then into full creation. 369 is the sum of the numbers from one to (nine times nine), divided by nine, therefor is a number of Luna and Yesod, the foundation. In this manner the verse shows the process of manifestation. (Remember that Malkuth is considered to be a byproduct of the activity of the higher sephiroth, and does not participate in the process of creation.)

369 is one less than 370, OSh, "creation". The current that has produced manifestation must return to its source, (Kether = 1) for the results to be stable. The exposition of the creative process is shown again. Alternately, the 1 could be Aleph, the path connecting Yesod with Malkuth, thereby bringing the creation down into full manifestation.

Let us now look at the beginning phrase of the verse:

"This is the creation of the World..."
"creation of the world" = OSh HOLVM = 521 (a prime number, incidentally). 521 = ASh IVRD = "fire descending", the lightning flash of creation. 521 = MChShVP HLBN = "naked brilliance", the color of Kether in the King scale, showing the source or first manifestation of creation.

In Achad's system, the sum of all the paths of the Tree that descend vertically is also 521. The middle pillar sums to 341. 341 = ShMA, the Word, the manifest qualities of perception at the three main levels of awareness.

The side pillars combined total 180. 180 = PNIM, the Countenance, the Face of God. So 521 could be the Word emanating from the face of God.

11. Chapter 1, v. 57.: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."
"All these old letters of my book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

Before dealing with the first paragraph of this verse, I should say that I do not accept Crowley's explanation of the second paragraph, as described in The Book of Thoth, and in his Commentary on The Book of the Law. He states that Tzaddi should be attributed to the Tarot card "The Emperor" and that Heh should be attributed to "The Star", in order to match the rotation of the cards "Strength" and "Justice" around Virgo at the other end of the zodiac. His argument is specious because the latter rotation only involves a change in the serial numeration of the Trumps, and not a change in symbolic attribution. Other interpretations of this paragraph are extant among Achad's "Maatian" followers.

The first paragraph seems to me to resonate strongly with the symbolism of the three horizontal paths of the Tree, as they are used in Achad's system. The highest of these paths, Tzaddi, connects Chokmah and Binah. The next, Nun, connects Chesed and Geburah. The last, Vav, connects Netzach and Hod.

In one of the previous points, it was shown that Hadit and Heru-Ra-Ha both relate in one aspect to Tiphereth. Here, we see Nuit connecting herself with the stars, and the highest reciprocal path, Tzaddi, The Star, 90, immediately comes to mind. The card actually shows eight stars, one large and the rest smaller, with the ibis of Thoth to the right side of the card, in the position of Chokmah, and a sea, Binah, on the left, thus confirming its position between these sephiroth.

The two side pillars of the Tree also sum to 90, so they could be said to relate to Nuit as well if we accept this correspondence. Together, the side pillars and the path of Tzaddi form an arch in the Tree.

Hadit identifies himself with the Snake, Scorpio, in several verses of Liber AL. We can make the equivalent correspondence to the path of Nun in the Tree. And Taurus = Vav = 6 = Sol = Ra-Hoor-Khuit.

The arch of Nuit bends over and touches both ends of the paths of Nun and Vav, enclosing both. Thus the Tree itself reflects the image on the Stele of Revealing, in which Nuit arches over all, with Hadit as the winged sun below her, and Ra-Hoor-Khuit wearing the solar crown below Hadit.

"... Love is the law, love under will."

Since it is Nuit who is speaking in this verse, it may be that the numeration of this arch in the Tree relates to this sentence.
3 times 90 = 270, the total of Tzaddi and the side pillars.
270 = 15 times 18
15 = ChBH, love
18 = ChI, life, will
In this view, Nuit herself embodies the law that she states.

"...love under will." Astrologically, love is Venus, and Will is Mars. Note that Venus rules Taurus, the lowest of the reciprocal paths, and Mars rules Scorpio, the next highest reciprocal path. Thus, in Achad's system, love is literally "under" will.

Nuit is described in Liber AL as being the "circumference" or outer limit of existence. Since these two paths are the only two that connect the outer limits of her arch, their action could be said to be universal within the manifest worlds, and therefore they are truly "the law" within those worlds.

"... Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent." In Achad's Tree, those who have passed through the path of Aleph, The Fool, are the equivalent of zelators in the G.D. system. "Love" (= Venus = Netzach) reaches them through the path of Cancer. Cancer is the individual emotional nature, astrologically. And this love is conceptualized in the path of Taurus, ruled by Venus. For someone at this level of consciousness, love is perceived as being a relation between the person and an external object. The person maintains his individuality, and his love is perceived as an absorbtion of the object into himself.

The sephira Yesod is the natural focus of consciousness for most of the human race at this time, according to Alice Bailey. The dominant influence of emotional appeals in forming public opinion demonstrates this well. Neither appeals to greed (Malkuth) nor reason (Hod) nor ego (Netzach) are anywhere near as effective. So it's all right to consider most people fools - they've earned it!

For the adepts, on the other hand, the "love" of the path of Scorpio is (or should be) controlling. The nature of Taurus is objectification. Conversely, the nature of Scorpio is penetration and complete identification of the self with the object, causing both to disappear. The adept invokes a god by exhalting his consciousness to the point where it merges completely into the nature of the god. He temporarily abandons his individuality, and is rewarded by its expansion to include the nature of the god invoked.

"... Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." This phrase repeats and emphasizes the distinction between the two types of love. It may also have a broader meaning than the interpretation above. It seems to embody a warning that by choosing the obvious, mundane view of love, the person embarks on the path of the "Black Brothers", while choosing the higher type (disguised by the intense nature of Mars and Scorpio) leads on the path of the "White Adepts".

In The Vision and the Voice, the Black Brothers are said to have "shut themselves up in fortresses of love". And by doing so, they put themselves into a condition where the impact of divine force causes them to destroy themselves.

"fortress" = MBTzR = 332
"House of God" = BITh AL = 443

When the force of the divine, represented by Kether, 1, is added to each of these, we get:

332 + 1 = 333, ChVRVNZVN = Dispersion, the devil of the Abyss.
443 + 1 = 444, RA-HVVR-KV, the crowned and conquering child.

Depending on which one chooses, the paths lead either to destruction or to achievement of the goal of initiation.

Going back to the number 270 again, I would like to point out that there is another set of symbols it connects with that are just as significant in the consideration of Achad's Tree. 270 is the number of the I.N.R.I. formula, also known as the IAO formula.

Since this arch of paths totalling 270 connects all three of the Tree's triads it must therefore control the relations between them. The triads are related to the three major grades of initiation spoken of in Liber AL: the Man of the Earth, the Lover, and the Hermit. The grades correspond respectively to the lowest triad, the middle, and the highest. Man's passage through these triads is the process of initiation. This arch of Nuit, or of I.N.R.I. therefore controls the process of initiation.

In this formula, the initiation is seen as beginning with a natural object (1st I of INRI), which is then destroyed (N), and then recreated in a higher form (R). Lastly, the process begins again with the new form taking the place of the original natural object (2nd I of INRI).

The formula of I.N.R.I. or IAO is universal. It describes a process that occurs at all levels of initiation, in all systems of initiation. As Arnold Toynbee and James Joyce have both shown, it is also universally applicable in the evolution of human cultures. Therefore it should have a important place in any system of occult symbolism. Achad's system is no exception.

The first I of I.N.R.I. relates to the path of Taurus. Taurus is an earthy sign, and is specifically attributed to activities of a bucolic nature, unlike the other two earthy signs. It relates to nature in the form of Isis through Venus, which rules the sign, and through Luna, which is exhalted therein.

As I described in Achad's Cabala: The Lower Paths, Taurus is connected both with the person's intellectual conception of the world (Hod), and with his perception of himself, his ego-image (Netzach). It represents the person's individual creed or explanation of the universe. In the process of initiation, this conception has to be destroyed before the person can advance to the level of adepthood.

The N of I.N.R.I. is of course Nun, Scorpio, Death, the next highest reciprocal path. The A of IAO is Apophis, the destroyer (literally "the nay-sayer", or "the negator" in Greek), also related to Scorpio. The task of the adept is to complete the destruction of his natural, uninitiated personality, and to begin the building of a "body of light" to replace it. He does this by the repeated exposure of the personality to spiritual forces through invocation. Each exposure causes the destruction of part of the mundane personality, and its replacement with its spiritual equivalent.

In the Osirian religions, this destruction is often equated with the idea of sacrifice, of giving up something valuable for a cause that originates outside the self. No doubt this was designed to keep the populace in a condition where they could be used as willing cannon-fodder. In actual practice, this conception is entirely false. While the process may be painful, absolutely nothing of any value is lost.

The process is more like the way a snake sheds its skin, or a crab its shell, in order to grow. The parts that are lost are all dead, used up, and their usefulness become a hindrance. The parts that remain are free to adapt to the changed conditions. While these remaining parts may seem at first to be disconnected beyond recovery, they have a natural tendency to group together. A short while after a period of destruction the person finds himself back in one piece, stronger and with a greater breadth of perception than before. Even the Osirian legend shows it: Isis, nature, gathers the pieces of the dead Osiris, reassembles them, and brings him back to life.

Eventually, this process of destruction and replacement is complete. At this point, the adept has to come to full comprehension and control of his "body of light". This body is in fact the Ruach, taken as whole and fully integrated. A parallel integration of his understanding of the universe also takes place. As an Exempt Adept, he expresses this integration through the publication of a thesis setting forth his world-view, according to Crowley.

As his final act of destruction, the adept abandons himself and his understanding by leaping into the Abyss. If he succeeds fully in this task, he emerges from the other side into Binah and the path of Tzaddi, becoming a star in the body of Nuit. Literally so, since the path of Tzaddi is part of the Arch of Nuit referred to above. As a star, he does nothing but shed his light on the lower worlds, and grow slowly in brightness as he perfects his understanding. He thus comes into the part of the process represented by the R of I.N.R.I. and the O of IAO.

Eventually, as an Ipsissimus, the being must confront the problem of removing himself from the Tree altogether, and passing into whatever lies beyond. The star that he is becomes the foundation for the next cycle of destruction, as the mundane personality had to be destroyed in the previous cycle. Thus the result of the first cycle, represented by the R of I.N.R.I. becomes the natural object that is the basis of the next cycle. This transformation is represented by the final I of I.N.R.I.

So we have, in the Arch and the three horizontal paths of the Tree, a completely accurate reflection of the IAO and I.N.R.I. formulas, and these formulas have been connected directly with the symbolism of Nuit, and with the law of "love under will".

12. Chapter 2, verse 21 seems to support the idea that death in the I.N.R.I. formula is not equal to sacrifice: "....Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

The first sentence quoted is clear enough. The king, the true self, is not destroyed, but only the "outcast and the unfit" portions of his being.

"... if the body of the King dissolve, he shall remain in pure ecstasy for ever." The body of the king is of course the Ruach, with Tiphereth (whose image is a king) in the center. When this body is dissolved in the crossing of the Abyss, then his self will enter the path of Tzaddi, first path above the Ruach. In the symbolism of the Arch of Nuit, a being in this path is literally in the body of Nuit.

"Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; These are for the servants of the Star & the Snake." In Achad's Cabala: The Upper Paths, I talked about the upper part of the Tree as symbolizing the four quarters of the Sun. There are four isosceles triangles in the hexagonal part of the Tree. The attributions of these triangles were:

Triangle 4-5-6 = Kephra = the soul, the manifest sun, light in darkness. Triangle 3-5-6 = Ra = energy & action
" 2-4-6 = Tum = comprehension & integration
" 1-2-3 = Ahatoor = the full light of noon

Thus the last sentence of the verse can correspond to these triangles: "The Sun" = Kephra, the midnight sun
"Strength" = Ra and also = the path of Mars, in that triangle.
"Sight" = vision = Tum and also = the path of Sagittarius, in Tum's triangle. "Light" = Ahatoor, the sky-goddess and also = Tzaddi, The Star, in Ahatoor's triangle.

Thus the "servants of the Star & the Snake" have all the powers of the Hexagram at their disposal. They necessarily have to cross the Abyss to do so fully. Through two of the paths mentioned, they bridge the Abyss, living in both worlds at once.

Alternately, to include all three of the Grades:
"The Sun" = 6 = Vav = Taurus
"Strength & Sight" = Geburah & Chesed, connected by Scorpio.
"Light" = Aquarius = Tzaddi = The Star

13. Chapter 1, v. 1: "Had! The manifestation of Nuit."
There are two Hebrew words for "manifestation":
PRSVM = 386

HPGNH = 143

NVIT = 75

75 + 386 = 461
4 + 6 + 1 = 11, a number specifically attributed to both Hadit and Nuit in Liber AL. (See ch. 1, v. 60; ch. 2, v. 16)
461 = ADNVTh, authority, lordship. Nuit calls Hadit her "lord" (v. 21). Also possibly a reference to Hadit as the Holy Guardian Angel?

143 + 75 = 218
218 = BRIAH, Briah, the creative world, which was shown in point 11 to be related to Nuit.
218 = RBVI, extension, a characteristic of Nuit.

Alternately, "manifestion of Nuit" = PRSVM HNVIT = 466
466 = OVLM HITzIRH = Yetzirah, the world of formation.

14. Chapter 1, v. 2: "The unveiling of the company of heaven."

unveiling = GLVI = 49
company of heaven = TzBA HShMIM = 488
49 + 488 = 537 = ATzILvTh, Atziluth, the archetypal world.

So in these first two verses of Liber AL, there is represented the Atziluthic, Briatic, and Yetziratic worlds, Fire, Water, and Air. We might take this as an indication that the book can be interpreted on all three of these levels. It could also connect with the "Hermit, and the Lover, and the man of Earth" in verse 40.

15. Chapter 3, v. 1: "Abrahadabra: the reward of Ra Hoor Khut."
RA HVVR KVT = 453 = NPSh ChIH, the animal soul in its fullness, i.e. including the ego. Therefore = the pentagram. Abrahadabra, union with the macrocosm, is the "reward" of man, the pentagram.

Chapter 3, v. 2: "Raise the spell of Ra Hoor Khuit."
The yod of spirit is added to the spelling of R.H.K.'s name in the previous verse. RA HVVR KVIT = 463 = MTH HShQD, a Rod of Almond. Almond is attributed to Kether, spirit, represented by the added yod. There could also be a reference here to Aaron's rod, which god made to flower as a sign of his fitness to be priest. In any case, the two verses show that man is raised to godhead through ABRAHADABRA.

The gematraic points shown here support Crowley's interpretation of these two verses, as shown in his New Commentary.

16. Chapter 2, v. 1: "Nu! the hiding of Hadit."

"hiding" = HChBAH = 21

HADITh = 420
420 + 21 = 441 = 21 times 21

Also, 21 = AHIH, god of Kether, the point.
441 = AMTh, truth.

17. Chapter 2, v. 9: "Remember all ye that existence is pure joy;..."

"existence" = MHVTh, being = 451
"pure joy" = TzCh ShMChH = 451

"existence" = OVLM, the world = 146
"pure joy" = TzCh GILH = 146

This one may be stretching things:
ShMChH, joy = 353
HGShMH, materialization = 353

18. Here is another 0=2 correspondence:

APSVTh, nothingness = 547
MTzIAVTh, existence = 547

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SET / HORUS

BY BENJAMIN ROWE

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My article titled Enochian Temples contains several "channelings" that reveal the fundamental relationships existing between the Enochian Tablets, the path of initiation, and Frater Achad's version of the Tree of Life. My own comments elsewhere in that work show in consid-erable detail that the lives of Crowley and Achad and the relations between them are in fact an enactment of the mythos of Horus and Set. My purpose in this current paper is to briefly look at manifestations of these same factors in other parts of the Earth Tablet working, the magickal work of which Enochian Temples is a part, and in some other mythological systems, notably that of Arthurian Romance.

The Terrible Twins

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

A brief list of some of the characteristics associated with the gods shows their positions as opposite poles of a duality. These characteristics are extracted from myths quoted in Budge's Gods of the Egyptians.

Horus	**Set**
Day	Night
Life	Death
Fire	Water
Slayer	Slain
Bursting-forth of life	Withdrawal of life and its reappearance later.
Openly active	Secretive
Conqueror & King	Victim & Rebel
Hawk, Lion, & Ram	Serpent, Antelope, Hippo
Rises into the sky	Descends into the Earth
Steals Set's virility	Throws filth in face of Horus

Aries is a fire sign, representing fresh, outrushing energy and the first explosion of life in the spring. Mars rules the sign and the Sun is exalted therein. Venus is in its detriment here, and Saturn falls. The planets detail the sign's character: Mars makes Aries energetic, impulsive, and combative. Sol provides the sign with leadership ability and a strong tendency to dominate others, to exalt the self. The

detrimental relationship of Venus indicates that it lacks in compassion, and Saturn's fall provides a definite lack of restraint. One need only compare these characteristics with those of Horus listed above, and those listed in Liber AL to confirm the identity of the god and the sign.

In its most general form, Aries is represented by the myth-pattern I call the Man-Who-Lives, which appears in many different myth-systems essentially unchanged. He is the warrior who by right of conquest becomes the King, and rules until he is overcome by Death. Cabalistically speaking, he represents the transformation of the martial sexual power into a solar child, or the transformation of fire-by-friction into solar fire.

Scorpio is a watery sign, representing the withdrawal of life from the plant kingdom at the end of the growing season, and its concentration into the seed, which is buried in the Earth to await a new life. Extension of this principle into the animal kingdom accounts for its connection with the sex act. Mars also rules this sign, demonstrating its basic connection with Aries. But in place of Sol we have Uranus exalted. Venus remains in its detriment here, but Luna falls instead of Saturn. Scorpio shares the energy and combativeness of Aries, and the lack of lovingness, but the watery nature of the sign makes those characteristics reflect back on itself. Where the goal of Aries is exaltation of the self, Scorpio's Uranian influence directs it towards the disassembly and destruction of the self, particularly its Tiphereth aspect.

Horus can not maintain a state of ascendancy without a self-interested and emotionally passive populace to rule. He requires the peasant mentality of Taurus (Venus ruling and Luna exalted), which is content to be ruled so long as it is comfortable and undisturbed in its own pursuits. His opponent Set/Scorpio seeks to break out of the emotional passivity, creating disturbances and breaking the patterns of normal life so that new conditions might be created.

The myth-pattern of Set is that of the Man-Who-Dies. In one aspect, he is the victim of Horus, the one who is slain so that Horus's reputation can be enhanced. Except for his slaying of Osiris, there are very few instances in Egyptian mythology where Set engages in active violence. In contrast, the myths of Horus are filled with detailed accounts of slaughter. Set traditionally acts the part of the perpetual victim. Horus slays him over and over, and always he reappears in another form to be slain again. [1]
In another aspect he is the rebel, the man who does not submit to conquest and goes "underground", opposing the conqueror secretly because he lacks the power to oppose him openly. His is also the pattern of the martyr, who submits to death rather than abandon his principles. Or speaking more generally, the Eagle aspect of Scorpio represents adherence to the ideal at the expense of the mundane. This becomes important in considering the Grail myths, as we will later. [2]

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[1] The most common human manifestation of Set's slaying-and-reappearance pattern is in cases of sexual repression, where the life-force, deprived of its normal expression by the conscious self (=Sol), finds outlet in bizarre, compulsive, or neurotic behaviors.

[2] The last line in the list of characteristics describes the way in which each of the gods fights the other, in the earliest myths of their battles. It shows the primal roots of the symbolism of these two gods, since these two actions are methods of expressing dominance and denying dominance that humans share with most of the higher

There is also at least a partial correspondence between Scorpio and the self-immolating Phoenix, which destroys itself in order to reproduce.

Cabalistically speaking Set represents the transmutation of fire-by-friction (Mars ruling Scorpio) through a dark solar stage into electric fire, the fire of the divine will (Uranus, exalted in Scorpio). He is the Wandering Son, the Everyman who breaks away from his home life and community, passes through strange ordeals and trials, and returns home a demi-god to save the community from destruction and oppression by the conqueror.

Both are heroes; both necessary to the accomplishment of the hero's task. Their fundamental natures embody the same energies but with dissimilar emphasis. While related to Aries and Scorpio in their individual manifestations, together they are the twins of Gemini. Thus they at times appear to be in conflict, as in the Horus-Set, Cain/ Abel, and Romulus/Remus myths, and at other times they cooperate, as in the Arthurian Romances and the myth of Castor and Pollux. [3]

This mythology of the two heroes has appeared in nearly every human culture. The myth is so pervasive that it would be impossible to examine a significant portion of its manifestations in this brief study. The examples above are merely a few of the more familiar past expressions.

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primates. In our western culture these behaviors have been sublimated but still appear with full force. In other cultures they frequently appear in their original form.

Horus stealing the virility of Set means that as conqueror he forces his victim to assume the female role in a homosexual act, either oral or anal. Most of the legends of their battles contain references to Horus running his spear (a traditional symbol for the penis) through Set's body from bottom to top, or alternatively running his spear through Set's head, and displaying the body to his followers. Forced public submission to a homosexual act is a common expression of dominance among primates. A similar pattern is shown in Hispanic cultures, where only the man assuming the female role is considered homosexual. For the man taking the male role, the act is considered evidence of exceptional virility. American culture generally substitutes a symbolic act of submission for the sexual act, but follows the same pattern.

Set throwing filth in the face of Horus shows the classical method of humiliating a dominant male and lowering his status. In many human cultures actual fecal matter is used. Americans generally substitute rotten vegetables or cream pies. It can be said with more than a little truth that all the other symbolism of these two gods is elaboration and enhancement of these basic acts.

[3] In practice, these two heroes never manifest without their Venusian counterparts, the Woman-Who-Holds-Life (Isis, Taurus, with Venus ruling and Luna exalted.) and the Woman-Who-Judges (Maat or Nepthys, Libra, Venus ruling and Saturn exalted.). Thus the manifestation of the Horus current in 1904 produced the manifestation of the balancing Maat current. The current of Isis, balancing that of Set, has never left manifestation. It is an expression of the fundamental energies of the planet Earth.

The Epic of Gilgamesh, one of the earliest human works recorded, contains the all the essential aspects of the mythos. Gilgamesh himself is the Arian man-who-lives, growing to manhood in a foreign court, returning as a hero to take the place of his father as king, dying only after a long life of rulership. His friend Enkidu is his Scorpian counterpart, born and raised in the wastelands, tempted into human society by the pleasure of sex, dying after attempting to visit the underworld while in the flesh.

In each astrological age these two reverse their roles. In the age of Gemini, Arian Gilgamesh survives and Scorpian Enkidu dies. In Taurus the earliest cults of Set appear in Egypt, and the Cancerian/Taurean goddess and Capricornian/Scorpian Horned God of the Old Religion experience a resurgence in Europe. Places reverse again in the next age, with Arian gods such as Perseus, Theseus, and Mithras slaying various Taurean bulls and Scorpian monsters. In Pisces, the Arian Jesus dies in the scapegoat ritual, betrayed by Scorpian Judas.[4] Later Paul of Tarsus performs a similar betrayal of the teachings themselves, distorting them by emphasis of the death and repression-oriented aspects at the expense of the triumphal aspect.

All these reversals would tend to indicate that in the current Aquarian astrological period Horus or some other Arian god would again become dominant. But the planet Uranus rules Aquarius, and Uranus is exalted in Set's sign. Mercury, Thoth, is exalted in Aquarius, and one of Thoth's roles in Egyptian mythology was to ensure that neither Horus or Set ever came to complete victory over the other. So this may be a time in which both gods manifest in a more-or-less equal fashion, uniting them in friendship as they were in the previous Airy sign.

Shortly after the first inflows of Aquarian energy, an example of such mythological cooperation appeared in the form of two historical figures, John Dee and Edward Kelly, earlier incarnations of Jones and Crowley. The name of Dee's birthplace and home, Morlake, suggests the death-waters of Scorpio, as does his obsessive concern with magick (governed by Mars in Scorpio) and astrology and "radical truths" (governed by Uranus and Pluto). Kelly's knighthood makes him, nominally at least, an Arian warrior. His death in a fall from a tower clearly relates to the Tarot card for Mars, and his own lifelong obsession with the Philosopher's Stone is Solar, thus confirming his place as the Arian member of the pair. The cooperation between these two brought about the first purely magickal manifestation of the Aquarian energies, the Enochian magickal system.

The evidence seems to indicate that a similar cooperation was intended for the incarnations of these two as Jones and Crowley. Astrological considerations confirm the cooperative-antagonistic nature of their interaction: Their suns, indicating their individual characters, are in opposition. Their moons are conjunct, indicating similar pasts. Their ascendants and midheavens, indicating current environment and goals, have both beneficent and antagonistic aspects. Liber AL prophesies such a condition. But the partnership was sundered before it could become productive, and their interaction went into its competitive mode.

[4] Transliterating from Greek to Hebrew, Judas is spelled iod, vav, daleth, aleph, samek, summing to 81, the mystic number of Luna, confirming his connection with the Taurus-Scorpio axis of the zodiac, as does the lunar silver he took from the Romans.

Romantic myths and the two Trees

The first inflow of Aquarian energy occurred in the fourteenth and fifteenth centuries, sparking the Renaissance. Thus it should not be surprising that the mythological systems that reached their perfection at that time contain elements of both the Arian and Scorpian modes of initiation. Examining those myths, we find that some have a near-perfect correlation with the traditional version of the Tree of Life, while others correspond closely to the paths of Jones' version of the Tree, which embodies the Scorpian mode.

In the traditional Tree (hereafter called the "Old Tree") the formula of Horus has the warrior (Mars, lowest horizontal path) producing a solar child (Leo, middle path) through divine Love (Venus, highest path). Going up the middle pillar of the Tree, he passes through the stages of cloistered training (Saturn), travel and broadening of experience (Sagittarius) under the instruction of older warriors (path of Mars crossing Sagittarius), presentation to the King (Tiphereth), confirmation of his Lordship (Leo), and dedication to the service of his Lady (Luna) as the embodiment of Love (Venus).

This is typical of the view of Knighthood in the romantic myths of the times. Tristam, Lancelot, and Arthur are all exemplars of this formula. [5]

Malory's Le Morte D'Arthur distills all these myths and combines them in his tales of the Knights of the Round Table. It is easy for anyone to determine the correspondences between those sections of the book and the paths of the Old Tree. But Malory's tales of the Knights of the Grail have an even more detailed correspondence with Jones' version of the Tree (hereafter called Achad's Tree), as do other Parsifal-like legends.

In Achad's Tree, we have the man of the Earth, the Everyman (Taurus, lowest horizontal path) who goes through trials and ordeals (Scorpio, middle path) to emerge as a man-god (Aquarius, highest path). His path up the Tree begins with aimless wandering (Air), during which he is tempted by two qliphotic females, the Woman-who-gives-Pleasure and the Woman-who-gives-Death (Yesod-Luna). [6] He succumbs and is damaged thereby, or narrowly escapes. He encounters a priest (Taurus, The Hierophant) who enjoins him to sacrifice the normal use of that part of himself that caused him to be tempted, and to voluntarily re-dedicate it to the True Grail of which the temptresses were pale reflections (Water, The Hanged Man). He does so, and the gods reward him with full union with his soul (Tiphereth). He then goes through further ordeals and trials (Scorpio) in which he overcomes by his will-to-good (Shin, Fire).

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[5] The Scorpian counterpart to Arthur is, of course, Merlin. He is the child of an incubus, and a master of enchantments and sorcery. In different versions of the story he ends his days imprisoned in a thorn-bush (attributed to Scorpio) or, paralleling Enkidu, hidden in the depths of the Earth. Guinevere and Viviane are their female complements, related to Libra and Taurus respectively.

[6] These are the qliphotic counterparts of the Taurean and Libran female archetypes.

After passing through all the ordeals, he enters into the company of the stars (Aquarius) where he attains to both the Grail (Binah) and the Spear (Chokmah) which glow with the light of God (Kether).

Achad's path is also the path of Spartacus, the slave-laborer (Taurus) who killed his master and rebelled (Scorpio) to bring an end to bondage (Saturn, old ruler of Aquarius) and make the slaves into free men (Uranus, new ruler of Aquarius). The story of Moses and the Hebrew Captivity possibly has a similar intent.

The story of the Knights of the Grail begins in Tiphereth, as did the channeling in Enochian Temples mentioned above. That channeling presented the path as it is experienced through the use of a special technique, which links the microcosm and macrocosm by direct experience of the energies of the planets. The Grail stories give a more general view of the process. The footnotes will show the correspondences with the paths of Achad's Tree.

The knight has been granted union with his soul, and the Angel of God has spoken to him through the path of Shin, the pillar of light in the center of the Temple. He has cast aside his lesser elemental weapons, his sword and shield, in dedicating himself to the search for the Grail. In his eagerness he ventures forth without arms or armor, and is captured by another knight. [7] He is brought to a castle, [8] where he explains his search for the Grail and begs to be supplied with weapons. Signs and wonders reveal that he is the rightful bearer of a magickal sword being kept at the castle. A magickal shield is also present, and he is told he may keep it if he will slay a monster (or an evil knight) that is troubling the locals. [9]

He destroys the monster, and wanders out into a wasteland, [10] empty of human life, where he is then confronted by other monsters, sometimes masking as persons and circumstances out of his past. The consequences of actions taken before the quest began are not nullified by his dedication to the Grail, and he must deal with them justly, paying any penalties due from him, and reaping rewards of right action. But all in a way that will not hinder the quest. [11]

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[7] He is the Lamb, a Ram without weapons, or the Child Horus, as yet unable to revenge his father Osiris.

[8] The Tower of Mars, Geburah.

[9] The discarded elemental weapons are replaced with the consecrated counterparts, the Sword of Mars and the Shield of Jupiter, Chesed. The monster and evil knight are, of course, the remnants of the knight's pre-dedication behavior patterns, which he has to consciously destroy and replace with their spiritual counterparts from Chesed before he earns the right to carry the shield.

[10] Scorpio.

[11] Pisces, sign of Karma, the consequences of past actions.

These adventures and ordeals bring him to full proficiency with his weapons. He comes to a chapel or church,[12] where he tells his adventures to the priest. The priest explains the meaning of his experience in relation to the cosmos [13] and gives him the consecrated host, confirming his right to the shield. He is told of a black rock castle wherein the Grail is kept. [14]

He travels to that castle, joining up with two of his fellow Knights of the Grail. They enter, and are asked to attempt the restoration of a magickal sword that had wounded the King of the castle. The best of the three Knights succeeds, signaling the fulfillment of the quest. [15]

The Grail is brought out.[16] The three knights are introduced to three other groups of three knights who came from the south (Gaul), east (Denmark), and west (Ireland). Together they complete the circle of the zodiac, forming the Company of the Stars. [17] The knights feast on the fruits of the Earth and drink from the Grail. The Holy Spear is brought forth, and the best of the knights uses it to heal the wounds of the old king. [18]

The knights venture out after the feast and are captured and imprisoned. [19] The Grail comes to their cell and they are sustained by it. The king of the castle dies, and the people free the knights. The people

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[12] Chesed, Jupiter

[13] Sagittarius, connecting the priest of Chesed with Chokmah, sphere of the fixed stars or cosmos.

[14] The name of the Castle of the Grail, originally Caer Benoic, was transformed by the mythologizers of the Romantic era into "Carbonek" meaning "coal". Coal, while black and hard, is a product of the living Earth. The implied doctrine is that the planet Earth, not Saturn, is the true ruler of Binah. 15 The broken sword and wounded king are

[15] The broken sword and wounded king are variations of the Blasted Tower of Mars, with the "break" of the Abyss crossing the path. The fact that the Knight of the Grail was able to mend the sword implies that the Abyss as such no longer exists. This idea is emphasized at the end of the channeling in Enochian Temples.

[16] The Earth reveals her true nature as the Great Mother, Binah.

[17] Tzaddi, connecting Binah with Chesed.

[18] Chokmah. The implied doctrine is that Christ (the old king) succeeded in manifesting the formula of Horus in the body, by taking on the character of the Son, but failed to fully manifest the higher initiations of Binah and Chokmah, since his body died in the course of the Scorpian ordeals. The Scorpian Knights of the Grail succeed where the Hawk or Lamb of Aries, Horus or Christ, fails. They join the Stars, the gods, while still in the body, and heal the wounds left by the previous aeon.

[19] Paths of Capricorn and Saturn. The achievement of the Grail at first only serves to make the spirit perceive its imprisonment in matter more acutely. (Capricorn) But when the Grail continues to sustain the knight despite his

declare the best of the knights to be their new King. [20] The knights create a chest of gold and jewels for the Grail, declare the chest's holiness, and pray before it daily. [21]

The Angel of the Presence appears to them in the form of a holy hermit. [22] The Angel blesses them and judges the course of their quest. The best of the three knights is taken up into heaven immediately, taking the Grail and the Spear with him. [23] The second-best becomes a priest, and retires from the world. [24] The last of the three returns to the world. [25] The story ends.

The paragraphs above are a summary of the adventures of the three Scorpian Knights of the Grail, Galahad, Percivale, and Bors, as they are portrayed in Malory's work. The events are listed in the order they occurred in the story. Only a few points were borrowed from other versions of the Grail legends. Malory wrote over four hundred years before Jones manifested Achad's Tree, yet the symbolism of the story matches that Tree exactly. The Spartacus legend is older than Christianity, but the details of its symbolism can be connected to Achad's Tree just as directly.

The Abyss and the Two Systems.

The Wasteland of the Grail stories corresponds to the area of the Tree bounded by Geburah, Chesed, Binah, and Chokmah. This is the area of the false sephira Da'ath, and of the so-called Abyss, both much talked about among magicians in recent years. In the initiatory systems based on the Old Tree, it is perceived as a realm of horrors and of a rending of the self.

Yet the formulations of the Grail stories and of the channelings in Enochian Temples reduce the Abyss almost to a trifle, and deny the existence of anything resembling Da'ath. Instead, we are shown dryness and lack of nourishment, lack of meaning, illusion and deception as the primary experiences in that area

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imprisonment he becomes able to see that matter is as holy in essence as is the spirit.

[20] Path of Sol, connecting Tiphereth with Chesed.

[21] Chokmah, and the Path of Jupiter. The Word of the Magus and the inflow of Chokmah's power overcomes the inertia and despair of imprisonment in matter.

[22] The Angel at the top of the path of Shin heralds the True God in Kether. 23 Kether, and the paths of Shin and Tzaddi. The Grail and

[23] Kether, and the paths of Shin and Tzaddi. The Grail and Spear are raised up to become the objects of a new quest in a realm beyond Kether. 24 Path of Jupiter, withdrawing the wheel into the

[24] Path of Jupiter, withdrawing the wheel into the central point. 25 Path of Saturn.

[25]

of the Tree. The reason for this major difference between the two formulations of the path lies in the manner in which mind is perceived and dealt with.

The Solar-Arian systems of the Old Tree perceive mind as an aspect of God. Indeed, the god-name for Tiphereth is just that: IHVH ALVH VDOTH, "God made manifest in the Sphere of Mind". All the magickal techniques of these systems are designed to make the mind (that is, the Ruach) formulate itself in such a manner that it is the closest possible approximation of that which is being invoked. When enough of the mind-stuff is drawn into the formulation, there is an automatic flow of force from higher levels following the Law of Similarity or Congruence. It is exaltation through the force of union.

The Uranian-Scorpian systems, on the other hand, perceive mind as an aspect of matter. Their techniques are all designed under the assumption that the spirit that the Solar types invoke is something which is already in the individual in full measure. From their perspective, the problem is not one of uniting the separated, but of discovering the spirit by understanding and elimination of that which conceals it. Knowing that the undying spiritual will is already part of themselves, they are willing to test every aspect of their own being to the point of destruction, under the assumption that that part which they are not able to destroy must be a manifestation of God. Theirs is the path of exaltation through the force of separation.

In the Scorpian systems, Da'ath is reminiscent of a familiar optical illusion in which black squares are closely arranged in rows and columns on a white background. The eye manufactures black spots where four squares meet, even though there is nothing there but white paper. It takes a conscious act of will to not see the black spots. Da'ath is a similar illusion with the force of the whole Ruach behind it. The Ruach sees this empty space in the middle of the upper Tree, and its natural tendency causes it to manufacture the illusion of a sephira. What is actually happening is that the six sephiroth surrounding this empty space exert a uniform outward pull. The mind, with its solar habit of creating centralized entities, misinterprets the pull outwards as a push outwards coming from the middle of the void. It invents an entity to do the pushing, the Dweller on the Threshold, and a place for that entity to reside, Da'ath. The positive characteristics of Da'ath described by some magicians are on close examination seen to be a forced, unstable mixture of the characteristics of Chesed and Binah, or of the paths of Scorpio and Aquarius that border the wasteland on the lower and upper sides.

The practices of the Solar-Arian initiatory systems tend to encourage the manufacture of this false perception. Their entire practice is based on taking the natural tendencies of the Ruach, the Solar being, and expanding them to the utmost. Thus when they reach a point where the Solar mode is no longer valid, their habitual use of that mode turns the transition into the next mode into an ultimate disaster for the personal identity.

The Scorpian initiatory systems avoid this particular pitfall. Since they are oriented from the beginning to the willful disassembly of the personal self, the inertia of their work blends smoothly into the ultimate disassembly that precedes entry into the supernals. The actual crossing of the "Abyss" simply becomes, for them, the cessation of the need to engage in the disassembly of the individual self.

But this smooth transition is achieved only at a cost: the Scorpian initiate trades one great death for a nearly continuous series of lesser deaths, willfully undertaken over the course of incarnate life. [26] As a consequence, his experience of the whole path has more distributed, low-key spiritual pain and discomfort than that of the Arian initiate. But his habituation to the experience of pain causes his transition into the supernals to become an experience of tremendous relief, rather than one of terror. Accustomed to friction with his environment, he suddenly becomes frictionless and free-flowing. The experience can also be quite accurately equated to that of a drowning man who finally manages to break through the surface to the clear air.

But even for the Arian adept, conscious conditioning of the mind to the correct perspective on the Abyss eliminates many of the horrors formerly connected with the passage to the supernals. One can train the Ruach to not see illusory Da'ath without changing its essential nature. The attempt also gives the magician a lesson in the incredible persistence with which the Ruach makes projections of itself.

If one evaluates the two systems in terms of the overall intensity of the difficulties experienced, it appears that in the end they are about equal. There is no particular reason to chose one over the other, except personal preference and tendency. They are actually one system, since the same stages (sephiroth) are to be seen in both cases. Only the degree of emphasis changes from one to the other. In the multi-incarnational process of evolution, it is likely that the individual will work with both approaches many times.

The reader might perceive a connection between the Scorpian perspective as described here, and the principles developed by the Buddha. This is no accident: Buddha was the expression of the Scorpian perspective within his own time and culture. His birth, enlightenment, and death all took place when the Sun was in Taurus, and the Moon was full in the sign of Scorpio, signifying him as an exemplar of that axis of the zodiac.

But cultural perspective produces differences between Buddhism and the Western, magickal expression of the Scorpio-Taurus axis. Buddha recognized sorrow as the inevitable result of the interaction of spirit and matter, but his only goal was to eliminate the possibility of sorrow by eliminating his connection with matter. The Scorpian adept perceives sorrow as an intermediate stage in his effort to bring about a free flow between matter and the divine, creative will. On all planes, the nature of matter is inertia. It tends to maintain its set course until the will is strong enough to change that course. Until that strength is achieved, friction results: pain is the result of friction. When the will overcomes the inertia of matter, causing it to fully conform to the will's impulse, then from the standpoint of the will the friction ceases, and pain ceases.

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[26] These lesser deaths should not be confused with the "little death" of sex-magick. The latter are a form of the Solar exaltation-through-union. Nor should the deaths and pains of this path be confused with any sort of physical mortification. Such practices are a perversion of the correct acts, which are entirely spiritual in character.

Buddha claimed that the perceptible universe is Maya, illusion. The Scorpian adept restates this idea in slightly different terms, saying that all perceptions are limited or partial by the very nature of the mechanism of perception. But he further recognizes that the illusions themselves have a kind of order, and that this order is determined in all aspects by the interaction of will and matter. Will and matter are both entirely mysterious in themselves. It is only by understanding the patterns taken on by the illusions their interaction generates, which we call by such names as Mind, Ruach, Soul, and consciousness, that we can come to some awareness of their intrinsic nature.

The Expanded Formula -- INRI/IRNI

The myth of the two heroes, or the two gods, forms the core of the INRI formula, one of the most subtle and mysterious of all magickal formulas. In the Golden Dawn system, this formula is equated to and interpreted in terms of the formula of IAO. But there is only a partial correspondence between these two formulas; IAO is a specifically solar formula, a single expression in time and space of the more general conception of INRI.

In one interpretation, INRI exactly reflects the astrological foundation of the Set/Horus mythos. That is, a Gemini mythos, twin forces represented by the two I's or pillars, whose interaction is defined by the modes of Scorpio and of Sol in his exaltation. What has been said so far in this paper is in fact an examination of this interpretation of INRI.

In the most inclusive interpretation, the last I of INRI is not redundant, but rather expresses a perfection of what is only latent in the first I. The symbolism of alchemy shows this best. The following table shows the basic correspondences.

Letter	**Elemental**	**Planetary**	**Zodiacal**	**Alchemical**
I	Earth	Earth/Luna	Virgo	Materia Prima
N	Water	Mars/Uranus	Scorpio	Solve
R	Fire	Mars/Sun	Aries	Coagula
I	Air	Mercury	Virgo	Essence or Elixer

All alchemical processes involve changing the materia into the essence or elixer by various sequences of Solve and Coagula, of dissolution and concentration. In one description of the work, heat (Mars) is applied to the materia prima, resulting in a separation of its components (Uranus), and the reduction of the "dead head" (Scorpio) to an ash, alchemical salt. More heat being applied to the separated components causes first a coagulation (Sol) then a separation of the active sulphur (Aries) from the Mercury.

(Basil Valentine notes that these processes rarely occur without the concurrent appearance of the Taurean and Libran complements. His descriptions are too prolix to quote, but careful reading indicates that these complements operate under the formula AGLA, which can be considered the complement of INRI. The Aleph of Air or spirit replaces the Earthy Yods, the Gimel of Luna replaces the Resh of Sol, and Lamed/Libra replaces Nun/Scorpio.)

We have seen previously that the two heroes are to a certain extent interchangeable. Depending on circumstance, one or the other dominates the relationship. A similar principle holds for INRI. The two central letters can be interchanged without destroying the validity of the formula. IRNI works as well as INRI. With respect to the Enochian Temples and Achad's system, INRI represents the formula of initiation as it applies to humanity as a whole, while IRNI applies to the initiatory path of individuals.

IRNI - The Individual Formula

The IRNI formula divides the path of initiation into four stages:

Earthy/Lunar: encompassing all aspects of the personality, represented in the Tree of Life by the triangle formed by Netzach, Hod, and Malkuth, with Yesod as the stage's primary point of focus. Element of Earth.

Solar: concerned with the powers of the awakened soul. This stage is shown in the Tree by the golden rectangle surrounding and focused in Tiphereth. Element of Fire.

Transitional: concerned with the passage from soul consciousness to divine consciousness. Represented in the Tree by the centerless golden rectangle formed by Chokmah, Binah, Chesed and Geburah. Element of water.

Divine: concerned with the activities of the transcendental or divine consciousness, and represented in the Tree by the triangle of Kether, Chokmah, and Binah. Element of Air.

These four stages have been examined in Enochian Temples and the two papers so far released in the Achad's Cabala series. My intent here is to outline the expression of these four stages in Le Morte D'Arthur.

Malory's work falls into two clearly defined sections, those concerned with Arthur and the Knights of the Round Table, and those concerned with the Knights of the Grail. The Round Table stories relate primarily to the first two stages, showing the transition from normal human awareness to solar awareness, ending with the start of the third stage.

The symbolism of the Blasted Tower pervades the sections of the book concerned with Arthur and the Round Table Knights. The title itself shows this as a central theme. All the heroism, triumph, and glory portrayed is negated by the "Morte Saunz Guerdon", the unmitigated disaster with which it ends. The glorious rise followed by disaster is characteristic of Martial energies, and of the sign of Aries.

The Tower itself is never mentioned explicitly in the book, but it is the central theme of the events preceding the book's opening. Prior to the beginning of the book, Britain is composed of innumerable small kingdoms, constantly at war with one another, and only loosely reigned over by a false king, the usurper Vortigern. This state corresponds to the lunar stage, and Vortigern to the unintegrated personality and the lower type of Aries, who is capable of war and slaying, but lacks the unifying ability provided by the influence of Sol. Vortigern, out of fear [27] of the true princes Pendragon and Uther, attempted to build a mighty tower as a place of defense against them. But each time he built, the tower fell for no reason.

Consulting his astrologers, he was told that for the tower to stand, the cornerstone must be bathed in the blood of a child with no mortal father. [28] This turned out to be the child Merlin. But Merlin confronted him with the true reason for the fall of the tower: the tower was built over the den of two dragons, whose conflict shook it down. Digging beneath the tower, Vortigern discovered the two dragons, one red and one white. The dragons fought, and the white dragon slayed the red.

The red dragon was naturally symbolic of Vortigern, being of the red of Mars. The white dragon represented the true princes, its color representing the brilliance of the sun. Shortly after this incident, Pendragon and Uther invaded Britain, Vortigern was slain, and Pendragon assumed the throne as rightful king. But Pendragon and Uther are themselves still primarily of the martial type, rather than the solar. The name Pendragon actually means "warlord" or "war-leader". Uther's sexual obsession with Igraine is obviously martial. The true Arian type, martial and solar, does not appear until Arthur. But, being the true and victorious rulers, they represent the integrated personality, which is the precursor to fusion with the soul.

Nearly all the Knights of the Round Table follow this same pattern of triumph followed by disaster. None of them could handle the darker Scorpian side of the martial force, and suffered as a result. Those whose personal success was not marred by disaster were caught up in the general disaster of Arthur's death.

As I mentioned earlier, both the Arian and Scorpian paths differ mainly in emphasis. Each contains the other to a certain extent. Within the Arian symbolism of Arthur and the Round Table, Merlin represents the shadowy presence of the Scorpio side. He is the child of a maiden and an incubus, representing the Taurus/Scorpio axis (and possibly the Old Religion, still influential in Britain at that time). He is a master of magicks. Depending on the version, he ends his life either hidden in a thorn bush (attributed to Scorpio) or buried in a cave (again Scorpio, the underworld).

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[27] Another typically martial characteristic.

[28] That is, the Arian energies (the tower) had to be balanced by the energies of Scorpio (Merlin).

His death or disappearance occurs just as the Quest for the Grail begins, as if his presence is no longer needed with the Scorpian Grail Knights coming into the foreground. His place is taken by Lancelot, who represents the solar presence within the predominantly Scorpian symbolism of the Grail Knights.

Merlin being a Scorpian archetype, the end of Arthur in a death without recompense is inherent in the events by which he was brought to be born. For it was Merlin who arranged for Uther to be spirited into Tintagel, and to lie with Igraine in the semblance of her husband so that Arthur would be conceived. And it was he into whose hands the newborn child was given.

The means of Arthur's ascent to the throne establishes that he embodied the lesser mysteries of the knife and pantacle, of Tiphereth and Malkuth/Yesod. The sword in the stone is a direct correspondence to these magickal implements, and the fact that they are stuck together indicates the fusion of the earthly being with the soul. The sword in addition confirms the martial/solar character of his expression, for it is the implement of Mars as well as the knife of Air, and letters are written upon it in gold, the metal of the Sun.
So, where Uther and Pendragon are the integrated personality, the Netzach aspect, Arthur is the soul itself come to full consciousness. He not only unites the diverse kingdoms of Britain under one banner, but serves as well as the ideal to which all the lesser kings and knights, and the people themselves, aspire. His presence causes the alignment of all the castes of British society to a single purpose, as the soul brings the lower vehicles into alignment with its own purposes. His conquest over the invading Saxons can then be equated to the elimination by the soul of all in the personality that is unfit.

In the channelings of Enochian Temples, the conquest of the personality by the soul is followed by a period of peace and pleasure. In the Arthurian myths, this is the period following the conquest of the invaders, and before the beginning of the Grail quest. But this period comes to an end when disturbances of another kind arise. These new problems do not stem from material causes. Instead, they come from the spirit. The easing of the challenges of incarnate existence brings a relaxation to the soul that allows previously unnoticed influences to affect events. The channelings indicate that the influences come mainly from the planets, representing the macrocosm.

This stage is represented in Arthurian myth by an increasing restlessness in the knights. The unity gained in battle begins to dissolve, and they fight among themselves and with other British knights. Some distraction is needed if the kingdom is not to fall into its previous disarray.

By this time Merlin had been overcome by his Taurean opposite, Viviane, and had withdrawn into the secrecy of his own sign of Scorpio. But he briefly reappears at this time to announce the Quest for the Grail, and to prophecy concerning those who will succeed in the quest, primarily about Galahad.

Galahad, the perfect knight of the Grail, is the child of Launcelot, the most perfect worldly knight after Arthur. The name Galahad is also Launcelot's baptismal name, indicating that his son represents an extension of his worldly being into a spiritual context. There is an echo of this in modern times in the way that Crowley as Horus fathered the "magickal child", Jones/Set.

Galahad is the next step beyond the pure solar consciousness, in which the soul begins to perceive itself not as the Lord of Creation, the positive pole of the Malkuth-Tiphereth polarity, but as a middle aspect between the spirit and matter. As the middle aspect, its characteristics and very existence are determined by the interaction of those two greater poles. In order to unite itself with the divine, it must go through the process of destroying or shedding those aspects of itself that are caused by the material pole.

This destructive process is interpreted as purification in the Grail stories, and sexual purity or abstinence is deemed to be a basic necessity. Normal sexual activity tends to tie the consciousness to the body, and therefore to the Tiphereth-Malkuth polarity. Practitioners of tantric systems are able to overcome this tendency, but tantric magick is related to the path of Horus, the path of exaltation through union. The Grail stories as Malory tells them are concerned with the path of Set, of exaltation through separation.

Nevertheless, the Grail stories show clearly that overcoming of the normal sexual urges is intended to be a part of the path they express. There is the Siege Perilous, which kills any worldly knight that sits in it. There is the "Sword which was broken", and the king who was wounded in the thigh by the Holy Spear for thinking lustful thoughts about a female servant of the Grail. These symbols are all correspondences to the Blasted Tower, which figures so strongly in the tales of the Round Table. Only Galahad, the virgin knight, can sit in the Siege, and only he can mend the sword which was broken, and wield the Spear to heal the king.

There are also a number of episodes in the stories that deal explicitly with tests of the Grail Knights' sexual purity, and the three knights who achieve the Grail are ranked according to the manner in which they pass these tests. Galahad, who never responded to the temptation, was ranked first. Percivale, who responded but overcame temptation is ranked second. Bors, the last ranked, is apparently more an Arian type than a Scorpian type. His temptation was not overtly sexual. Instead, it enacts the typical ritual of the two heroes, wherein the Arian hero-who-lives must slay the hero-who-dies. The test is to see whether he can break out of the Arian role by refusing to slay. (Note that it is not repression of the martial force that is shown in these stories, but always conscious redirection of the force to a spiritual object.)

After passing the tests, the three knights are ready to achieve the Grail. Their achievement is easy compared to the experience of the Abyss common to the path of Horus. Horrors were all part of their testing and need not be experienced again. Two different versions of this achievement both express the same essence in different symbols.

In the first version, the three knights simply come to the edge of the sea, and discover a richly decorated boat. Within the boat they discover the Grail. The sea in this case is the watery aspect of the "N" of IRNI. The boat rides above the sea as the initiate who achieves Binah floats free above the transitional area of the upper Tree. The Grail itself is naturally Binah, the Greater Mother.

The second version is the one used by Malory, and was described in the earlier section of this paper dealing with the story's relation to Achad's Tree. Carbonek, the castle transformed to coal, is clearly Binah. The three knights simply arrive at the castle and are greeted by those who tend the Grail. After a

demonstration by one of the Knights of their fitness (by mending the sword which was broken) they are feted and fed from the Grail.

Both stories demonstrate that the passage into the supernals is not a trial in the Scorpian path, but a relief from trial. Everything of trial has been done over the whole course of the path, and the final passage is simple and free from pain or terror.

INRI - The Group or Communal Formula

The application of INRI to humanity is shown in The Book of the Seniors, another part of the Earth Tablet working. Here we see the basic Set/Horus formula modified by the addition of Isis (Earth/Luna, first I) and Thoth (Mercury, last I). Osiris, humanity, is not shown in the formula because he is the subject on whom the other gods are acting.

The story of Seniors follows one of the several versions of the Osiris myth. In this particular version, Isis betrays Osiris into the hands of Set, who rends him to pieces and buries those pieces about the Earth. Horus overcomes Set and recovers the pieces, which are then re-united and re-animated by Thoth.

In the Isis stage, humanity is shown in a state of innocence, living on the astral plane of the planet Earth but not yet incarnated. At this point humanity has not developed the sense of individuality or the consciousness of mortality, and is no more than a type of deva or nature spirit specialized for a particular function. Isis/Earth decides that humanity can be used as the tool by which she can rid herself of involutionary forces, which she had absorbed into herself in order that they not manifest elsewhere in the solar system.

To accomplish this task, she requires that humanity be brought out of its stage of innocence by the introduction of individuality and mortality. She calls upon Set, the serpent, who governs the action of the next stage, with Horus taking a lesser role.

Set first creates bodies in which the human race-soul can incarnate, through a process of forced evolution working on the material of the Earth. He and Horus both attempt to create different types of bodies through different methods of evolution. Horus's types are judged to be inadequate to the task, and Set's types are allowed to flourish and develop. (In the distorted Christian version of the tale, the Serpent subverts Eve to his own purposes, rather than the other way around.)

Once the bodies have been developed, Set creates an opening in the barrier between the astral and physical realms. He then tempts susceptible aspects of the race-soul into incarnation. The qualities and perceptions they pick up through incarnation infect the race-soul, causing a disruption of its natural unity, and its shattering into individual souls of the type currently possessed by the race. Thus he "tears Osiris to pieces".

Set uses the involutionary forces to sweep all of these souls into the cycles of incarnation. Having focused their awareness on the physical plane, he closes the passage between the planes, locking them

in. He has scattered the pieces of Osiris and buried them in the Earth. (In the Christian version, Eve tempts Adam to eat the apple, the fruit of incarnate experience, causing them to be ejected from the garden of Eden and cast into the desert of Earthly existence.)

Having closed the passage, Set distributes the involutionary force into the auras of the human beings, each to his capacity, and releases the remainder back into the environment. (Thereby creating "original sin", not mentioned in the Egyptian version.)

The intention of Isis was that she would rid herself of the involutionary forces through humanity's struggles to survive and to improve their condition on Earth. Having unconscious memories of their previous existence on a higher plane, the human souls would be perpetually creating thought-forms of desire to return to that plane. These thought-forms directly counteract the matter-oriented tendencies of the involutionary force. Their attempts to gain control over their physical environment would also generate counteractive thoughts, since control implies imposed order, and the involutionary aspect relates strongly to randomness.

As the story is told in The Book of the Seniors, this elimination of the involutionary forces was fully accomplished prior to the beginnings of recorded history. All that has passed since then has been aimed towards the re-unification of the race-soul. Thus the era of Set ended, and the era of Horus, representing the solar or coagulating aspect, began. Horus collected the scattered pieces of Osiris and assembled them into their prior shape, but still lacking their original livingness.

Horus is a god of conquest, and conquest has been the primary means by which humanity has been gathered together. From scattered groups living in near-isolation, the trend since the last ice age has been constantly towards bringing larger and larger groups of people into coordinated activity. The martial/solar figure, the warlord or king, has been dominant throughout most of this period both as the leader and war-chief and as a point of focus for the consciousness of the individuals making up the society. In this latter role he acts as the ego, the motivating self-interest that determines the actions of the community. He is the social equivalent of the individual's ideals and goals.

After the group reaches a certain size, the importance of the individual ruler lessens and power begins to be distributed within a larger group. Other individuals appear who express the purposes of special groups within the social structure. Eventually a point is reached where the solar king acts as only one among many more or less equal centers of power in the society. This is the social correspondence of the stage in individual evolution where the power of the sun-sign in his astrological pattern lessens and the other planets in the pattern each become a focus for part of the individual's attention, interacting with each other and with the sun-sign in a constantly changing dance of activity.

But unlike the original, naturally unified humanity, this new organization is being built up on the material side of existence rather than strictly on the spiritual side. It is an attempt to re-create that original unity in matter. While the attempt has had its cyclic advances and fall-backs, each cycle has created larger groups in each succeeding civilization.

Today a point has been reached where all of humanity is effectively one economic organism, each part dependent on and affected by every other part. No country or culture is independent of the others. Despite this de facto unity, the mental perceptions of the race have not yet adjusted, so that there is still a sense of nationalism or cultural chauvinism, of "us against them", in a large portion of the population. Circumstance will gradually eliminate this perception as various economic and political disasters resulting from nationalistic viewpoints force people to recognize the interdependence as a fact. The necessity for preventing the recurrence of such disasters will force an adaptation to that fact based on practical considerations, rather than on any particular idealistic or political basis. Adjustments that grow up from the needs of living, as these will, tend to be absorbed and retained in a culture where those adopted on principle (or forcefully imposed by a ruling class) eventually die out.

Thoth governs this final stage, for it is communication that is creating the circumstances where these adjustments can take place. The speed of communication and transportation has always been the prime determinant of the level of interdependence. Where communications are slow, changes spread slowly, and people in one part of the world are able to think of themselves as separate from the rest. Where communications accelerate, the spread of change also accelerates, and events occurring at a distance take on more importance.

Today we have a situation in which events in any part of the world can be known in any other part almost instantly. Our consciousness of distance has been overwhelmed and negated. A rebellion occurs in Tibet, and we see it here as it happens, where as little as fifty years ago the event would have been long resolved before we could know of it. Parallel to this, we can now exert an influence on events anywhere in the world as they happen, almost as easily as we can influence events in our own neighborhoods. McCluhan's "global village" has become a fact of life.

It is this instant communication that will break down the barriers of nationalism and cultural chauvinism, creating a global perception of humanity as one interdependent civilization. This is not to say that cultural differences will cease to exist. In fact, friction between cultures is likely to increase before adaptation takes place. Friction between cultural perspectives will force the adaptation as much as will economic considerations. But the final result will be a great weakening of the sense of "otherness" that peoples have towards different cultures.

When the cultural perception of interdependency catches up with the factual economic interdependence, the human race as a whole will be in a state that corresponds to that of the integrated individual personality when it is ready for fusion with its soul. Gradually the veil between the race's personality aspect and the race-soul will fall away, and the power and increased awareness that has been gathered through the eons of struggle in the cycle of incarnation will be added back into the race-soul, making it conscious of itself for the first time as an entity with an existence apart from the individuals whose awareness contributes to it.

Osiris, betrayed by Isis, sundered by Set, and gathered again by Horus, awakens again to life by the power of the words of Thoth. With the awakening of this great consciousness, individuals who are ready for fusion with their own soul will discover that that fusion also brings them into the sphere of activity of the race-soul. They will be able to consciously participate in the deliberations and actions of that

being as it seeks to express itself in matter through humanity, while still maintaining their distinction as individual beings with the ability to evolve further, beyond the levels where the race-soul lives.

-oOo-

Greetings!

Early this year, I suggested in a discussion here that the Enochian Calls were structured in such a way as to embody a cosmology similar to the system of hierarchical Spheres that were the standard pre-Copernican cosmology. The article that follows is a more detailed and organized explanation of my ideas on the subject. Comments, criticism, and counter-arguments are welcome.

-- Ben Rowe

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered. A similar sphericity is seen in the Aethyrs.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been for at least 1500 years. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at some time. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second, that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric

system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers only to the First. The Second Call, while divine in nature, creates the structure or form in which the powers of the system are embodied. The other Calls invoke the powers it embodies, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction South. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the never-repeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthy" physical objects which exist and have duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls. So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth:

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same territory in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to

the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in another paper, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapor and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live. The outer "divine" layers would correspond to those layers where the influence of the planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit.

The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

Table 1. Connections between the Calls

Call	Connection by Specific Reference (c.)	Directions	God-names
1	God reigns as "the balance [BALTOH] of righteousness and truth"		
2	"second of the first" -- c. to 1st Call "Wings of the Winds" -- c. to 3rd Call		
3. Air	"the skirts of justice [BALT] and truth" -- c. to 1st Call "power successively over 456, the true ages of time"		
4. Water	These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to 3rd Call	South	
5. Earth	"They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 calls "the first, the ends, and the contents of time." -- c. to previous 2 calls		
6. Fire	"are in government and continuance as the second and third" [angles] -- c. to previous 2 calls		

7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 calls	East	
8 Earth of Air		South	
9 Fire of Air		West	
10 Air of Water		North	
11 Earth of Water		East	
12 Fire of Water		South	
13 Air of Earth		South	GROSB -- "A bitter sting"
14 Water of Earth			BALTIM -- "Extreme Justice"
15 Fire of Earth			BAEOVIB -- "Righteousness"
16 Air of Fire			MADZILODARP -- "God of stretch-forth-and-conquer"
17 Water of Fire			VONPOVNPH -- "Wrath in Anger"
18 Earth of Fire			MOZ -- "Joy"

THE LOTUS OF THE ENOCHIAN TEMPLE:

Sample Visions, part I

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First Vision: 12/27/92 2:38 PM EST

I had been in a disturbed mood for most of the day so far. It felt as if there was something I should be doing, but none of the ideas that came to me seemed correct. I was wandering around trying to figure out what was going on, when I had a flash of my temple of the Earth Tablet. The altars of the lesser angles were outside the temple, so that the "lotus" had formed around the temple, and one of the petals of the lotus could be seen to have a sigil on it. I sat down to record what I could see.

[insert picture LOTUS1A.GIF here]

On each petal of the lotus was a sigil, and one immediately caught my eye. It appeared like a cursive capital "Y" with a couple of eyes or circles in the crook of the "Y".

I stood upon this sigil, and shortly I found my astral body split so that one portion remained on the sigil and another rose up a followed a beam of light arising therefrom.

Following the beam, I came to what first appeared to be a construct like Dr. Who's Tardis, and latterly like a somewhat distorted version of the Temple itself. This flattened out towards 2-dimensionality until it appeared as an arch with two narrow doors in its opening. I opened the doors and looked through.

Before me I saw a brilliant sun, a light lavender color, filling space around it with an equally-bright corona. I moved through the doors and closed them behind me.

There was a sense of cleanliness and freshness, like one feels after a good shower, to the atmosphere where I stood. I turned and looked at the gate, then rose up a bit and looked behind it. First I saw that there appeared to be a darker space beginning just beyond the gate and passing away beyond sight. From behind, the doors in the gate were not visible.

Then I turned back to the sun again, and looked more closely. At first there was nothing to see, as if the surface was covered by a uniform cloud. Then the sigil began to become visible, as if inscribed on the face of the sun. Looking more closely, the circles turned out to be convection cells, and the lines of the sigil appeared as rivers of substance flowing over the face of the star.

I continued to look, and out of the face of the sun rose a being. It was garbed in a dark lavender robe, hoodless and collarless, with skin a deep bronze or copper color. The hem of the robe was white, with small designs on it in the same gold color, and the being's hair was also white.

It stood with its hands above its head, palms together as if imitating a candle and flame. Keeping the palms together, it moved its hands to in front of its heart center, then swept them outwards, palms down until they were to either side of its body. It paused for a moment, then moved momentarily into the sign of Air, afterwards bringing its forearms upright and moving the arms forward until the upper arms described a 90-degree angle with the body. Palms forward, it held this pose for a few moments.

Then it dropped its arms and came towards me, saying, "Greetings, o mage. I am Kaph, aleph, lamed, samekh, teth, nun, samekh.[1] I am the keeper of the gate to this place, and the representative of the powers here, which are of the nature of the sign of Uranus, planet of uncertainty. And yet the powers here are not as the powers of the planet in your solar system, for here is that power in its rightful place, fresh as you noticed, and free from the conflict of [diversion?] [interaction with lesser beings?] [external orientation?]."

While the image did not fade, my sense of being connected with it faded at this point. I re-drew the sigil from the lotus, which seemed to provide some additional energy, but did not cause any other effect. I waited. I paused momentarily to close the curtains in my room, as the sunlight seemed to be distracting me. Then I returned to the vision.

The angel moved his body so that the torso was aligned with my own, and then gave some mental indication that I should match my posture to his. I did so, and we seemed to partially merge.

As we did so, I seemed to suddenly see the surrounding with his eyes. And what did I see? At first it was as if millions of tiny lights were rushing from place to place, not in a random fashion, but not in ranks or rows or other apparent order either. Then these lights coalesced into an image of the tree of life standing in the air before us, huge, yet far enough away that it could be seen whole. And this tree, which was my tree (Achad's) was still in itself, yet at the same time in perpetual motion. It defined motion yet did not move.

My attention was drawn to the path of Heh, connecting Tiphereth and Geburah. And in that path it seemed as if there was a second symbol hiding behind the image of the Emperor on his mountain top. I wanted to look closer but the angel told me to wait.

It seemed as if the Emperor had moved out of the way, and in his place there stood a centaur, facing to my left, its front hooves raised as if frozen in a moment of running. And this centaur did not hold a bow, as does the horse-man of Sagittarius, but instead held its hands in fists close by its sides.

We entered into the path, and moved about to a position in front of the centaur. From there I could see that his left eye held a baleful glare, and the right a more gentle radiance. And it was that second eye that was the star from which we had moved to this place, seen in a different fashion. And the glare from one eye and the gentleness from the other formed together into a rope, or more likely an

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[1] The value of this word in Hebrew letters, 230, is the same as words having the meanings of "perception", "a circle, or circumference", and "bindings". None of these have any obvious connection to the vision.

But note that in Enochian, using Hebrew-equivalent values, this also has the same value as a word, "Comselh", which means "a circle". This word is used in the third Call: Behold, saith your God, I am a circle on whose hands stand 12 kingdoms."

umbilicus, two streams of power wrapped around one another. One large, the other smaller in circumference.

(I got the impression that these eyes were two stars, and that the umbilicus was actually the path of their mutual movement through the heavens. It was as if their movement left behind a residue, or a rope was being played out behind them.)

Now the angel spoke and said: "These stars are the stars of the Constellation Centaurus, the closest to the world of Earth save for a small, fast-moving star. Together they form one of the major contributions of energy to that which you know in your solar system as the sign, not the constellation, of Aries. And in them also is a different manifestation, that is, a manifestation in differing qualities but not differing essence, of that which is shown in your solar system through the planet Uranus. He is of great power, and greater significance in the future years than in the past. For he is the gateway and he is the opener, and he is also the destroyer of old forms and the maker of new. He is Shiva and he is Vishnu and he is Brahma in one, and only those who know him will move to this place and see the things to be seen here.

"You are not barred from this place, o mage, yet you are not of those who would see clearly here. For even though you are known of Uranus, and know him, so too is your task in another sort of manifestation of that force. The complex interactions of these stars are irrelevant to your work, and so you need not come to this place."

I asked him why, if this was the case, that the sigil of this particular gate was the first and only one to be visible in my temple.

"As for being first, these stars are close to the earth, in space-time, and so their resonance is somewhat stronger than others that are more relevant to your work. Look you, if these were not known to you, so then would they interfere in future explorations, and so it came to pass that those who guide your work would have you see them first."

"Now to continue, there are some others who will need to know of this place, and who will, in future days, find it through their own means, or through the use of your Temple magick. Remember, as the Earth is opened to the stars, so too will the powers of the stars become available more readily to those upon the Earth. And those who seek and find here will be among those who look for a more "scientific" system of magick, one wherein the myths and illusions of the past give way to knowing, and seeing with a clear eye. And they, in their own way, shall be one of the major contributors to the magick of the new age.

"For, despite the past declarations of the age's inauguration, it is not yet [there][here] in fullness. The energies of the ages passed are still present in your world to a greater extent than will be the case in a century or so, and when that time has come then there will be many things different in the practice of magick than in your own day."

"Now, we have found you to be a clear-headed and insightful viewer of these scenes, and would not like to send you away empty-handed, so to speak. And so look you:"

The images had faded gradually while I listened to the angel, and now I seemed to be standing in darkness. But the darkness had a faint glow of the same lavender color as before. And it seemed that out of the "corner" of my eye I could see a hand emerging from clouds, pointed towards the air in front of me. I could not turn and see the hand directly; it remained in the corner of my vision.

Directing my attention to the place to which the hand pointed, I saw what first appeared to be the same sigil as on the lotus and the star, but this time hanging in space. And there formed around it a circle, and the whole solidified into a golden-colored talisman. It turned in space, and on the back I saw a small diagram, squares as are shown in Dee's visions. I could not see it clearly at first, but there appeared to be letters upon the squares, English letters.

[insert picture LOTUS1B.GIF here]

The first line, three letters, read ANO

The second line, five letters, read RAPSP

The third line, five letters, read ALION, save that the last letter appeared as if an "R" and an "N" had been drawn one over the other, having the same leftmost upright, and with the diagonal of the "N" passing through the tail of the "R"

The fourth line, three letters, read PRO

And the center letters of all the lines were aligned vertically. And there was a fifth line, not in squares but following the lower edge of the talisman, which read "bona".[2]

Now I held this talisman in my hands, and it seemed as if the airs of the place had been concentrated therein, and made into a solid form, so that it could be carried back with me to my temple and laid therein.

"Take this" said the angel, "and when you return to your temple, place it upon the floor, under the beam of the king, and see what occurs. And now it is time for you to leave this place."

We re-traced our path, going out of the path of Aries in the Tree, watching the Tree spiral away into the distance. I turned to the gate through which I had entered, opened the doors and move through it.

As I left, the angel said, "Good be upon you, and peace be upon you, and know that, as we stand here now, so shall we always stand for those who attempt the use of the sigil. Fare ye well."

[2] "Bona" -- perhaps a form of the Latin for "good"? "Pro bono" -- lawyerly talk for doing a job for free.

I closed the doors of the gate one at a time, making certain they were fully latched, and then withdrew my awareness back to the temple, where I joined my consciousness to the part of my astral body waiting there. I looked up, and shortly the other part, carrying the talisman, came into view, finally merged with my present body, and left me holding the talisman.

I turned to the Temple and entered therein. The king's beam in the center was amazingly bright, much brighter than when I had left, and brighter than I had seen it in recent days.

I took the talisman and placed it on the floor under that beam. I watched as it first turned transparent, and then (still transparent) took on some of the lavender color that had been present throughout the vision. The talisman thinned, and then curved upwards into a bowl-like shape. This in turn extended itself upwards, the rim narrowing until it turned into an egg-shaped vessel with a circular mouth. The entire lower portion of the king's beam was enclosed within this vessel.

I waited and nothing happened for a while. Then the vessel began to distort, first at the bottom. stretching outwards to the limits of the floor of the lower temple, then upwards, expanding until it defined the cube-shaped limits of the lower temple, but still with a small circular hole underneath the kings beam. It still retained the lavender color, but this darkened and became first translucent, then opaque.

I waited some more. And waited. Within the vessel, the power of the beam seemed to roil like water pouring into a bottle, but none spilled out the top. I called upon the god-names of the temple, and the king's name. The brilliance of the beam increased, and suddenly the vessel lost its solidity, transforming instantly into an energetic form. All the power in the lower temple was a white brilliance mixed with lavender, so that it all seemed to be both white and lavender simultaneously. It still remained defined by the cubic shape of the lower temple, though nothing appeared to hold it there.

Nothing more seemed to happen, so I moved the altars of the angles back into the Temple proper, closing the lotus. I closed the temple and returned fully to my physical body.

1/24/93 Addendum:

In the few days following this I noted some unusual energetic phenomena around the Earth Tablet temple. I did not associate it with the talisman at the time, but on re-reading this consider that there is some sort of connection.

1) In the three days immediately following, the Temple appeared as if the petals of the Lotus were tightly wrapped around its form. Under normal circumstances, the petals are not visible at all until the altars are moved to their outside positions. They covered the entire Temple, but left an opening above the sphere of the Three Names, having about the same width as that sphere.

2) In the next two days, a very intense beam appeared to descend upon the Temple through the opening left by the petals. The first day it appeared to be homogeneous, with no fine detail visible. The second day, it could be seen that this beam was actually made up of very many thin bright threads, which I understood immediately were connections between the petals of the lotus and their equivalents or sources in the cosmos. Following the beam upwards, above the Earth's atmosphere it divided into its component threads, each of which went off in a different direction towards the stars.

3) The first week in January, the Temple changed shape, with the sphere of the Three Names opening up into a secondary lotus at the top of the temple. At the same time, the "normal" lotus appeared spontaneously around the Temple, much brighter and more solid than usual.

[insert picture LOTUS2A.GIF here]

1/27/93

Early this morning, around 12:30 a.m., I tried to obtain another sigil from the Lotus. The sigil was as shown in the accompanying picture. It contained one large circle with an arrow pointing off to the left towards a small six-pointed star. Descending from the circle was a forked line like a curvy, upside down "Y". To the right and somewhat below the main circle was a smaller circle, to which was attached a line pointing back at the main circle. The whole was reminiscent of the stick-figure used as the logo of the old TV show called "The Saint".

I worked the sigil first by standing on the petal of the lotus on which it was inscribed. This was one of the innermost circle of petals, on the west side of the Temple, very close to the pillar for the Airy Lesser Angle. When I did this, the astral atmosphere around me immediately became filled with a lemon-yellow color. This was accompanied by a very intense smell and taste of lemons, much the strongest of any odor I have sensed in my astral body.

Nothing else happened, so I backed off and returned to the center of the Temple. I drew the sigil in the King's beam, thinking this might help to increase the power focused in it. But instead it seemed to lower the power. I erased the sigil and returned to the petal again.

This time, a beam of light ascended a short way away from the petal, up into the air to the west of the Temple. There, it formed (or at least ended at) a distorted image of the Temple's form, as in the vision accounted previously. But this one steadfastly maintained a 3-d form, refusing to collapse into a gate. It also seemed that I could not look at this form from any but a single angle, slightly above and to one side so that I saw most of the top and two sides of the form. Efforts to look at it from the side were strongly resisted. And while it appeared to have doors in the two visible sides, I could not open them, despite repeated efforts.

Today around 12:15 p.m. I again attempted to work the sigil. Again, the beam seemed to project a short way into the air above the Temple, where it was stopped by a closed gate. This time I attempted to force the gate open, grasping and pulling on its doors with a gesture much like the Rending of the Veil.

A horde of images seemed to explode from the sides of the gate. These were definitely images, not beings of some sort, as they were clearly two-dimensional and motionless. They appeared to be images of riders on horses in the act of charging, each holding a sword out before him in the classic pose of kitsch statuary. The images were all in very dark colors, only vaguely distinguishable from the darkness of the general astral background. Mostly they seemed to be a black or very dark brown, with occasional highlights in yellow and rust.

I backed off from the gate a bit to observe these images. As they moved out from the gate, they formed a circle in my direction. And within this circle a very bright, yellow glow appeared, within which was the sigil. I got the sense as if this circle was somehow a bowl, being held in the arms of a large shadowy figure, though again I could not see the figure clearly.

I called upon the names NANTA, MOR DIAL HCTGA, AND ICZHIHAL, but this did nothing to brighten or clarify the image. I tried testing the figure with the pentagram of earth. It remained shadowy, but in some way it seemed to add its force to that generated by the pentagram.

I heard a voice -- from whence I know not -- saying: "This is the bowl of SLDMQ,[3] wherein are given all things that are of Her nature. Take of this liquid in your hands, and drink."

I went forward to the bowl, and stuck my hands and forearms into it, cupping the hands to take up some of the liquid. It glowed with a strong sense of "livingness" and I could feel the energy of it traveling up my arms. Raising my cupped hands, I sucked in some of the liquid. "Again," said the voice. I scooped up and drank some more. "And again," said the voice. I drank some more. "Wait," the voice said.

I waited, and there seemed to pass through the air a humming, too high to hear with the ears, but still barely perceptible through some sense. And then there came a note of perfect clarity, which seemed to be a single note of a chord whose remaining notes I could not hear, but which acted on me in some way. Meanwhile the glow of the liquid suffused my body, causing it to take on some of the yellow coloring of the bowl.

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[3] Using Hebrew equivalents, = 234. No significant Hebrew word could be found with this valuation. Among Enochian words, there is SONDN, the god-name of five letters from the Lesser Angle Water of Earth. Note that one of the names that ran through my mind later on in the vision was PHRA, who is the Kerub of this same Lesser Angle. I note that the name SLDMQ (assuming Hebrew equivalents) contains Venus as its central letter, with Libra (ruled by Venus) and Pisces (Venus exalted) also present.

Suddenly it was as if the heavens had burst open, and I was standing in another place, far from the Temple. I saw before me a landscape, which it first appeared as if sections or strips had been sliced at right angles to my viewpoint, and the pieces stacked like sod. These sections presently straightened themselves out into their proper order to show the landscape complete.

I saw immediately below me a lush, jungle-like area, filled with tropical birds and wildlife. These birds flew about and in their flying described the sigil previously seen. Then I looked further away, and saw in the middle distance a temple, somewhat like an Aztec pyramid. Beyond the pyramid, the jungle turned into a gray, stony desert, and in the distance I could see a city of stone buildings, with mountains off to its left.

And the voice said "This is the realm of [unheard word -- several angelic names starting with "P" came into my mind, as it tried to match what was said, PHRA the strongest] an angel of the world of instantiation, of the Earth. And this angel is also the representative, the conveyance, of a power from beyond your solar system, one which is of an inner nature dissimilar to it, but having within the limits of your world a similar manifestation. Now let us go on, and see the rest of what is to be seen."

I turned, and to my left there was an angel, this one also garbed in a lemon-yellow robe. It had white hair, as did so many I had seen lately, and a complexion that cycled through a number of colors, yellow, gold, green, violet, and back again. I did the LVX signs, and it responded with the same signs.

The angel gestured, and again there appeared a gate in the air. This one was definitely two-dimensional, and had two doors in it, with the sigil of the petal inscribed thereon in gold. The gate rotated 180 degrees about its vertical axis, and from the other side it appeared to already be open. We passed through, and immediately were in a stellar system having three stars, one very large and of a blue-white color, a smaller yellow companion, and a third at some distance, visible only as a white point. I could sense that in physical space, the two former stars shared an axis of revolution, with the third one revolving around both of them.

Magically, it seemed that the small yellow star was the least of the three. It was in some way subject to the being who inhabited the larger star, and the two of them in turn were expressing a nature that had its origins and highest expression in the distant star.

The angel said "She who is SLDMQ is above all these, and her power infuses them. They express the nature that she designs, and in their passing and re-passing about each other do they spin out the myth of her days, the creation of her dream. See the image of her being, as you would see it in your worlds."

There appeared before me a very detailed picture of a woman. She had hair the color of the midnight sky, and her hair was wavy and unbound. Her face was narrow with a long nose, and she had calm, dark eyes that seemed to spear one with their attention. Upon her head she wore an intricate crown, with diamonds describing patterns upon a background of filigreed gold. The crown rose up in three points, and upon the centermost and highest was a cross, not a Christian cross, but

one with thick, blocky arms. The other two I could only see from the side, but they too appeared to have crosses, save that the horizontal arms were tilted to that the backmost arms were lower than the frontmost.

She wore a gown of intricate design, all in dark blue, with the designs in a violet or purple color. The cloth was shot through with green threads that shimmered into visibility and vanished again. One got a sense that the violet designs were the actual cloth, like lace, and the blue was some sort of energy filling in the interstices to give the appearance of wholeness. Upon here feet she wore sandals, with straps that crossed over the tops of her feet and tied behind the ankles, with no straps at the back to hold them on.

The angel said, "Thus is she seen within the limits of human perception; for her true nature is such that it would not fit truly with what is seen in your world. She is a goddess most great, much greater in her own realm than is the Sol of your system in his. She governs as one who has been to the utmost reaches and returned, not as one who is still one the path. And yet, as with all, still she grows in stature as her work progresses through the ages.

"Now we have seen only a little of her realm, and must stop for now. If you return another time, now that you have had some contact, you will see much more. If you do wish to so do, then you should draw the sigil in the air, and while standing on her petal of the lotus within the Temple, pronounce this name which we have given for her, SLDMQ (he pronounced it Sa-el-de-me-Ka). Take you this."

[insert picture LOTUS2B.GIF here]

He handed me a talisman on which the sigil we had seen was inscribed. And on the back were letters: ORI, DAATA, ARIFL, GEN, in the same positioning as the tablet of the previous sigil. And at the bottom of the sigil again, there was the word "boni" following the curve of the talisman's edge.

"Put this within the beam of the King when you return, and observe the results. Go now."

I turned to the gate and passed through it back to the area of jungle, and from there closed that gate. Finding the original gate I went through it back to my Temple, closed it behind me, and followed the beam back down to the petal of the lotus, from whence I stepped back into the Temple proper.

I laid the talisman in the beam and stepped back. Immediately its substance transformed into the shape of a nautilus shell, but in a deep blue color. At the same time its energy formed a sphere, also blue but with a white core, which moved upwards and downwards in the beam for a while before finally rising to the level of the ceiling. There it dispersed along the paths provided by the four crosses, and passed downwards again as a sheath of light around the pillars. These all took on a greater sense of solidity for a while. which faded gradually back to normal.

The shell remained for a while, and I got the sense that it was in some way getting hotter and hotter, though no change was visible. I waited a while, and still nothing more happened, so I picked up the shell and it immediately returned to its original shape. I put it aside in a storage dimension for later use and study.

Now it seemed to me that there was a presence about, though not the angel just seen. And this presence said to me to rise up and look at the temple from the outside. I did so, and was taken up and carried far up into the regions above the Earth. There the voice said:

"Now you are beginning to attain some small comprehension of the way in which these petals of the lotus can provide gates. Much more will be seen and understood as you work in this manner." It admonished me, though not in words, to do the work more often.

"And in the heavens you will see how these petals connect with the greater world within which the Earth has her being. Some of them, like the first, attach directly to stellar systems in the vicinity of the Sun. And others, like the second, go off into other realms, realms that are not part of the same physical universe in which your Sun is, though they are in a larger sense all part of the same universe.

These connections, on the level of the macrocosm, are hidden behind and within the elemental natures which are the outward manifestation of the system of Enoch. As was said at the beginning, when Dee inquired of the nature of the Tablets and Calls, they tie into everything. And everything therein is a gate, to realms close and realms far, and realms beyond the ability of man to contact. And even those are not all that is connected thereto."

"Do ye continue in this work, taking one or another sigil, or returning if you wish to one done before, and you will stimulate these connections into activity within the Earth's sphere, making her in truth a way-place, a meeting-point, a distribution point in the great network of interstellar traffic. She and ye, and the minds of men, all shall benefit therefrom.
"We are done, for now."

Again I returned to the Temple, caused the Lotus to close about it, and ended the session.

[insert picture LOTUS3A.GIF here]

1/29/93 12:35 p.m.

A sigil appeared to me during my evening working on 1/27. I memorized it but did not pursue it then or the next day in order that I might "cool off" a bit and let the energies of the Temple subside to a manageable level.

The sigil appear somewhat like a square-root symbol with the beginning horizontal extended.

I called up the temple and used the First Call and the Call of Earth, with the names NANTA, MOR DIAL HCTGA, ICZHIHAL to do a general energization of the temple. The petal with the sigil appeared in the innermost circle, just west of the pillar for the Lesser Angle of Earth.

I stood on the petal, drew the sigil in the air before me, and called upon the names again. Almost immediately I noted that the sigil had also appeared in the central beam of the Temple. And as I noticed this, I was drawn up a beam emanating from the petal, through a gate, and into another world. This occurred very fast and without effort.

I noted that I seemed to be separated from the space in which the Temple stood by a spherical boundary of some sort. I could still see into that space, but was clearly apart from it, and the space in which I stood had a distinctly different flavor to it. At an indefinite distance above, below, and to both side, the spherical boundary faded and was no longer visible, blending into the general airs of the space in which I stood.

Before me on the ground there was a treasure chest of the sort seen in old pirate movies. Brass-bound, made of teak or some other dark brown, dense wood, with a curved lid. Concentrating on it, I got flashes of a skull-and-crossbones, but this design was nowhere to be seen on the chest itself; it appeared rather to be in some auxiliary space connected with the chest.

Still concentrating on the chest, I noted that a sense of warmth emanated from it, seeming to strike or stimulate my heart center and spreading throughout my body from there. A very pleasant sensation, somewhat Venusian, like lazing about on a deserted tropical beach.

The air directed a thought at me, telling me to take up the chest and return with it to my Temple. I did so. Now I was standing on the petal again, holding the chest in my arms. I was told to move some distance away from the temple, but to remain in the same space with it.[4]

Doing so, I laid the chest down and opened it. A cloud of white smoke poured out of the chest. But as it rose a short distance above the chest, it took on colors that appeared hard, like slick-surfaced enamels.

My viewpoint split, and from the side this smoke formed a curving surface, rising from the ground behind the chest, curving towards the position where my first viewpoint stood. This surface was hard on the side facing me, but retained a backing of cloud-form.

Returning to my first viewpoint, this surface was seen to be made up of squares, each of a different color or shade. I counted ten squares across the top, twenty-two squares from top to bottom. Each square contained a symbol, most of which I could not see clearly. These were not letters, but more abstract symbols of some sort. Most were off-center in their squares. I spent some time trying to

[4] These "instructions" had no obvious source, and didn't really seem to come from outside myself. Simply at certain points I "knew" what should be done, and did it.

resolve the images on the squares, but was not successful. I did note that some squares were further subdivided, and that these smaller divisions sometimes contained numbers or letters. The whole was reminiscent of one of the Seven Tablets on Dee's Table of Invocation. I also noted that despite the apparent solidity, this panel also appeared to be a projection of some sort emanating from the chest, rather than having an independent existence.

Eventually, the panel slid down until it was again flat, lying on the ground beyond the chest, with its "vaporous" side uppermost. I moved around the chest to get a better look at it. From this side, the colors were not present, and the letters and images were all in black on white. Still could not see them clearly; they moved around or shimmered in some way when looked at steadily.

I waited a while and nothing more happened. I happened to glance over at my temple, and saw that the sigil was still present in the beam of the King. I saw the sigil with double-vision. It appeared to be in the temple, at some distance from my current position, but at the same time appeared to be close and directly in front of my eyes. Moving over to the Temple, I saw that it was indeed in two different places, the second one close to the panel now lying on the ground. There, it hovered in the air, surrounded by a shimmering blue aura.

Now it seemed as if something else rose up out of the chest, or was at least ready to rise. I continue to watch from close by the Temple.

I noted that the sigil near the panel had rotated itself, so that the circle was now at the top, and the whole gave the impression of being like the beginning of the Lightning Flash, but stopped short in Da'ath.

Shortly, there was a rumbling sound, though the ground did not shake, nor could I feel it in my body as one would with thunder. It did not have any localized origin.

The rumbling continued on for a while, sometimes getting louder, sometimes decreasing in intensity. I continued to wait. For a few moments it gave an impression of being the sound of vast armies marching, approaching me. The sound grew louder, reached a peak as if the army was all around me, and then faded. I got the impression that this army was coming from a long way away and was being attracted to the sigil and panel out on the plain. Though I could see nothing, it seemed as if these armies had marched onto the panel, and gone away into some other space.

[insert picture LOTUS3B.GIF here]

I moved out from the Temple and as I did so an angel appeared to one side of it, holding in his hands a talisman. The talisman had the sigil upon it, but with the circle to the top. The angel turned it over and on the other side was a tablet with the words RET, DOLMA, ARCON, DOL -- beni. The "R" of ARCON appeared to be overlaid with an "L".

The angel gave me the talisman, and I "knew" that I should place it in the beam of the King. I did so, and as we watched, a great flame grew up out of it, to engulf the beam momentarily. Then the

flame subsided. For a few moments, the beam appeared filled with tiny silver metallic fragments, and then these too disappeared.

I turned back to the angel, and he saluted me with a gesture much like that of the Tarot Trump called The Magician, hands held before him palms down, as if directing energy into a talisman, or directing the action of creatures upon a game board. I tested him with the pentagram of Earth, at which he grew larger and brighter. I did the LVX signs. He responded by doing the sign of Osiris Slain, then the sign of Osiris Risen. As he did the latter his human-like form disappeared, and the words (cross) - L V X - (cross) appeared in the air where he had been in glowing white letters. Shortly he re-formulated himself in human form, and came towards me, stopping a few feet away.

(I noted a desire to record his words in biblical English, but refrain for clarity.)
"Now you should know," he said, "That not all of the gates to be opened by this Temple are gates into the Earth. Some of those gates are for movement outwards of forces now residing here. It is one of these that has just passed, at your opening of the proper Temple gate. You may expect others to be seen in future explorations, though not many.

"This present case was something of an example, being done, being directed, in order that you might have a representative sample for your records should they be published.

"The dimension into which you moved at the beginning of this vision was, as you surmised, an "auxiliary" dimension, one closed and having no direct connection, a sort of "bubble" in astral space within which was stored the key to the release of that which shortly passed this place. The chest, as a symbol, is like a Solomon bottle, sealed so that those whose key was therein could not attain to it on their own. It must needs be that one other than themselves would open it, and release them from the bonds that held them in this world of Earth.

"The key itself was of course the panel or Tablet that appeared upon the opening of the chest, and those who passed moved through it as a gate into the place from whence they came to Earth originally. Now that its usefulness is passed, you should close the chest and it will fade." I closed the chest and saw the panel disappear, leaving only bare ground where it had been. The sigil in the air also faded at the same time. I turned again to the angel.

"Now ye should know that the talismans, the sigils and tables, that you have seen in these visions serve a dual purpose. First and foremost, their intended use is to transfer some of the energy gained in the vision back into your temples, so that the powers have a permanent link, and need not be invoked directly again to establish such a link. You will find that the cumulative effect of this, when you have done a number more of such explorations, will have consequences not presently seen, but of a beneficial nature.

"You are making connections between the Earth and the stars by your work, and this in time will have consequences far beyond what might be needed for yourself. This is a service you do, as it will be for any who follow in this path. You have said you will raise the Earth up to the Stars, and this you are doing. Fear not, worry not, the work is being done. You have had small glimpses of what

this means in your meditation, but the whole is not yet to be seen with clear eyes. Continue, and it shall be seen in due course. Continue.

"The second use is, of course, for future invocations of the force or petal in question. Make a physical talisman or an astral talisman with these symbols and tables upon it, and wear it as a lamen when doing such invocations. Or alternatively, place it in the beam of the King."
"I am the angel Samek, Aleph, Daleth, Mem."[5] He spoke these words, and then faded from view.

Now I looked around, and there appeared to be nothing more to do at the moment. The talisman still stood in the beam of the King. I picked it up, and noted that its original brassy coloring had changed to a lusterless silver, almost but not quite leaden. It had a heavy, lifeless feel, as if all the force had gone out of it. I got the sense that it should be disposed of rather than saved.

I took it out to where the chest and panel had been, and laid it on the ground. For a moment a shadow of those things re-appeared, and then faded again. And as they did so, the talisman faded as well, changing to dust as it did so and blending into the earth beneath it, leaving no trace behind.

The sigil in the King's beam still remained. This I erased with my hand, leaving the beam clean and free of any imposed force. As I did so, the petal of the lotus also lost its glow, and returned to the neutral state of the other petals around it.

I declared the vision closed, and returned fully to my body.

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram.

[insert picture LOTUS4A.GIF here]

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[5] SADM = 105. This number has several Hebrew referents, notably "TzIH", meaning "desert land", the name of Earth of Netzach, a clear connection with the sense of a Venusian desert island (with its traditional treasure) at the beginning of the vision. Enochian has words with this valuation meaning "feet" and "noises", and also SAGACIY, a minister of Mars, making a reference to the noisy but invisible army towards the ends of the vision.

[insert picture LOTUS4B.GIF here]

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

[insert picture LOTUS4C.GIF here]

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in

these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."[6]

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and one at the same time.

[6] The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals had only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."[7]
I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."[8]

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

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[7] 3 Kings + 9 animals + 27 legs on animals = 39. 39 = 3 times 13, and 13 = AChD, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their twenty divisions each.

[8] 27 times 13 = 351. 351 + 39 = 390. 390 = 39 times 10, number of full manifestation.

In the process I entered into a merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-krati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.[9]

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.[10] Thus I have

[9] The OM is of course the Swan in Hindu symbolism.

[10] K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere. None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird symbolism of the first and last Spheres, and BALTAN, "His justice."

a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

[insert picture LOTUS4D.GIF here]

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon faded back to an inactive level. As it did so, the image of the Tree also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

1/31/93

insert picture LOTUS5A.GIF here]

Obtained a sigil during use of the Temple last night, but did not feel time was right to explore it. Recording it here for later use. This one appeared at a point directly opposite around the circle from the one used in the 1/30/93 vision. As that one was the third one south of the pillar of the Airy Lesser Angle, so this one is the third north of the Fiery Lesser Angle.

[insert picture LOTUS6A.GIF here]

2/2/93 12:05 pm

Obtained this sigil last night during meditation on the Temple. It stood out quite prominently, and in some way called attention to itself. During the meditation I noted a sense that the circle at upper left represented a star or other stellar-level object being swept along on a shock-wave front, while the circle at lower right, and the lines connected to it, represent another star whose space is being impinged upon by the front. The large curved line is the front itself.

This sigil appear immediately to the north of the pillar for the fiery lesser angle, with only one more below it on the east side of the temple. It was immediately to the south of the one shown in the entry for 1/31/93.

I called up the temple and stood in the King's beam. Invoked with the First Call and the Call of Earth, and the names NANTA, MOR DIAL HCTGA, ICZHIHAL. The response was very strong, and the temple formulated itself around me in the physical world as well as the astral.

Upon my first thought of it, the sigil appeared in the beam, and my viewpoint went to the petal upon which the sigil is inscribed. Standing upon that petal, I was surrounded in a column of energy sweeping upwards out of the petal, engulfing me as if I was standing in the center of a flame. When the flame died down again, I found myself in space above the earth. Looking back at it, I could see the location upon the surface where my temple resided. It was a very small, sharp point in a dark color surrounded by a large group of petals like a cinquefoil, except that there were six leaves instead of five. Not like the usual chakra wheel that I see around it from a distance.

A voice said, "Now look outwards." I did so, and saw another planet sweeping about in an orbit, around the sun, but very close to the Earth in space. This planet did not seem to be made of physical matter, but of some other substance. As I watched, it moved inwards, crossing the orbit of the Earth, and moving on. When it passed the Earth, I could see something like the shock-wave sensed from the sigil sweep over the Earth, putting a pressure on the Earth's aura or magnetic field that had not been there before. The pressure reached a peak and dwindled again as the planet passed on.

An angel appeared beside me, and did the LVX signs without prompting, then the sign of Earth. Testing with the pentagram of Earth had no effect on him. Testing with the pentagram of spirit caused him to grow in size for a few moments.

The angel said, "Not all of the influences affecting the earth come from far away. Some are as close as its own back yard, and figure in the activities upon your world as a regular, cyclic influence. This one is a planet in the process of formation, not in the matter of the physical world, but in the matter

of the so-called "etheric" level, halfway between the dense physical realm and the realm of the astral. It is the same substance out of which your own energy-body is made.

"When this planet passes, as you have seen, there is a pressure put upon the aura of the Earth, and certain aspects, certain objects and substances within it, are brought to a state of stimulation. Most of these substances are of a low kind, the sort that causes depression, and a sense of living in an emotional miasma; they produce feelings of worthlessness and hopelessness in a portion of the human population, and cause such people to become less active, more inclined to let things go, less inclined to keep up with the work necessary to living. Along with some other influences, it causes a regular cycle of such feelings, which can be noted but not explained by the mental health workers of your world.

"Now this is not necessarily bad, because even as this planet stimulates these negative manifestations, it is at the same time raising the substance involved to a higher level, making it more active, changing its nature so that it no longer expresses the deep, dark nature which it originally possessed. In these times the effect is seen to be more common because there are more people to feel it, and so it becomes more apparent as a phenomena. But in fact the cyclic stimulation has had an effect over the millennia, and the intensity of the effect now is much less than it was even a few centuries ago.

"In the larger view, this action by the passing planet contributes to the education and initiation of the world, because its action breaks up the forms that it stimulates, lets the substance that was trapped in those forms release to be incorporated in better, more useful, more advanced structures. Now look ye to the planet itself, and see what you might see."

I turned and followed the planet along its course, rapidly catching up to it. It appeared to be very dark despite the fact that, not being physical, it could not cast a shadow. It appeared that energy hitting it from the sun was absorbed or concentrated somewhere inside, converted into a different form and released again as the darkness that I saw.

Coming closer, it appeared that the darkness was really a shell surrounding the outside of the planet, and within that shell there was a lighter, more energetic form of substance. And in the center of that substance was a dark point, where an immense amount of energy was concentrated and not released. The whole appeared to resemble, in a 3-d form, what I had earlier seen surrounding the Temple. The "light" portions within the shell were sectionalized in some way; the sections had softly curved edges and corners, much like the way sections of a grapefruit or orange would appear if the rind and all the connecting structures between them had been removed. But the sections themselves were laid out like a dodecahedron or some other high-order geometric solid rather than being radially symmetrical like a fruit.

Moving in towards the dark center, I saw that within it, there was a tremendous amount of activity taking place. Geometric constructions formed and disappeared so rapidly that I could not see them clearly, and there appeared to be many millions of them existing at once.

The angel said, "For the present, all of the deliberate work of this planet's incarnate intelligence is being restricted to this small central section, which is really a reflection of his concentrated point of attention, on a much higher plane of the solar system. He is not concerned now with the outwards expression of his design, but with the first instantiation, the setting of the initial pattern out of which all the growth and development in his sphere will eventually come. The sectional appearance of the more outward portions, and the dark shell that surrounds the whole, are both automatic, not consciously-created, effects of his work. They are secondary and ultimately inconsequential spin-offs of this central activity. And even though their effect on the outward surround is significant at this time, in the end the planet's true nature will be other than what it now appears to be. Speaking cabalistically, this god is still in the involutionary phase of his creation and these outward effects are shells that will be discarded when the moment of anchoring on the physical plane has been reached.

"Now this, while a powerful effect in the local system, is far from being the most significant of the effects reaching the Earth. We will see many more coming from the outer stars than we will within this solar system, and most of those will be of greater long-term importance than this little cousin of our Earth.

"I would say that we have seen enough here, and should retire back to your temple."

I did so, and in short moments the angel caught up with me. As with the previous visions, he handed me a talisman. But this one did not contain the sigil used to start this vision. Rather, it showed the one previously seen but not used, with the two crossed lines descending from the circles. On the back were the usual letters in a table, this time reading ORA, EARLZ, DEPNO, DIT. The "T" of DIT had a line running crosswise from the right end of the crosspiece to the lower left, and then horizontally back to the right, as if the letter were actually a "T" and a "Z" combined. The "E" of EARLZ looked more like a "C" with a small crossbar than a regular "E". At the bottom, again as usual, was the word "boni".

"Now the only reason why you were not able to do the sigil previously seen was due to the effects of this one we have just studied, which was a temporary effect. After the planet has passed further on, that petal of the lotus will be taken over by another sigil, and a different force, and so we do not need to have a sigil-and-table talisman for it. As you have remarked in your mind, what is seen upon the petals of the lotus depends in part on the nature of the Temple, in part upon the natures of the magician, and in part upon the current activity in the cosmos as it impinges upon the Earth. Some permanent influences can be momentarily over-ridden by stronger but passing influences, and such has been the case here. I would suggest that when next you do a vision of the Temple's lotus petals, that you begin by creating an image of that older sigil, and exploring what you see with it. Hold this talisman until that time, and use it then."

I said I would, and the angel departed, taking with him the image of the current sigil and all the energies I had seen associated with it. After a few moments, I closed the temple and returned fully to my body.

[insert picture LOTUS7A.GIF here]

2/10/93 8:21 pm

I had been putting off going back to try the sigil previously seen, but not used. For some reason, there was a sense that the power in it was more than I wanted to deal with at the moment, and I had put several days into working on the new version of the Temples book instead. Tonight I entered the Temple of Earth, retrieved the talisman with that sigil from storage, and began a first try to see where it leads.

[insert picture LOTUS7B.GIF here]

When I first looked at the talisman in my hands, it had the side with the table upwards. It seemed to me that this table was not made of four words read across, but of four words read downwards; the fourth word combined the two letters in the leftmost column with the two from the rightmost column. This final word in some way bound the other three together.

Turning the talisman over, I studied the sigil until it was fresh in my mind, and then laid the talisman on the floor of the Temple under the King's beam. The interior of the Temple became instantly brighter, and the petal containing the sigil stood out dramatically from those around it. I moved to stand on the petal.

It seemed as if a powerful beam rose up from the petal, gaining a height about twice that of the Temple before curving to horizontal and moving far off into the southeast. I sensed a power building around me, and my vision was filled with a cream color tinged with canary yellow. I rose up and followed the beam, quickly leaving the vicinity of the Temple behind. The beam passed through an area where space constricted around it into a cylinder with flared ends. At the far end of the cylinder, the beam ended at a gate.

The gate had two doors of thick wood, between side-beams made of stone. The doors had semicircular tops, and were underneath a triangular top-piece or overhang. The sigil was inscribed in the center where the two doors met, save that this version of the sigil had a third circle, somewhat larger than the other two and positioned above and between them.

I willed the doors to open. As they did so, a blindingly brilliant light sprang out from behind them and I felt the radiance as a force sleeting through my astral body. As I became accustomed to the light, I saw that it came from a Tree like the Tree of Life, but three-dimensional like Achad's speculations. Every sphere of this Tree was a jewel, and every path a semiprecious stone carved into a cylinder with an hexagonal cross-section.

My body moved forward and became one with this Tree; its topmost sphere conjoined with my top-of-head chakra, it's lowest sphere touching the inside edges of my feet, the remaining spheres either spaced along the spinal cord or in equilateral triangles centered on it.

I counted five spheres on the central column, but could not place the fifth one. It was definitely not in the position of Da'ath. I could count the spheres individually from either top or bottom, and each time would count five of them. But when I looked at the Tree as a whole, I could only see four. The fifth seemed to be off in another dimension somehow from the rest of the Tree, but its position in the sequence was between the equivalents of Yesod and Malkuth, so that there was a geometric progression in the distances between the Spheres on the column, each twice the one before.

Something told me to step away from the Tree and return through the doors. I did so, and found an angel waiting there. He closed the doors and turned to face me, making first the sign of Fire, then the sign of Set or Earth. I returned these, and tested him with the pentagram of Earth, which caused him to glow more brightly against the background. Then with the pentagrams of spirit, which reduced his brightness. Then with the pentagram of Fire, which again brightened his appearance. I gathered from this that his nature was basically of earth and fire.

He said, "Hail o mage! Hail unto thee from we who are in this place called guardians and gatekeepers. Here we stand between the Earth and the heavens, and watch that only those who are qualified may enter herein. For every gate has its key, but not every key-holder is worthy; some must be turned back from every gate of the Temples even if they are welcomed at others.

"But that is not of your concern here, for truly you qualify to enter into this place, for it was here that you entered into the Solar system in the beginning, so many aeons ago, and it is here that you may find one of your many ways to leave again when the time comes. Truly there is much for you to see in this place beyond the gates, and many trips or visits will be necessary to gather even a small bit of what is here, and yours by right.

"For the present, we would advise that you spend some time simply identifying your body with the Tree therein, familiarizing it with the energies of that place and enabling your senses to gradually see therein with clarity.

"When you come, use the talisman as you have seen it, without the third circle, and with the table of names upon the back. Call upon these names as you have said, taking them in columns from top to bottom and using the surrounding name last."

I said that I would do this, and asked what more was to be done at the moment.

He said, "Little at the moment. But in your meditations later tonight, return and spend a while conjoined with the Tree, not trying to interpret it, or to see it clearly, for its true glory will open to you gradually and only after many days. Simply stand, and absorb, and encourage your bodies to adapt."

"Now I am Kaph Peh Tav He Resh, the keeper of this gate, and my name is in the glory of the Tree. Fare well." He did the signs of LVX, and of the closing of the veil, and left my vision.[11]

I turned and followed the beam back to the Temple. I took up the talisman and returned it to its place of storage. (I had to step outside the Temple to do so -- inside it glowed too fiercely.) Returning to the Temple I sought to work the residual force of the talisman into the fabric of the Temple. Eventually I did so, and the Temple returned to a quiescent state. I closed it and returned fully to my body.

2/26/93

I began by taking the talisman of the previous vision and placing it in the King's beam. A great fire welled up therefrom, rising above the Temple and arcing over into the southeast. I followed this trail of fire and it ended at a double door with the sigil shown, but with the additional circle shown above and between the two circles seen originally.

The three-dimensional Tree of Life seen before was still in position, but this time rather than filling my entire vision, it appeared in a context. It was surrounded by a haze or glowing area, well-defined, within which its power seemed to be paramount, but outside this area was the black of space, and in it I saw three bodies, presumably stars. Two of them, one very large and the other much smaller, orbited around each other. A third orbited around their common center at a distance, so that it appeared to be outside the area of mutual influence of the first two. The gate stood in space behind me and as I watched its doors closed.

I waited, and an angel appeared and did the LVX signs, then the signs of Set and the sign of Water. I returned these signs and felt the urge to do the sign of Fire as well. The angel also returned this sign without difficulty. I tested him with the pentagram of Earth, which caused a flow of force to come into being between us. He remained steady when I did the pentagram of Fire, and the pentagram of Water.

He said, "I am not the same angel you saw before, for he is the gatekeeper, and I am here to present some more to you of what lies beyond the gate. You may take my sign to be Kaph, Lamed, Daleth, Pe, He, for this is the nature I am enacting at this time.[12]

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[11] K + P + Th + H + R = 705. I can not find any significance behind this numeration. No Enochian word has this value, and the only Hebrew I can find is ABNIM MPVLMVTh, "damp stones", which has no obvious relation.

[12] K + L + D + P + H = 139. Enochian has the words AMGEDPHA, "I begin anew", and TELOCH, "death". The first of these might be appropriate, since we are doing the vision over again, and this time seeing it correctly.

"Now in the prior vision of this place, you were told that this path was the passage by which you entered into the Earth's sphere, and this was correctly said. This is the sphere from which you came into the Solar system, and by which you will first leave the system again in the proper moment of time. At present we are on the edge of that leave-taking, but in earthly time this will be some time in the future, for time there runs more slowly than here, save when there is a connection made as in the present moment.

"Now the Earth has many connections in the starry realms, for she came from those realms and retains contact with all with whom she worked in prior cycles of existence. Further connections are made through resonance of natures, others through her working connections with the planets and other spheres within the solar system. All of these connections, and many others, will be found within the lotuses of the Temples by those whose nature allows them to see.

"We have shown you many of these connections and will show you more as you work, but for the moment I want to consider that which lies before us."

The angel gestured first to the star-system in which we stood, and then to the Tree of Life in its aura.

[insert picture LOTUS7C.GIF here]

"This tree is single, an expression of the combined force of the three stars you see, for they are not separate individuals, as in the previous instance which you made public, but are in fact three manifestations of a single being, who expresses through the participation of three lesser gods, each of whom runs one of these solar bodies under his direction. And this primary god also participates directly in the action of the largest of these stars, who is Sirius in your mythology, and [unspeakable word] in his own."

I tried to get an impression of what was meant by the work I could not hear. It seemed to have something to do with this god being a "Triple-tiered god", one who expressed himself in three different levels at the same time. More than that I could not get.

My attention was then directed back to the Tree, and I noted that when I examined it before, I felt that there was an additional level between Yesod and Malkuth. Now I could see that this was so. I one were to look at the Tree from a position perpendicular to one face, so that the third dimension was hidden, then this Tree would appear to be formed to that it was made of two hexagrams, which shared a single sphere in common. The upper hexagram had no sphere in its center, like our own Tree, but the lower had the equivalent of Yesod in its center, so that there was a second focus of personality, a second "soul" as it were, below Tiphereth. There were eight levels in all to this Tree, as ours has seven.

"Yesod-equivalent, by the addition of the two extra spheres below it, has taken on the character of genuine godhood; it is as much a manifestation of the divine in this system as Tiphereth is a manifestation of the divine in your own. And the Tiphereth-equivalent here is still divine as always, though its nature is changed slightly because of the variation in the relationships being expressed

here. In your own system Yesod is not a divine principle, but merely a shadow; it has no power of its own, but takes power, such as it receives, from those above it in the Tree. It is deliberately considered, for purposes of action in your Solar system, to be "below" the lowest level of divine manifestation, as are the spheres of Netzach, Hod, and Malkuth. They are shells, only enlivened by the souls of the entities who embody themselves in their substance; the divine does not directly enliven them as here.

"Since this system is superior to your own, above it in the hierarchy of development, it has an additional level over those expressed in your system. Thus it is eight as yours is seven. Thus also is the mystery of why the sacred number of the Christ is considered to be eight, and why the path of the Buddha is eight-fold. Neither of these mysteries refers to your eighth sephira Hod, but rather to a connection between those paths and this system. Each liberates by going beyond that which is "natural" to your solar system, bringing in the power of this greater system to do the work of freeing man. And so do you, in your way, by your coming from this sphere to the earth, and by your creating of an affirmative link with it through these experiments.

"There are many others who can travel this path, and the others you will and have found in this exploration. And so they will in their own time, when you publish this travelogue of the stars. For the talismans and sigils given to you here are not for yourself alone, but also for any others who might chose to use them. Once you have made the links, and have been given the talisman of a particular path, then others can connect with that path simply by using the talisman. The building of a Temple is not necessary, for the path is created and established; only those who seek to create new paths to the stars, out of their own natures and those of the Temples, will need to create a Temple of their own for such travel.

"We asked you to return once more to this place before going on with the other new sigils you have seen, primarily so that you could assure yourself that you had seen the Tree of this place aright, as you now have done so. By seeing the Tree correctly, you affirm that you have absorbed (rather, re-absorbed) the energies of this place in their proper form and fashion, and that the link therewith is complete and without missing powers. We had no intention of taking you farther into this realm, nor of requiring you to penetrate deeply at this time. In truth it is preferable that you continue on and make links with many other spheres, so that the powers of travel will be opened to the people of earth.

"Rest ye, and when your rest is done, make note of what you have seen here.

"I have done."

The angel bowed, and went away in some direction I could not follow. I turned to the gate, which again swung open, and returned through it to the Temple. There I picked up the talisman and stored it away. The flames died, and the Temple was quiescent again. I ended the vision.

Further notes: In the first vision of this place, I had had the sense that there was a fifth sephira on the middle pillar of this Tree, lying somewhere between Yesod and Malkuth. But I could not see it; it

seemed to be off in some other dimension. After this second vision, I conclude that I simply could not see the powers of that level clearly, and had mistaken the twofold power of the two sephiroth on that level for a single power. Thus I could not see it because I had been looking in the wrong place. (Note also that the paths shown may not be entirely correct.)

Also, in the moment I saw the Tree clearly, I also had a comprehension of how it related to the human body. The topmost sphere related to the top of the head. The next two spheres to the eyes. The two after that to the shoulders, and the Tiphereth-equivalent to the heart. The following two were at the top of the hipbones, and the Yesod-equivalent was congruent with the sexual organs. The two additional spheres between Yesod and Malkuth related to the thighs (not the knees), and Malkuth was centered between the feet.

2/26/93 3:52 pm

[insert picture LOTUS8A.GIF here]

This sigil gives me a sense of leaping joy even without any special invocation. It's position in the Lotus is immediately to clockwise of a line drawn from the center of the Temple to the center of the pillar in the water angle. The left side of the petal abuts this line.

I spent some time standing in the King's beam, absorbing energy and attuning myself to the astral space again. Then I turned and move out to the petal, standing on it and looking outwards from the temple. I sensed that behind me the sigil had also appeared in the King's beam.

Energy rose up from the petal and engulfed me, a cool sensation and an equally cool white color. It seemed as if I was becoming one with the sigil in some way, the circle my head, the connected line the front of my body, and the other line leaping out before me. But there was no urge to movement and nothing else appeared to happen.

I turned and looked into the Temple, and saw an angel standing there. He moved out of the Temple along a line towards me, stopped outside and turned to face me. His hands were held in the sign of Water, and there seemed to be invisible extensions of this triangle going upwards to the tops of his folded wings. He projected a peaceful sensation, having the same cool calm as the light from the petal.

I did the LVX signs and he returned them, then he did the sign of water again, which I returned, and the sign of Earth. I tested him with the pentagrams of spirit and Earth, which did not produce any significant change in his size or appearance. The pentagram of Water caused him to become brighter, and the aura surrounding him to become clearer. I asked him what's up.

"O mage," he said, "the time of tides is upon us, and in this place and time are the powers of god mighty, and moving. Let us move away from the Temple somewhat, so that we might speak without interference."

I indicated that he should move to an appropriate place in the surrounding area, and I would follow. He moved out into the northeast quadrant and stopped at a distance of several hundred yards. I moved to follow him, and when I reached him he gestured back to the Temple and told me to watch. I noted that power continued to rise from the petal in my absence, and that there appeared to be a larger, shadowy version of the sigil forming in the air above the Temple, anchored at the place where the King's beam fell on the floor.

The angel said to wait for a while longer, and we did so.

Then the large shadow sigil moved so that its lower point was on the petal, and at the same time a number of curved lines began to form around the Temple. These began at a point just above the sphere of the Three Names of God, and curved outwards and downwards, intersecting the ground at the point where the Seniors' curtain touched the ground. I got a sense that these lines continued into the ground to meet again at a point below the Temple.

I said these things were lines, but they were actually much more than simple lines, having a very complex structure. Each appeared to have a thick core of dark brown or black, around which additional thick lines of a very deep green color were wrapped helically. They reminded me very much of the windings in an electric motor or generator. As I watched, they appeared to become more solid, and a field of force in a brighter green color formed between them, so that looking through it was like looking through a thick colored glass. I moved around the Temple counting these lines, and found that there were seven on each side, fourteen in all.

Moving back to the angel, I asked what was happening, and he again indicated that I should wait and watch. I noted that a very bright beam of light descended on the point where these lines met, and continued on into the Temple to become one with the King's beam. Nothing else happened for a while.

Then the angel said "Now look." As I watched, circles of light moved upwards on the spherical force field between the windings. It seemed as if the color in the field was being concentrated in these circles, leaving the intervening space white. Each circle reached a higher point before fading out.
The circles followed one after another, faster and faster until they could no longer be distinguished individually and the entire sphere took on a flickering appearance.

Now it appeared that a huge dome or sphere was forming around the Temple at a great distance. I could see it covering the sky above, descending to enclose us and the Temple within it. It seemed to be many miles in diameter. This great sphere became ever more solid, until even at this distance I got a sense of great weight and impenetrability. The angel took me by the arm and moved us back yet again, until we were very close to this outer sphere.

A few bolts of lightning passed between the inner and outer spheres, but there was no sound or vibration. A sense of great and increasing tension filled the air.

A few more minutes of increasing tension, then it reached an intensity where all of space felt as if it were warping. Suddenly out of the central sphere a great flow of force came forth, and at the same time I sensed a will reaching inwards from outside the greater sphere, taking hold of that force and moving it. And it formed into a huge duplicate of the Temple, made entirely out of energy, as big as it could be and still fit within the outer sphere. I felt dwarfed by it. The original Temple and its surrounding sphere were lost from sight somewhere within this structure.
Now there was the sensation of a great bell ringing, felt with the body but not with the ears. It rang out again and again, and as it did so hundreds, thousands of angels appeared and moved into this great temple. The angel beside me took my hand and we moved at his direction along with the others.

Closer I noted some differences. There were vaults or arches running between the pillars, so that each side was like a great open doorway. The Seniors' curtain was pushed aside so that it made a sort of extension or shelter just outside these openings, and in the same shape. Inside, the ceiling of the lower temple could not be seen; it appeared lost behind a constantly-shifting pattern of light.

The beam descending in the center of the Temple could now be seen, and where it touched the floor the original Temple and its surrounding sphere lay like a child's toy in a coliseum, totally dwarfed by the structure. Each square of the floor contained an image, as if looking into different worlds. And the pillars also had constantly shifting images, as if each slight movement brought a new world into view within them. I also noted that the angels entering the Temple did not fill it, but instead merged themselves into its structure.

Now the angel with me told me that we should move back to the center where the original Temple stood. We did so, and entered into it, passing between the surrounding lines. It was entirely engulfed within the King's beam of the greater Temple, but none of that power seemed to enter in here.

(This entire vision seems to be moving in slow motion, with long waits between short periods of activity. Another such wait at this point.)

While waiting I looked around my own temple, and noted some changes. The pillars in particular were of a lighter color, and had taken on the texture of fine polished granite. The floor was white marble, and the ceiling of the lower temple, with it's embedded crosses, now appeared to be made of obsidian. A small hole in the ceiling let in the King's beam, which was unchanged. The curtain of the Seniors was still there, but had lost its liquid appearance and become like a fine loosely-woven cloth, translucent, nearly transparent. On the floor, a small metallic-appearing cup enclosed the end of the King's beam.

Now the coiled lines surrounding my Temple began to rotate around it counterclockwise. Looking between the lines, I saw that we were rising up from the floor of the larger temple.

The angel turned to me and said, "Up to this point, all has been preparation. Now the vision begins in earnest. See ye what there is to be seen as we rise up."

Looking out, I saw a series of landscapes, all going by too fast to make note of details. For some reason this reminded me of the descriptions of cross-time travel in H. Beam Piper's "Lord Kalvan" stories. I caught glimpses of strangely-shaped buildings, most of which could not have been built in the real world, for structural reasons. Each of these, I sensed, was a gate between worlds. Yet all these worlds were within the confines of the Great Temple.

Now we approached the ceiling of the Great Temple, and passed through a hole in it. Beyond at first there appeared only darkness. Gradually another landscape appeared and did not change. Within this landscape were six temples, unlike my own in shape, which were arrayed in a hexagram around the beam in which we rode.

As we moved upwards I felt as if I was having more and more difficulty maintaining the vision. I kept having to slough off astral bodies as they became too gross to withstand the forces present, and each new one of finer nature that I took on was harder to keep.

Eventually we passed out of this scene and entered into the column of the King's name, wherein the beam that shines on the lower Temple is formulated out of the stuff of God. Nothing surrounded us that we could see past the brilliance in which we were enclosed.

Continued rising brought out to where the sphere of the Three Names of God should be. But here it was a fully-opened lotus, as sometimes appears in my Temple when the forces are invoked with particular strength.

Now we were back in "normal" space, just underneath the height of the great sphere enclosing this Great Temple, but still I was having difficulty maintaining the astral body and through it the vision. The angel indicated that we should leave my temple at this point and again move off to some little distance.

Underneath us the roof of the Great Temple was a huge expanse, a circus Big Top build for the gods. The ribs of the roof (which are the Seniors' names) were clearly visible, and between them a web-work of power covered over what was below.

I thought that this was all very fine, but what did it have to do with the sigil that started all this? These impressive events didn't seem to have any point.

The angel who had brought me to this point had disappeared. Looking downwards, I saw him heading towards the roof of the Great Temple, and as he came into contact with it, he dissolved into its structure as had those others seen earlier.

My own Temple still hovered over the lotus at the top of the Great Temple, within its enclosing lines.

When nothing more happened after several minutes, I decided that nothing more was going to happen any time soon. I was getting tired, and thought that I should end the vision regardless of its unresolved condition. I entered my Temple and tried to will it to return down the beam, but it did not move. Finally I decided to just leave things as they were, quit the vision, and go get dinner.

3/1/93

After the unresolved vision above, I decided to let things go for a few days to see if the Temple and environs would return to normal on their own. Last night I visited the Temple and found that conditions were substantially the same as at the end of the previous vision. My temple was still stuck on the outside of the great sphere like a tiny Mandelbrot bay on the edge of the Mandelbrot ocean.

I groped around for a bit trying to get things to change. Finally, I asked that the angels making up the Great Temple leave, depositing as much of their energy into my own Temple as it could hold, and returning the rest to the environment.

When I asked this, there was a great exodus of angels, who flew up out of the dome exiting in a circle around the place where my temple was attached to the dome. As they did so, the dome collapsed. But the Great Temple within it did not. Instead it attached itself to my temple, so that my temple was positioned where the column of the King meets the wheel of the Seniors in the larger temple. Beyond that, nothing more happened.

It occurred to me that perhaps I was not able to see the energies involved in this vision properly, and that this was the cause of the apparent "freezing" of conditions. I attempted to unite myself with the energies of the Great Temple, to become at one with them and perceive them at a level preceding words or images.

After some time of silent contemplation of conditions there, I noted that my left brain and right brain seemed to be perceiving entirely different conditions. I can not describe them except to say that the right brain saw a diffuse region of yellow, almost two-dimensional, while the left brain saw a region of deep blues and greens, very deep and three-dimensional. (That description is wholly inadequate, but it is the best I can do.)

I also noted that my aura and etheric body had become much brighter, and that the chakras were much clearer and more defined than is usually the case.

As I absorbed the forces and became slightly more accustomed to them, my temple gradually sank down within the Great Temple. It never reached the ground level, but stayed somewhere in the mid-space of the lower room of the Great Temple.

As I write this at 1:27 pm, I am about to try invoking the sigil again, to see if I can get any additional information about this state of things.

Standing in the Temple, I drew the sigil in the King's beam, and at the same time saw that the petal on which the sigil is drawn was flaring in brilliant light over by the pillar of the Watery Lesser Angle. As before, a great flood of light welled up from the petal.

I moved over and stood on the petal, looking back towards the center of the Temple. Therein there appeared an angel dressed in a robe made from every color of light imaginable; each thread was visible and each thread glowed and flashed with a single color. The overall effect was quite beautiful. The angel had long brown hair, cut off the forehead in front, and draped down behind the ears on each side. His eyes were a lovely blue color, like a Caribbean ocean on a sunny day.

He drew his arms down and away from his body to form an upright triangle, in a sign I have been told in the past was a sign of benediction. I returned the sign and several things happened at once.

First, I felt the flood of light from the petal lifting me up, and the sensation was much like that experienced in the occasional dreams where I fly by projecting some sort of force from my hands. It was as if I were somehow pushing against the flood and it was pushing back.

Second, the angel gave me the LVX signs and expected me to return them, which I did.

And as this was happening there was a great voice in the distance calling unintelligible words, which sounded vaguely Arabic, with many vowel and "L" sounds. The speech faded and cut off as the angel spoke.

"The voice you hear is the voice of the creatures of the Temple, singing the praises of their creator in the language of their being, which is the language of the creation of the world.

"This great Temple you have seen before, and these sounds you have heard before, in the days when first you found the building of the Temple of the Tablets, and made one for men. Then you saw little, save for the entry of the angels into it; now you see its fullness of structure, but not yet the full light which surrounds and pervades its form. For this light is of God only, not of the creation; and only those who have achieved union with god in the fullest measure can see it in the true form which it takes. Such a one you are but not at the present, for the tasks of manifestation in the world do take away from the purity of being necessary for that perception. And you have further failed to keep up even that purity that is possible in the body, though such purity of body is not necessary to the tasks at hand.

"Now you have been connected again with the Great Temple, the archetype of your own, in this time for the cause that the powers you have connected to your own Temple must needs be reflected in the Greater; what you create in your own, what you connect to your own, envalidates and confirms the determination of God that all things must be one in truth. What is true in the divine

abstraction in His temple is now true in the concrete divine of your own, and thereby has the greater been reinforced by the lesser.

"Thus you saw that the two are connected, as you entered into the vision." This was true, I had noted it in passing, that my temple seemed to be connected to the larger one by lines of light projecting out from the pillars to their correspondence in the greater Temple, and that the floor of my Temple seemed to be projection outwards to connect with the greater one's floor. Momentarily moving to an outside position, I saw now that all the parts of my temple appeared to be connected (sometimes invisibly) to their correspondence.

The angel said that these were not projections as such, but naturally-occurring connections, under the law of correspondences, in which things of similar nature become connected by reason of their similarity.

The angel said, "My name, incidentally, is not of a sort that can be pronounced or even written within the world of men. But my nature is expressed in part by the letters KTTV, which are to be taken as Enochian letters, and summed accordingly. I am of the fours as you are of the fours, yet our natures are separate and distinct for want of a 4, and the presence in you of the soul of man. This one to whom you speak has the nature of spirit, but not of the soul, and thereby is made of the stuff of God but not the stuff of existence."[13]

"Now, these connections must be made, between the lesser and the greater, so that what has been accomplished may be established in truth. You have not yet gone through a great many of these connections to the stars, but even so, the connections you have made so far are significant. Now God has taken them into his own Temple, so that what began in the lesser worlds will now as well be true in the greater. Thus does the man do service to the gods, and to God, in the exploration and activity of the Temples of Enoch.

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[13] I heard this word spelled "Kaph, Tau, Tau, Vav", but at the same time I "heard" non-audibly that it was to be numbered according to my standard use of Hebrew equivalents for Enochian letters, which would make the numeration 20 + 9 + 9 + 6 = 44. Thus the angel can be said to be "of the fours". I am also "of the fours" because in one transliteration, my mundane name sums in Hebrew letters to 444. An interpretation of 444 is as representing the expression of a fourfold power in three different levels, the mundane, the solar, and the divine. The angel, by the absence of one 4, says that he does not act in one of those worlds, the mundane, but only in the realms of Tiphereth and above. The human soul, being born of the interaction of matter and spirit, can only belong to those who are capable of acting, or who have acted, within the manifest worlds.

The angel also says four times that we are of the same nature, one for each point of the cross. I have no idea at present why this should be so emphasized.

"When you return to this work again, things will be much as before. The greater Temple will be invisible, and the cage of bars surrounding your own will be gone, and you can continue on as you will with the work at hand.
"God will still be with you in your work; his temple surrounds and interpenetrates your own at every point, and so what you do from now on will also be done for Him. Serve well, as you have always done, and concern yourself not with the final results of such work; for that lies in other places to which your access is not yet opened, and your work is not yet to touch upon.

"Now I give thanks that we have met, and thanks to God for his will to make me his representative, and thanks the we might have met here, O mage of light. For we are both of the divine nature, you in your incarnation and I in my place in the heavens, and ever are those of like name and number connected. We are of the same nature, in essence, and your powers are in the world what mine are in the heavens."

The angel put forth his hand, and I took it in my own. At the moment they touched, I seemed to see a tablet of myriad squares, each of its own unique nature, each in turn one letter in the word that God speaks to create the world.

[insert picture LOTUS8B.GIF here]

"This is the Tablet with which I work, as you work with the Tablets given to man. Mine is the original, the one from which yours is descended; for everything within the world must have its spiritual counterpart, and the Tablets called Enochian are a selection, a section, from that greater which is the Tablet of the Divine. As you explore in the world, so I explore through the use of this greater. I am an angel, and therefore not one who can work in the world; I lack that which allows the manifestation of spirit in matter. But within these limits I range as an explorer, as one who seeks ever the new and the brilliantly unusual within the realm of creation. As do you, as I know. We are ever of the same nature, and I would consider us friends, as do all those among the angels with whom you have worked.

"Let us depart as friends, and in remembrance I give you this."

The angel handed me a talisman. Unlike those given for the sigils, this one was rectangular, and on it was the word GELPRA (meaning, "with one voice, and God") and this sigil below the word:

[insert picture LOTUS8C.GIF here]

Now the angel said, "And as we depart, let me also give you the [original] sigil's tablet, in the form of a talisman, as have the others given." And the Tablet I saw had the words GAO, LSIMA, BPATI, DOC, and upon the other side the sigil with which this vision began.

And with that, the angel folded his hands, bowed his head, and departed, fading away and leaving the interior of the Temple clear. The flood of light from the petal also ended at this time, and I

stepped back into the Temple again. Looking about, I saw that the Temple once again stood upon the plain in its normal place.

To the west of the Temple, where once a tablet lay as the spirits left this world, there now was a large tablet propped up on a mound of earth. Something told me to leave that for later. I took the talisman of the sigil and laid it in the King's beam as I had with the others. A dark-violet flare rose up around the King's beam, but did not reach to the ceiling of the lower temple. I sensed that I should turn the talisman over so that the table was facing up. I did so, and the flare was replaced with a soft white glow around the talisman, and a sense that the excess energies remaining were being absorbed into it. After a time I removed it and willed it into storage. I closed the temple and ended the vision.

A note concerning the sigils and tablets.

By this time a few things have become apparent about the sigils shown on the petals of the lotus. First, the circles in the sigils always symbolize some being possessing a quality that might be called "centrality". In such beings, a complex of internal aspects interact with such a high degree of intensity as to produce the seeming of a central consciousness or focus of activity. Human beings are such, as are planets, stars, etc. Another quality these beings may have in common is that they are all focuses of divine creative activity, each within their particular sphere of action.

In the visions so far, these circles have represented stars, except in the last where the being in question may be the God of the Enochian system, and in the talisman of remembrance given by the angel, in which the two circles represent the angel and the magician. The lines in the sigils are an abstract representation of some energy activity or energetic relationship existing around or between the beings in question.

The tablets on the back side of the talismans serve to focus the energies necessary to break into the region in question. While the letters of the tablets are read from left to right in these visions, the actual "names of power" are formed by reading both across the rows and down the columns, with the two-letter end columns combined to form a single name.

Note that I believe these names are not intended to be vibrated, called, or otherwise spoken by the magician. They do not represent the actual powers invoked by the sigil, but are only intended to form the "gate" between the magician and the realm of the sigil. This they do by their very presence in the form of the tablet.

3/13/93 4:16 pm

After a couple of weeks away from the lotus work (while working on the new attributes for the Names of the Tablets) I decided to try the sigil I got the same day as the one described in the

previous vision. This one shows a single circle; a line comes out of its right side, curves down and around counter clockwise, then doubles back and curves all the way around the circle, the doubles back again into a descending tail.

I noted that this sigil seemed to reverse itself whenever I got used to it. After first getting it, the next time I looked at the petal it was reversed left for right. Then when I became used to that version, it flipped back to the original version.

I began by standing in the King's beam for a while. The Temple still appeared to be made of various types of stone, an appearance it took on in the last vision and had held since. After a few minutes getting in tune with the Temple's energy, I visualized the sigil and left it standing in the beam while I moved over to the petal on which it was drawn.

The area around the Temple was pitch black; I could see nothing beyond the curtain of the Seniors.

After a few minutes standing on the petal, I began to hear orchestral music in the air. At first it was just short melodies in the style of Beethoven. Then it clarified and turned into the first movement of his sixth symphony. A column of energy rose from the petal and engulfed me.

Turning back to look into the Temple, it appeared that out the other side there was a landscape, one of grass-covered hills around a narrow valley, with mountains in the distance. Very "pastorale". The scene seemed to seep into the Temple, and then back out in every direction, ending up with the Temple now a part of the scene, standing on the top of one of the hills. I looked around and saw that at the bottom of the valley was a stream, in the shadow of the surrounding hills. And by the stream was an angel, looking up as if expecting me.

I moved down into the valley and confronted the angel. He wore a white belted cassock, with black boots. His skin was a pale olive color, and his hair a yellow with a slight tint of maroon or russet. He stood with his hands behind his back, looking off to my right. I did the LVX signs but he did not move. I tried the pentagram of Earth and it caused his image to enlarge and brighten for a moment.

He continued to look into the distance. I moved behind him and looked in the same direction. At the lower end of the valley there appeared to be some sort of construction in progress, something like a railroad being built.

I turned back to the angel and this time he turned to me and did the LVX signs without effort, and the Rending and Closing of the Veil as well. I did these signs back, and then felt an urge to stand in the sign of Osiris Risen for a moment.

I stood in silence for a few moments, and while I did so the god-image formed around me unbidden. As it did so, the scene changed around us so that now we were standing in space, above an area that looked like a vortex of gases. And the vortex resolved itself into the galaxy. Then my attention was pulled in two, half trying to see the original scene, half caught up in this new one. This continued

shortly and then the tension resolved with my vision able to see both scenes at once. The angel still stood in the meadow by the stream, but not in the vision of the galaxy.

The angel said to me, "Hail holy one, for you are Osiris Risen in yourself, you who are the Earth and have risen to take the stars into your hands. You who are the Temple and that which the Temple encloses, you who are the chief and the servant, the god and the man.

"I have come to you here not just to show the scenes of the sigil that you envisioned. That scene of the vortex is the scene of the sigil, and you can return to it at any time. Rather I would speak to you concerning the attributes of the Tablets, those that have come to you in the intuition and been place in the record of your thoughts.

"I have thought, in the past, that this place, this angelic sphere, would continue on its way unimpeded by the ideas of man. For here, where we stand, is the arcanum, the secret place of the Enochian work. I am its keeper, and I am the one who sees to those who come here from the worlds of men, such few as there be.

"In the secret place there are many things to be learned, among them the true attributes of the Tablets. That which you have shown to man is true, I say this again, is true in its fullness and in its detail. For ye have wished for this and now the combined might of god and of yourself has caused it to be. The explorations that you have done have readied you to see this, and to reveal it to man.

"There is more to see, in the way of elaborations rather than of change in detail. Ye shall see that there are more ways that the various levels relate to each other, and shall create for these the necessary symbols and explanations for the mind of man. For man is ever a creature of symbol, and the symbol leads to the reality.

"I do not intend to provide these things by direct speech, for there is a better way in the insightful touch intuition gives, allowing the connections to be made behind the conscious mind, to hook themselves into the knowledge you already possess in such a way that it all becomes organized according to the new way.

"Simply continue, and think about it from time to time during the days and nights of your life, and more will be seen."

I got an impression at this point, that the angel meant not only the sort of symbols by which we discover hidden meaning in the cabala and such, but also symbols in the form of other structural relationships between the levels of the Tablets, and between the Tablets and the Universe, of the sort that the Temples of the Tablets are.

"Now the image of the train coming into the valley is my own symbol, my own image of the change to occur here. What was once a quiet and rarely-traveled byway is now to become a stop on a busy way. The railroad is change, and movement, and the activity of men seeking new realms in which to live. Thus I express my recognition of future conditions.

"I have nothing more to say at this time. I suggest that you return to the Temple and return it to an inactive state for a while, before going on to work with the sigil. God is with you, be you well."

The angel turned and moved off into the shadows of the valley. I returned to the Temple on its hilltop, and entered it, willing it back to its normal place. The scene gradually faded around me. I erased the sigil from the King's beam, and stepped out of the vision.

[insert picture LOTUS9A.GIF here]

3/16/93

I began by invoking MOR DIAL HCTGA and ICZHIHAL to bring the Temple "up to charge". Then I visualized the sigil standing in the King's beam. At the same time that I did this, the sigil's petal to the east of the Temple lit up and a beam of light extended from it upwards out of sight.

The sigil in the King's beam dropped down to just above the floor. It became lost to sight as the image of a lenticular galaxy began to form where it had been. This was more than just an image; it held power of some sort. The visible components of the galaxy (the stars) were held in an invisible but palpable "field" of lens-like shape. The galaxy rotated and began to give off "rays", flashes and beams of light that went off in all directions. The ends of these beams terminated in such a way that they seemed to be cut off at a cylindrical surface, parallel and concentric to the King's beam but significantly wider. I backed up to get a wider view, and the cylinder widened until it was congruent with the Seniors' curtain around the Temple. At that size it stopped growing. Gradually it faded, leaving some sort of additional "charge", of an unfamiliar nature, over the entire Temple.

I re-entered the Temple and looked around. The remaining "charge" seemed to have a strong rotational component, as if it wanted to cause anything in its reach to turn around in circles. Also, this rotation seemed to want to switch poles from moment to moment, so that at one time it was rotating clockwise, and the next had flipped over so that it appeared to be rotating in the other direction with respect to an external frame of reference. But within its own frame of reference, it was still rotating in the same direction.

Now I turned to look again at the petal. It had a nimbus of soft rose-yellow light. I stepped onto the petal and allowed this light to enclose me. For a while nothing more happened. Then I was lifted up, above the Temple, and as I rose my body (or at least my viewpoint) expanded in relation to the Temple's size.

From this viewpoint, I saw that the Temple, with its enclosing "fields" of energy and its lotus, were all themselves a manifestation of this same force, in a smaller, albeit more comprehensible form. In the Temple's case, the surrounding field was spherical not lenticular, but that was obviously an insignificant difference. And the fields around the Temple were rotating in the same way as the image of the galaxy had done earlier.

Now the Temple faded from view, and the Galaxy returned in its place. A voice spoke out of the air, saying "Rotation has no direction." A pause, then, "The cause of rotation is elevation." Another pause, then "The cause of elevation is rotation."

I understood the first phrase to mean that the apparent direction of a rotation with respect to an outside frame of reference was meaningless in itself. All rotations, no matter their apparent "direction" were actually rotations in the same direction.

The second phrase was accompanied by an understanding that, on the magickal levels, any action which caused matter to move out of its chaotic "ground state" inevitably caused that matter to take on a circular motion on some level.

The third phrase I understood to mean that any material exposed to a circular motion thereby had its level of activity gradually raised. For instance, the exposure of men to the circular motion of the Earth, and the circular motions of the planets in the solar system, causes a gradual elevation of their level of initiation whether they have intent in that direction or not. Similarly for their participation in the circular process of reincarnation. (But this is only one example -- any other instance on any other level produces the same results within the context of the exposed entity, be it atom or solar system.)

Now there was silence for a period of about five minutes, and the images before me did not change.

Then an angel appeared before me. But unlike the other angels seen in these visions, his "physical" form was an obvious projection or image. His "real" form was as a sphere of energy, in which I could seen a line of light leading from the bottom to the top. The sphere seemed to be made up of minute particles, each with its own movements, and these particles were moving in independent circular paths around the line of light. The projected physical form was within this sphere, and had only enough detail to make it generally man-shaped, a mannequin shown for convenience of communication.

The angel did the LVX signs, then the Veil signs, and the sign of Set. I returned these, and tested him with the pentagrams of Earth and of Spirit. The former had no effect, the latter caused an increase in the size and brightness of the spherical body. At the same time the body enlarged, its energy grasped the pentagram of spirit and caused it to move once in a circle around the body before fading.

The angel said, "Greetings to you, o man, o god. Ye are the first of your kind to come to this place, this sphere of spheres, this place where the circles of all times and places have their commencing. We are at the edge, the circumference, of the archetypal sphere; that sphere which, in its rotation, causes all other rotations within the manifest worlds. This is not the so-called "Kether" of your Tree of Life, for that is merely a concentration point, a point of transition between a larger arena and a smaller one. Nor is this the center of the spheres of Time, in which all times and places have their connection. That is elsewhere.

"Here is the circular plan of the creation defined. It is a principle, a beginning of, the way in which all things created must move." (I had a very hard time hearing what the angel was saying. I wasn't grasping the nature of this place correctly. I got the impression that this place was an embodiment of a divine principle, but was not a "place" in any real sense. It interpenetrates all levels and regions of creation, but is not in itself a level or a region. Nor is it in some way "outside" of creation, being an intimate part of all that takes place. It is without dimension or location, yet is in all dimensions and locations. It is without duration or sequence, yet is in all time-like and space-like events. Nor is it a summation or abstraction from reality, nor is it an archetype in the same sense that something "above the abyss" in our own local Tree is an archetype of manifestations below the abyss.)

The angel continued, "Every level, every place, time, region, location, plane, or sphere that ever was or ever will be is in this place, yet none of them touch it. For this (i.e., whatever state/ place we were in) is the original decree by the extreme creator, the one who created that which is the sphere in which all other gods have done, do now, and ever will perform their own acts of creation. And that Creator, hallowed be his essence (which even now is the substance of our being), did decree: All must move. All must move in circles to create straight motions. All which moves straightly shall create circular motions. There shall be no exceptions."

"Can you understand this essence, o man, o god? I think not. Ye can see it in all things, but whence it comes is beyond ye, as it ever shall be unto the ends of Time and Space and Eternity. For ye shall see, as shall all in due time, that that which is given here is that which is in yourselves the essence. And is it not said 'Can the eye see itself? Can the tooth cut itself?' That which you are you cannot see; even the mirror of creation does not suffice to see this."

And what of Stillness, I asked. What of the Still Point at the center of All? And the angel said, "There is no stillness. All moves." And yet here was a mystery, for this place in which we stood seemed still, without any motion or tendency to motion. I pointed this out to the angel, and he said "Ye seest not. All moves."

There was silence for a time. Then the angel said, "Now let us drop down into the worlds again, o man, o god, and see a few things more."

Immediately we were back within the magickal worlds. And I was instantly conscious of uncountable motions taking place in myself and my surroundings. Everything from the tiniest piece of matter to the greatest collection of galaxies, and all singular and composite beings in between, I felt to be moving with a circular motion, or creating circular motions by moving in a straight line. In all that great space there appeared no exceptions. Gradually the forms and individual natures of all that I sensed became lost in a chaos of individual motions that were all at the same time in the single principle of Motion. I sensed in silence for a while, not thinking, not acting. Finally the effect faded and I was standing with the angel nearby my Temple.

And the angel said, "Now ye have seen. All moves."

He said, "While it is not necessary, here is the talisman of the petal." He gave me a talisman, this one in gold, not brass. On the back were the words OLA, PARIE, ALNTE, DIE.[14] There was no word below the table. "This talisman is not necessary, since all things and all places manifest the nature given here. Yet for the sake of continuance..." He gestured to the talisman.

[insert picture LOTUS9B.GIF here]

I asked if there was more to say. He said, "More is not necessary." I thanked him for his presentation, and gave him license to depart. He said, "My name, in this place, is Pe Aleph Resh Oin Nun." And then he departed.[15]

I spent a few minutes meditating in the energy generated in the vision. Then I turned to the Temple, and observed that it still appeared to be surrounded by the image of a galaxy, and still contained a galaxy within it in the King's beam. Going closer, I say that the curtain of the Seniors, which usually appears gauzy, now had the sense of solidity and color of stained glass. I entered the Temple and erased the sigil from the King's beam. The small galaxy immediately faded, and the larger surrounding one faded a few moments later. As it did so, the curtain took on its normal appearance.

While I was there I took note of a couple of sigils for future explorations, one from the east side, immediately next to the sigil of this current vision, and one from the north side, which I had not yet explored. These two were almost the same in shape, so I checked carefully, but I appeared to be seeing them both correctly.

I then stored the talisman away, and closed the Temple.

[insert picture LOTUS10A.GIF here]

3/19/93

Last night attempted to enter the gate using the sigil at left, which appeared in the center of the northern side of the Temple. I had specifically tried to get a sigil from that side, because all but one of those previously used had come from the east and west sides.

I started by using the First and Fifth Calls, and the names NANTA, MOR DIAL HCTGA, ICZHIHL to charge up the Temple. While doing so, I tried to project the energy into the north. There was a feeling of great resistance, as if whatever lay in that direction did not want to be seen. I

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[14] OLA pronounced long O - EL' - AH. PARIE pronounced PA - REE'- EH. ALNTE pronounced A'-EL-EN'-TEH. DIE pronounced DEE' - EH.

[15] PARON = 80 + 1 + 200 + 70 + 50 = 401. 401 is the numeration of the Hebrew word ATh, essence. An obvious reference to the essence referred to in the vision.

have noted this effect often in other invocations where direction mattered. The energy seemed to hit a wall and splash.

I then visualized the sigil in the center of the King's beam, and also looked for it on its petal. Repeating the names of God and the King's name, I faced the north and moved onto the petal. I expected a surge of energy to rise up as it had in previous visions using this method, but instead an image began to form beyond the petals on the north side. I moved back into the Temple proper to get a better perspective, and it seemed that I was looking into a green, well-manicured valley, the sort of thing one expects to find in the English countryside. It was filled with large trees in full leaf, and beneath the trees I sensed, but didn't see, a well-tended lawn with no undergrowth.

In the background a tall ridge, partially wooded, ran across the image. A building made of stone sprawled along the ridge-top, looking somewhat castle-like, but clearly not made with defense in mind. It had the usual towers and crenelated walls, but existed on several different levels. One could have easily gone over the walls at the points where one level met another.

That was all I saw. The image gradually became clearer but did not move or change. It also moved closer to the Temple so that the two pillars framing the northern side began to appear as the side-frames of a gate into that world.

I tried moving into the image. I could only get a short way in, and then I would get stuck. Eventually I gave up and remained where I was, simply trying to absorb something of the "flavor" of the place, to accustom myself to the vibes it expressed. Doing so, the image of the sigil came up before my eyes, and at the same time I got a very strong impression that this sigil was an important "key" of some sort, with an importance beyond just opening a gate in the Temple. After a while my mind wandered, and both the sigil and the scene faded out. I went to bed.

(I should mention that the two lesser lines at the end of each arm of the sigil were connected by arcs of energy under a great deal of stress, as if the arms were being pulled towards each other so that they would meet at the right-hand side of the sigil.)

Tonight as I wrote the above paragraphs (10:50 pm) my astral self was back in the Temple looking out at the same scene. This time there is a figure in the middle distance which seems to be gesturing for me to come into the scene again. I will do so.

I moved forward into the scene to the place where the figure stood. It was a fairly standard angelic being, blond hair and tan skin in a white robe, Taurean features. As I came close it turned away from me and raised its arms in the signs of LVX, not to me but towards the castle. Then it turned around and did them again, this time towards me. Then it did the sign of Set and the rending and closing of the Veil. I tested it with the pentagram of Earth, which had no discernible effect, then with the active and passive pentagrams of spirit. The former caused its core form to shrink, but at the same time to be surrounded by and expanding aura. The latter caused its core form to grow in size significantly.

The angel turned away and looked towards the castle. I sensed that I was supposed to watch it. As I did, it took on the aspect of the Castle in Crowley's card for the 4 of Pantacles. Then it took on a Venusian aspect, reminding me of the card The Empress without showing any visual similarity to that card. That sense faded and was replaced by another I can not describe; I was expecting something Virgo-ish next, but it was not that.

Suddenly my own astral body seemed to expand greatly, until I was larger than the castle or its ridge. I looked down into the castle and saw that its shape was roughly like that of the sign of Virgo, Three long wings connected by another wing, with a fourth sort of sprouting off one end.

Then my body shrank again, but instead of returning to the floor of the valley I was now on the battlements of the castle looking down into the valley. The angel still stood where he had been, looking in my direction but doing nothing. I turned around and looked the castle over from my new vantage.

In some way this seemed to be the same castle that I had long ago seen, in the visions of NANTA, and of the Kerub of the Earthly lesser angle of the Earth Tablet. It was the castle of the daughter of the Queen of Night, and the Castle wherein I had been granted the armor and title of Knight. The place where I was standing was on top of the wall overlooking a garden, and among the doors surrounding that garden were those leading to a storage area and to the private chambers.

I moved down into the garden and it was much the same as before; overgrown but appearing as if the untended look were intended. The door to my quarters lay to my left and slightly behind; the door to the area where the armor was stored lay to my right, and I could see a corridor leading away in front and slightly to my left.

I felt no particular inclination to move from the spot where I stood, but I turned around and saw the angel, now standing by the door to my quarters. He gestured that I should enter them.

I did so without opening the door. The room in which I stood was like a comfortable study, with a couch, a couple of chairs, and a table. A bookcase took up the wall to my right. The far wall was mostly window, looking out on the tops of the forest. On the table was something that looked like a lamp, but was not. I went closer and saw that it was a vertical beam of light like the King's beam in the Temple, with the petals of the lotus folded up around it in a shape somewhat like the glass of a hurricane lamp.

A knock at the door. I called "Enter," and the door opened. A woman walked in dressed in noble dress of the Elizabethan period. She was short, had black hair and very white skin, with dark brown eyes, almost black. Her gown was in various earthy colors. As she entered, the entire room seemed to twist; my own viewpoint tilted to one side, passed underneath the table, and ended up in front of her, still with a decided tilt that I could not get rid of.

She said, "Dee. Welcome home." and took my hand. The twisting sensation returned, and I tried to get rid of it by shedding the bodies that were being twisted. One by one I let go of them, and they

rotated around my ajna chakra like a pivot, ending upside down in the air at an angle, as if my consciousness were in the circle of this vision's sigil, my current body were aligned with the top arm, and the other bodies were align with the other arm.

I moved around behind the woman without being asked, and stood facing in the direction she was looking. The entire room looked as if it wanted to change to another shape or form, but could not do so.

It came to me that my position here was much like that sigil, in that my normal frame of awareness was somehow skewed with respect to the frame or state necessary to view this place in its true form. But I couldn't see how to change frames completely; the more bodies I shed, the more tension built up in the left side of my head, until I felt like a migraine was coming on. It seemed better to me to stop recording the vision, end it, and return to the Temple for a while, no matter the importance of what might be seen here. Since I could not see it clearly in any case. I decided to go to bed and if anything more occurs, I will write it down tomorrow.

I returned first to the floor of the valley, where the angel still stood. Then I turned and walked back through the gate into my Temple. I turned and erased the sigil from the King's beam, let the image fade from the north of the Temple, and closed the vision.

3/21/93 -- The last two days have been working with the Temple, and the region described above appears spontaneously every time. It is a curiously insistent presence for one that is so inactive, so unmoving. The region clearly has power, just as it did eight years ago, but that power never seems to do anything. Movement within it is restricted to a very few small areas; trying to move beyond those areas results in a loss of the visual component of the vision without the loss of the power's presence.
Today I invoked the God of the Tablets by his twelve names, asking that this tension be resolved, and that the significance of this place be show and understood by me, so that it could either be absorbed fully into my being, or rejected and finally cast aside. Within my "quarters" inside that region, I created a talisman of Earth, and used it as a focus for the invocation.

The result was first to cast me out of the region and back into my Temple, where I noted that the sigil shown above had been replaced again by the one I had originally seen in that location.

Then I returned to the workroom, and found that a beam of light rose up from (or down to) the talisman, and within it a presence had formulated itself, shapeless and without a visual aspect, but clearly there.

A voice said, "Go ye and cover the Earth with your wisdom, o man, o minister, o mage and god; For I have given ye the keys to the Tower of God, and ye have found wisdom therein, which ye have given to men. As I intended and as did ye from the beginning.

The Tower of God is a difficult thing, and not all by any means have the will and the ability to enter therein; it is for the few, and always will be. And yet by its study might all be given some inkling, some mote of that which is given in full to the few. I reject none.

"And of those few who do enter therein, still fewer will arrive at the top, to see the stars and move among them; For the Earth is a Great Sphere, and there are therein many traps and distractions to divert men away from this path, and many other things of worthiness to be found. And these accomplishments, however they be done, are as holy and worthy as using the tower for its greatest uses. I accept all.

"Now this place wherein ye are at present was built by me as a sign, a symbol of that which is not to be accepted within the worlds of men. Nothing herein will ever touch upon those worlds; it is separate and apart from them, and thus is always skewed at an angle to their sight. That part of you which is of the worlds of men thus has difficulty in seeing here, in resting in the stillness which is the core of activity, and appreciating what is here in its own terms. Ye have done so in other wise, many times, yet this vision, this image still becomes a problem. For in the days of your great opening, when ye again touched upon my powers and looked upon my face naked and unveiled, was this vision imprinted upon your brain; in such wise that its effect lingers even now.

But in truth it is a herald of the future, not of great import to your present work, and only serves to interfere when it appears. Seek ye not to find the truth of this place with all your might, for your might is better spent elsewhere. But again, do not reject it if the times demand that you look at it again. Simply look with gentleness, without the great effort you put into demanding visions of the higher reaches. Absorb the atmosphere of this place, and allow it to become part of your being.

At that point, the beam collapsed, and all was as it had been in the place. I took the talisman with me and returned to the Temple proper. I placed the talisman in the King's beam, and prayed that the God might aid in finding ways by which the full temple, and the lesser angles' smaller temples, might be used by men. I knew in particular that more wisdom was needed for these latter than I had yet found, and I prayed that I or another might find it so that it could be given to men whole. A final word came: "It shall be so." and then the talisman evaporated and was gone.

I closed the Temple and now go to dinner.

4/3/93

I began by visualizing the sigil, looking like a circle with a "Z" coming off its right side. Drew the sigil in the Kings' beam, and looked to the petal on which it was drawn. The petal glowed brighter, as did two petals nearby.

To the north of the Temple a gate opened up, looking onto empty space between the stars. I moved into that space and looked around, seeing nothing in particular of note. Waiting, I turned to look back into the Temple, and as I did it vanished; in its place before me the sigil was drawn large

across space, glowing in a solar yellow. I moved around, seeing it from all sides, and noticed that now a small "x" or asterism appeared below the tail of the "Z" in the sigil. This asterism was colored a deep, dark red, almost black.

My viewpoint hovered above the circle looking towards the asterism. It seemed as if the "Z" of the sigil was a lightning flash moving between the circle and the asterism; I could also feel a pull or line of energy moving straight between them as well.

I rose further above the sigil, and now the "Z" appeared to be symbolic of a compression produced between the two endpoints, as if space between had been crunched in some manner I couldn't see.

An angel appeared to one side of me and I turned to face him. He did the LVX signs and the sign of Set. I tested with the pentagrams of Earth and Spirit and he was not moved by them.

The angel said: "This is the place where two stars are anchored, being the balance between them. One is a great, relatively spacious star, the other very dense, compacted into a tiny space, though not yet of black hole density. It twists the space around itself as it rotates, producing waves of distortion.

"Now this is only the outer body of this sigil, the way in which it shows itself in the physical cosmos. To see more we will have to go on to another plane."

I indicated willingness to go, and the angel took my hand and phased us out of that scene. We phased in to another scene in which great sheets of energy washed over and around us. These sheets appeared imbued with a moirθ pattern, dark in some places, light in others, in a somewhat diamond-tiled pattern. The pattern flowed down past us like water flowing over flat edge. We passed through the sheet and as we did so I sensed the flow distorting my vision and the configuration of my astral body, resisting it like some Star Trek force-field.

The resistance and force both reached a high peak and then suddenly dropped off. We had passed through and into another space. This one had a seeming of being in some way not a part of the normal universe, but instead a symbolic representation of what we had seen there.

"Know that there is combat among the stars as there is sometimes combat among men; otherwise, there would be no divine archetype upon which men's conflict would be based, and none would appear in your world. All is not sweetness and light in the cosmos, for where there are a multitude of creative beings, there are a multitude of ways for conflict to occur as well as cooperation and integration. And who can tell whether, in some higher plane, the forces of conflict and cooperation are not the same thing, merely manifesting differently to our lesser eyes? Repulsion and attraction, after all, are both forms of contact, of relationship, and who is to say what the nature of either will produce in the eyes of the greater gods?

"Now among those who are stars, there are some who find that their need for space, for a free hand in manipulating the substance of existence, is not satisfied by the conditions of their incarnation. And among these, there are some who chose, for whatever reason, to attempt the forceful removal

of those whose being interferes with their activities. Just as among men, there are those who will kill to enhance their own control or power.

"This star, represented by the circle of the sigil, is a kingdom under siege, and the power that is attempting to subvert and destroy it is embodied in that dark, almost invisible asterism at the end of the sigil's tail. "

I looked around, trying to see what the conflict might look like from this side of things. Back in the direction from which we passed into this place, I saw form the images of two Egyptian gods in stylized combat. The god whose image was in place of the star had the head of a gazelle, and fought with a flail, waving it back and forth to ward off the attacks of the other. The other god stood at some distance; his head was that of a male lion, and his weapon was a very long spear. The point or head of that sphere was the asterism seem previously. He sought to bring the spearhead close enough to impale the first god, but his thrust was held back and his aim diverted by the shielding movements of the flail.

I watched their combat for some time, and became lost in it. Eventually I became away of the surroundings again, and looked around for the angel. He said, "Continue to meditate upon these two for a time, and do not bother yet to ask more." I got the impression that I should consider them overnight before attempting to go further with the vision.

[Seer's note: At the time I was doing these visions, I was also working on another series devoted to determining the "true" attributes of the squares of the Lesser Angles. At this point, I felt that the division between the energies found in these visions of the Lotus, and those in the other series, were becoming too divergent in nature to be dealt with at the same time. The other series had, in my mind, priority; the results there were more likely to be generally useful to others. And so I decided to end the Lotus visions for the moment.]

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Introduction

The Enochian system of magickal evocation is considered one of the most advanced in the Western world. The angels whose attentions it gains are among the most powerful and dangerous—mighty spiritual beings who are concerned with the motions of the stars and the rise and fall of earthly governments. Respected magickal orders such as the Hermetic Order of the Golden Dawn reserve Enochian magick for their highest Adept grades. Academics and researchers have spent generations attempting to decipher and understand the journals of the men who first recorded the material. Even beyond those original journals, the Enochian system has had a profound effect on Western occultism over the last several hundred years, much of which has been little understood until fairly recently.

Therefore, I must admit that it was difficult to imagine writing an Enochian magick book written for “beginners.” Imagine, for example, attempting to write *An Introduction to Atom Smashing* or *Brain Surgery for Beginners*. What information could such books contain that would be understandable and useful for someone just beginning on his or her path? For a while I was stumped and even unsure whether I should take on the project.

Thankfully, some close friends quickly pointed out an error in my thinking. Whether the subject is nuclear physics, neural surgery, or Enochian magick, you have to start somewhere. Writing a beginner’s book on a complex subject does not mean creating a watered-down version of the system and presenting it as “safe” for the courageous neophyte. Instead, it should serve as an introduction to the more complex material. It should include some basic history and define the terms and lingo the student will

encounter later. Most importantly, it must present a simplified overview of the entire system, thereby allowing the student to see the whole proverbial elephant *before* focusing upon the trunk, ears, legs, or other elephantine components in detail.

Thinking about the project in this way also brought another fact into focus: in its original form, Enochian magick was never restricted to magickal masters alone. In fact, the Enochian journals record a system that was very much for beginners at the start and proceeded into more advanced practices as the system unfolded over months and years.[1] Therefore, a modern Enochian beginner's book can follow the same pattern, introducing the student to the very basics and preparing him or her for the more advanced material encountered in later study and practice.

Once I had considered all of the above, I realized I had been given the opportunity to create an Enochian grimoire, presenting the practice of the magick without dwelling upon every detail of the system (such as endless magickal squares made from other magickal squares, complex methods of name decryption, long-winded quotes from Dee's journals, etc.). All these aspects of the system are certainly important—they are the underlying foundation of the magick—but they are not necessary in an introduction to the system. An Enochian grimoire should be light enough to carry around a magickal circle or temple and include the information you need to create the tools and perform the ceremonies. (All of the underlying details of Enochiana will be covered in depth in a later work, to which this book can be considered a primer.)

Of course, John Dee himself created the world's first Enochian grimoire. It still exists today, cataloged in the British Library as Sloane MS 3191 and also published in Geoffrey James's *Enochian Magick of Dr. John Dee* (a book I highly recommend you obtain). However, Dee apparently did not intend his grimoire as a primer. It includes very little instruction for the creation of the tools and presents even less information about how to use them. Instead, Dee's grimoire is a collection of working notes intended for

his own use and therefore assuming the reader is already well-versed in the system. A modern Enochian primer needs to present the tools along with what they represent and, most importantly, how to properly use them.

The book you are now reading is intended to fill this gap in Enochian literature. Here I will briefly cover some of the history behind the system, so the beginner will know something about the men who first recorded the material—Dr. John Dee and Sir Edward Kelley—and what they were attempting to accomplish with their work. Then I will present an overview of each phase of Dee's magick as it progressed through his journals—from the Heptarchia (planetary magick), Gebofal and the *Book of Loagaeth* (including the famous forty-eight Angelical Callings), to the Parts of the Earth and the Great Table of the Earth (which concern world-changing magick). I will then trace the thread of Enochian history from John Dee through the Golden Dawn and beyond to illustrate how a set of journals that Dee never shared with the public became some of the most influential magickal documents in Western history.

Next, I will present my Enochian grimoire. It will present the Heptarchia, Gebofal (the use of the *Book of Loagaeth*), the Parts of the Earth, and the Great Table of the Earth (Watchtowers) systems of magick. It will outline Enochian cosmology and the magickal tools, furnishings, angels, and spirits of the system. Then it will provide step-by-step instructions for Enochian magickal ceremonies. This grimoire will focus upon Dee-purist Enochiana, meaning it will not borrow material from any of the sources that came after the man himself passed away.

After the Dee-purist material, I will present an overview of the neo-Enochian current that is rooted primarily in the Golden Dawn tradition. This material focuses upon a modified (or "reformed") version of the Great Table of the Earth and a curious method of applying the forty-eight Angelical Callings to the Great Table itself. (Traditionally, there is nothing concerning the Heptarchia, Gebofal, or the Parts of the Earth in the neo-Enochian material; however, this has been changing recently as more

students are discovering Dee's original material.) This may be the first book in history to present the Dee-purist and neo-Enochian systems side by side in an easy-to-understand format.

A Note on the Basics of Magick

Due to space restrictions, it is impossible for me to include detailed instructions for the basics of Renaissance angel magick or the lodge-style rituals of the Golden Dawn. However, there are many points in this book where I will instruct the aspirant to perform basic purifications, write invocations, and perform Golden Dawn rituals like the Lesser or Greater Rituals of the Pentagram.

Most students who are interested in Enochian magick will likely have previous experience with either Renaissance (Solomonic) or Golden Dawn styles of magick and will not need step-by-step instructions for these things. However, if you do need or desire further information or teaching for either system, here is a list of great books to get you started. Each of these can be considered perfect primers for the magick you will learn in this text.

For Dee-Purist Enochiana:

My own *Secrets of the Magickal Grimoires* is, to my knowledge, the only existing primer for Renaissance/Solomonic magick on the market. There I cover magickal timing, ritual purifications, consecrations, writing invocations and conjurations, talismans, magickal tools, summoning angels, and more. Plus, I wrote *Secrets* with this current book in mind, so it includes a lot of examples from Dee's journals, angels that you'll find in this book, and more. It is a perfect companion to *The Essential Enochian Grimoire*.

For Golden Dawn Neo-Enochiana:

If you're looking for a great introduction to Golden Dawn–style magick, you won't find a better source than Donald Michael Kraig's *Modern Magick: Twelve Lessons in the High Magickal Arts*. He covers everything from basic pentagram and hexagram rituals to Golden Dawn grade signs,

the Opening by Watchtower, creation of talismans, angelic evocation, and much more. Plus, if you feel particularly drawn to the Golden Dawn path itself, you would gain much by working through Chic and Tabatha Cicero's *Self-Initiation into the Golden Dawn Tradition*. If you work through the courses outlined in those two books, there will be nothing in the neo-Enochian magick presented in this book that will be beyond your grasp.

Finally, if you want a great resource for creating Golden Dawn robes, altars, and magickal tools, see *Creating Magical Tools*, also by Chic and Tabatha Cicero.

Zorge,

Aaron Leitch

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Chapter One

Who Was Enoch?

Enoch is perhaps one of the most mysterious figures in the Old Testament. Legend tells us that he was taken by angels into the heavens and, while there, recorded hundreds of books of wisdom. When he returned to earth, he wrote his story and passed his wisdom down to later generations. The same legends claim that Enoch's books and wisdom were lost in the great flood of Noah's time. All that survived was his autobiography, called the *Book of Enoch*.

It is quite curious that so much to-do should be made over a person who is hardly mentioned in the Bible at all. The New Testament book of Jude quotes briefly from the *Book of Enoch,* though it makes no reference to the legends about Enoch himself. In the entire Old Testament Enoch is mentioned only once, and even then in a seemingly off-handed manner. His name appears in the book of Genesis as part of a longer list of forefathers. In chapter 5, verses 18–24, we learn that Enoch was the father of Methuselah and the great-grandfather of Noah, each of whom have their own important places in biblical literature and legend. There are only three details that might explain why so many have found Enoch so fascinating:

First, he is the seventh generation from Adam, and seven is a sacred number throughout biblical traditions. Second, he is said to have lived 365 years, which is the number of days in a solar year and therefore also a sacred number. Finally, and most importantly, he is the only forefather in the list with no recorded time of death. The passage simply reads "And Enoch walked with God: and he was not; for God took him" (Genesis 5:24), and no more is said of the man. These small details were very interesting to Jewish (and later Christian) mystics. Eventually the legends about the life

and deeds of Enoch arose to “flesh out” the skeletal description given by Genesis.

The famed (or infamous, depending on your view) *Book of Enoch* is the oldest known recorded version of the Enochian legend. It was not likely written by Enoch in the mythical time before the great flood. Instead, it appears to have been written during the very real Hebrew captivity in Babylon (about 600 BCE). This legend describes a Babylonian-influenced cosmology and mythos wherein Enoch is taken bodily into the heavens several times and given grand tours of its seven regions. He holds familiar conversations with both angels and fallen angels, beholds the throne of God, and is allowed to read from the celestial Book of Life (a divine record of the destinies of every created thing in the world—past, present, and future). In the end, Enoch is taken (without dying) to live permanently in Paradise, well before God destroys the world with the great flood (Genesis 6).

The *Book of Enoch* became foundational not only to Jewish religion, but also to the early Christian faith. Many early churches included the scripture in their bibles before it was rejected by Catholic authorities and excluded from the canon. Eventually the *Book of Enoch* faded into obscurity. By the medieval and Renaissance eras, no living person known to the Western world had ever seen it, and the Enochian legend existed only in oral form.

Of course, Eastern Orthodox churches did not recognize the authority of Catholic councils. Thanks to this fact, the book was rediscovered in the eighteenth century as part of the Ethiopian Orthodox Bible—where it had been preserved all along. Thus, we tend to refer to the original *Book of Enoch* as the *Ethiopic Book of Enoch* or simply as *1 Enoch*.[2]

John Dee and the Enochian Legend

John Dee was an English scholar and mystic who lived and worked during the reign of Queen Elizabeth I. He was one of the most influential men in England at the time—an expert in navigation, mathematics, astronomy,

astrology, chemistry, languages, encryption, and even occultism (to name only a few of his specialties). During his lifetime, very little of import was done in England—even by the queen—without first seeking his advice or direct involvement. Dee's home was England's first unofficial library and scientific lab, which attracted a long list of famous scholars, artists, mystics, and early scientists.

When Dee began to summon angels in 1581 CE, he stated that he merely wished to follow in the footsteps of Enoch and other biblical prophets who conversed with angels and were thus granted direct access to the secrets of heaven. Before long, Dee found himself—with the help of a medium named Edward Kelley—holding daily conversations with archangels such as Michael, Gabriel, Raphael, and Uriel. These entities introduced the men to an entire host of previously unknown angels who would eventually reveal a new system of angel magick.

As Dee recorded the angels' early lessons regarding the tools and furniture needed for the magick, he decided to ask them about the *Book of Enoch*. Like most Christian or Jewish mystics of his day, he desperately wanted to get his hands on the long-lost record of Enoch's life. Since finding and obtaining lost books is listed among the powers of angels, he asked them if they might be able to bring him a copy of the book. I imagine his heart must have raced when they agreed to grant his request—but the angels had a surprise in store for Dee and Kelley.

The spiritual entities certainly upheld their promise: they did bring a Book of Enoch to Dee. However, it wasn't the *Ethiopic Book of Enoch* or some other record of the life and deeds of the biblical prophet; it was a far greater and much more valuable treasure. The angels revealed nothing less than the mysterious "book" Enoch had read and copied from in heaven—the Book of Life itself, the ultimate record of all things in the universe. Dee's angels would eventually call this the *Holy Book of Loagaeth* ("speech from God"). It contained the words God had used to create the world, entrances into

forty-eight gates of heaven, and it recorded the destinies of all things in creation—past, present, and future.

The *Book of Loagaeth* became the heart and soul of Dee's entire corpus of magick. From it was derived the language of the angels, along with several systems of magick intended to influence the physical world. Its primary purpose, however, was to open the gates of heaven and either call out angels or spiritually enter the gates—as Enoch had done—to visit the celestial realms directly. The angels explained that Enoch had been the first to undertake this process, and they also outlined exactly how he had accomplished it. This was apparently intended as instruction for how Dee himself was expected to perform the same work.

That is why Dee's system of magick is called "Enochian" today. By linking the magick directly to the legend of Enoch, Dee's angels had established the new material as part of the historical Enochian saga. The angel magick of Dr. John Dee is "Enochian" in the exact same way the Keys of Solomon are "Solomonic" or the books of the Torah are "Mosaic"—because they each purport to be directly descended from (or written by) the biblical hero whose mythos they adopted.

Further Reading

The Books of Enoch: A Complete Volume Containing 1 Enoch (The Ethiopic Book of Enoch), 2 Enoch (The Slavonic Secrets of Enoch), 3 Enoch (The Hebrew Book of Enoch) by Joseph B. Lumpkin

Jewish Meditation by Aryeh Kaplan

Origins of the Kabbalah by Gershom Scholem

Major Trends in Jewish Mysticism by Gershom Scholem

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Chapter Two

What Enochian Magick Is

Technically, the term “Enochian magick” can indicate any system of occultism that draws upon the writings or mythos of Enoch. By far the world’s most famous system of Enochian occultism is that recorded by John Dee and Edward Kelley.

John Dee was introduced to Edward Kelley in late 1582. Dee had already employed a skryer (Barnabas Saul) to speak with angels but was unsatisfied with the man’s results. Kelley, it turned out, was an excellent medium—not to mention a fellow student of alchemy—and the two men quickly became partners in their spiritual pursuits. Over the next six or seven years, Kelley would spend hours each day gazing into a crystal ball while Dee recited prayers and invocations to call down angelic entities. Once Kelley reported seeing visions in the stone, Dee would question the angels and record what they revealed.

What the angels revealed is what we usually call Enochian magick today. This new system was given to Dee and Kelley in three phases: the Heptarchia, Gebofal, and the Parts of the Earth and the Great Table of the Earth (Watchtowers).

1: The Heptarchia ("Sevenfold Rulership")

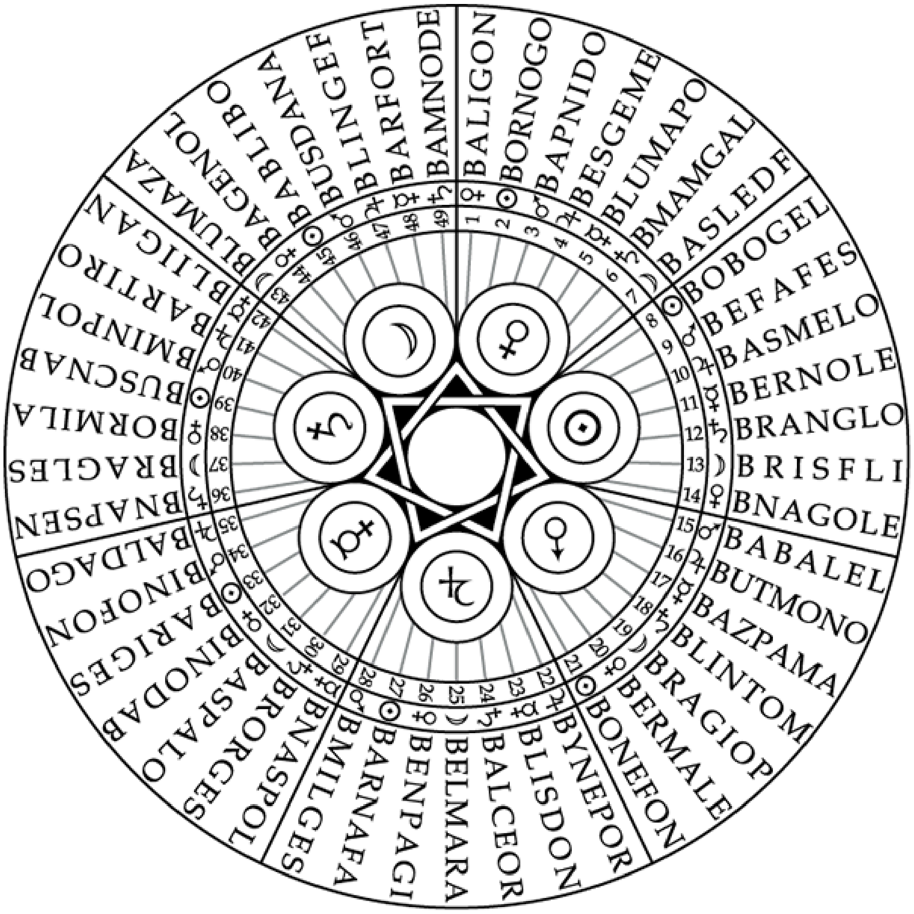


Figure 1: *The Round Table of the Forty-Nine Heptarchic Royal Angels*

The Heptarchia is a system of planetary magick that calls upon the angels of the seven biblical days of Creation. There are forty-nine of these angels—seven for each of the days of the week (or the seven classical planets). There is no reference to Enoch in this phase of the system, and it largely resembles other systems of Renaissance angel magick (such as found in the *Arbatel of Magic*, the *Heptameron*, the *Pauline Arts*, the *Almadel of Solomon*, etc.).

Most importantly, this phase is where the tools and furniture necessary for all three phases of Dee's magickal system are revealed. They include a skrying table with wax seals and purified tin talismans, a magickal lamen, and a golden ring of Solomon to be worn by the conjurer.

2: Gebofal (The Book of Loagaeth *and the Forty-Eight Angelical Callings)*

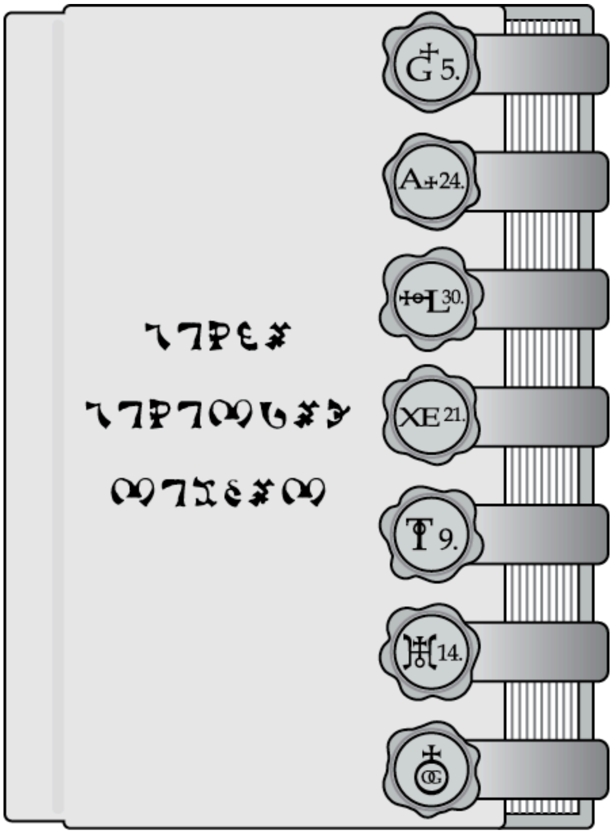


Figure 2*: The Book of Life with Enochian Seals*

The *Book of Loagaeth* (“speech from God”) is supposed to be one and the same with the Book of Life described in the legends of Enoch, the Old Testament, the book of Jubilees, and elsewhere. As such, it should also be one and the same with the famous Book of Seven Seals described in the Revelation of St. John:

> And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon (Revelation 5:1–4).

As the angels explained to Dee, the *Book of Loagaeth* embodies the seven days (or we might say the seven ages) of creation outlined in chapter one of Genesis. This includes our modern age, which is mystically interpreted as

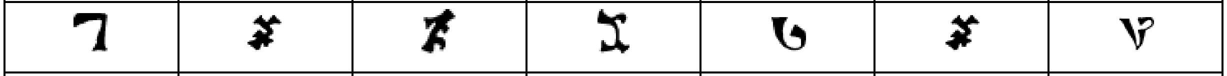
the seventh age (day) of the universe, during which God rests from the Creation. Taken all together, the holy book represents the entire span of history from creation to destruction. It includes all wisdom and knowledge from the past, of the present, and into the future. In short, it is the ultimate tome of universal knowledge.

However, the text of *Loagaeth* is written in a mysterious language with which God is supposed to have spoken the universe into existence. (Consider the many instances of “And God said...” in the first chapter of Genesis.) The angels never offered a translation of the text, and it continues to elude attempts to translate or decipher it to this very day.[3]

The holy book appeared to Kelley in the skrying stone as a collection of forty-nine leaves [4]—each with a 49 × 49 table that has a front and a back side (thus taking up both sides of each leaf), filled with the letters of the mysterious Language of Creation.[5] Each leaf’s table represents a mystical gateway into one of the twelve kingdoms of heaven, which likely indicates the twelve zodiacal houses or their signs (Aries, Taurus, etc.). These gates swing both ways, allowing the aspirant either to call angelic teachers through them or to enter and (like Enoch) explore the celestial cities beyond them.

In order to access the wisdom of the holy book or gain entrance to the gates of heaven, the aspirant must invoke the aid of the angels who guard each gate. The system given for achieving this was called Gebofal by Dee’s angels, though they never offered a translation of the name. Gebofal is a lengthy forty-nine-day ritual that uses a series of forty-eight invocations designed to attract the attention of the necessary angels. The invocations are described as “callings” as well as “keys” (because they are the keys to the gates of heaven), and they are written entirely in the Angelical language.

The Angelical Language

Graph	Un	Or	Gal	Ged	Veh	Pa
						
E	**A**	**F**	**D**	G/J	C/Ch/K	**B**

Drux	Ger	Mals	Ur	Na	Gon	Tal
N	Q/Qu	P/Ph	**L**	**H**	I/Y	**M**

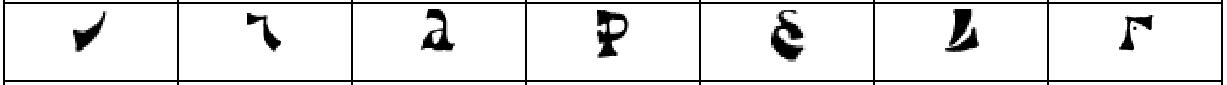
Gisg	Fam	Van	Ceph	Don	Med	Pal
						
T	**S**	U/V	**Z**	**R**	**O**	**X**

Figure 3: *Letters of the Angelical Alphabet*

The forty-eight Angelical Callings are written in another version (or dialect) of the *Loagaeth* tongue, which modern students and practitioners often refer to as Enochian. Dee himself referred to it variously as “Angelical,” the “celestial speech,” the “first language of God-Christ,” or “Adamical.” That last name—Adamical—was used by Dee (briefly) after the angels told him that Adam had spoken the language fluently in Eden and had even used it to apply “true names” to all things in creation. (In my own work, I have chosen to stick with “Angelical.”)

According to the legend revealed by the angels, Adam lost the language when he fell from paradise (Genesis 3); he then attempted to reconstruct it from memory. This reconstruction was the first primordial version of Hebrew, though it’s not a Hebrew we would recognize today. Some time later, the confusion of tongues took place at the Tower of Babel (Genesis 11), and the primordial Hebrew was similarly lost. After that, biblical Hebrew—the language of the Old Testament—came into existence, and the rest is linguistic history.

After Adam’s fall, only one human was deemed worthy to read the original tongue of Eden, and that was Enoch. It is possible to interpret the Enochian legend as a failed attempt to reseed the language into humanity. It failed, of course, due to the events that led up to the great flood (Genesis 6–8), during which all of Enoch’s wisdom was lost.

Fortunately, the Angelical Calls revealed to Dee were given loose translations, and there have been several efforts over the years to create workable dictionaries of the words. I have made my own contribution, which I published as *The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels* and *The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels*. Those projects were fairly massive, taking ten years and over nine hundred pages to complete. Because I cover the subject in such exhaustive detail there, I will save space here and refer the reader to those books to learn more about the tongue of the angels.

As I stated previously, *Loagaeth* is the central linchpin of Dee’s entire system of magick. The angels of the Heptarchia are associated directly with the book—they are mentioned in the text and were also involved in transmitting it to Dee and Kelley. Also, the practice of Gebofal requires the same skrying tools and furniture used in the Heptarchic system.

Finally, *Loagaeth* appears to be the primary source of the third phase of the Enochian system, the Parts of the Earth and the Great Table of the Earth (Watchtowers).

3: *The Parts of the Earth and the Great Table of the Earth (Watchtowers)*

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	t	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	o	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	z	p	i		M	o	r	d	i	a	l	h	C	t	G	a
c	N	a	b	r	V	i	x	g	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	o	a	i		A	r	b	i	z	m	i	i	l	p	i	z
A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	B	a	m	S	m	a	l
N	a	o	c	o	T	t	n	p	r	a	T	o	d	O	l	o	p	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
s	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	u	a		o	a	l	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	a	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	И
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	z	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	l	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	⅃

Figure 4: *The Original Great Table*

The Parts of the Earth

The final phase of the magick came in two pieces. The first is called the Parts of the Earth, wherein the world is divided into ninety-two regions of geopolitical influence (kingdoms, nations, and even cultures) governed by the signs—and the ruling angels—of the zodiac.[6] These zodiacal kings govern their areas (or "parts") of the world with the help of large numbers of servient angels. All of these entities have direct influence over their own Part of the Earth, and thus apparently over the nation(s) that reside there. By

summoning these angels, Dee likely hoped to exert his own influence over foreign nations, or at the very least spy upon them via remote viewing.

The Parts and the Thirty Aethyrs

There are ninety-two Parts of the Earth listed in Dee's journals, though one of them is hidden; therefore, Dee often referred to them as the "ninety-one Parts of the Earth."[7] Those ninety-one parts are divided amongst the final thirty tables of *Loagaeth*, which represent the thirty circles of heaven called the *Aethyrs* (or Ethers or Aires). During Dee's lifetime (and, in fact, until fairly recently in scientific history), the word aethyr/ether meant "the upper regions of space, the clear sky, the heavens."[8] Thus, the thirty Aethyrs of the Enochian system are actually thirty heavens that extend from the earth all the way to God's throne.

Each of these Aethyrs (along with their Parts of the Earth) can be accessed by reciting the Angelical Call for the appropriate *Loagaeth* table. The mage then has the choice of viewing that nation through the crystal stone or even spiritually visiting the nation directly via a form of etheric (or aethyric) projection.

Though these aethyric heavens are described as stacked one atop the other, this is only for illustration. The ninety-one (or ninety-two) parts are better envisioned as stretched out horizontally across the earth. The thirty Aethyrs represent the visible firmament (sky) where the stars (angels) dwell, while the parts represent the areas of the world governed by those stars.

The Great Table of the Earth (Watchtowers)

Once Dee had received the Parts of the Earth, he was given the second piece of phase three: the Great Table of the Earth. This is a large magickal table (or word-square) formed by taking all of the names of the ninety-two parts and arranging them upon a massive 25 × 27 grid. The resulting table can then be broken down into four separate 12 × 13 tablets bound together by a large central cross containing a few letters and several blank squares.

Dee would refer to this central cross as the “Black Cross” (likely an alchemical reference) and the “Cross of Union.” The four surrounding tablets are called “Watchtowers,” based upon biblical imagery such as the following:

> I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night (Isaiah 62:6).

Compare that to the following statement about the Great Table made by one of Dee’s angels, Ave:

> The four houses are the Four Angels of the Earth, which are the Four Overseers, and Watchtowers, that...God...hath placed against the...Great Enemy, the Devil.

These four angelic overseers are likely the four kherubic archangels (lion, eagle, man, and ox) found in the vision of Ezekiel (Ezekiel 1) and in St. John’s apocalypse (Revelation 4). They would also have close relations to the four archangels—Michael, Gabriel, Raphael, and Uriel—who were the primary angelic contacts for Dee and Kelley throughout their work. However, Dee never explored this aspect of the Great Table in his journals, so I will reserve my findings on them for another publication.[9]

According to Dee’s journals, the four Watchtower tablets are supposed to represent the quarters of the earth. Note that this does not necessarily mean they represent the four philosophical elements (Fire, Water, Air, and Earth). Today, it is traditional in many Western systems of occultism to assign the elements to the four points of the compass, and this has led many to assume the four Watchtowers at those compass points should also represent the four elements. However, this is not how Dee recorded the system. In his journals, the primary focus was upon the direction associated with each Watchtower, and they were never described as “elemental” tablets at all.[10]

Whereas the Parts of the Earth system grants one influence over individual nations, the Great Table covers entire quarters of the world at once. When Dee asked exactly how the four quarters of the map were to be divided amongst the Watchtowers, the angels gave the cryptic and unhelpful answer, “In respect of your poles.” That’s all well and good for north and

south, but where exactly are the eastern and western “poles” of the earth? We have the prime meridian today; however, that is an arbitrary point that has changed many times throughout history. (Our modern prime meridian was set in 1884, long after Dee’s lifetime.) There is no indication in Dee’s journals where the eastern and western quarters of the earth should be divided.

I feel the quarters covered by the Watchtowers are intended to be geopolitical rather than geographical—that is, much like the Parts of the Earth, they don’t represent specific tracts of land as much as they represent communities of people. Whereas the parts focus upon individual nations, the quarters represent the four “civilizations” of the world. You hear about these more often than you might think, in terms like “Western nations” or “Eastern culture.” Below is a list of the four world civilizations and a few examples of countries or regions that traditionally fall into each category:[11]

Western Civilization: Western Europe and North America. Britain, USA, Canada, Spain, France, Germany, Italy, etc.

Eastern Civilization: Eastern Europe and Asia. Russia, India, Mongolia, China, Japan, Korea, Thailand, etc. (Also including the Middle Eastern nations such as Egypt, Israel, Palestine, Iran, Iraq, etc.)

Northern Civilization: Northern Europe. Norway, Sweden, Greenland, Iceland, the Inuit and Siberian peoples, etc.

Southern Civilization: Nations south of the equator: southern Africa, South America, Australia, countless inhabited islands, etc.

These four classifications likely developed in ancient times—perhaps when Rome ruled the Western world, or maybe even Greece before it. Therefore, the area of Greece and Italy became the center point of the known world for geographers and mapmakers. Dee likely felt that his beloved England should be the center of the world—and the four classifications would later be preserved once England indeed became the

ruling world empire. These are the same classifications we use to this very day.

The letters of each Watchtower—taken from the Parts of the Earth but rearranged into the form of the Great Table—create the names of dozens (maybe hundreds) of angels and spirits who govern their particular quarter of the earth. There are angels of medicine and alchemy, transportation, transformation, and the revelation of secrets (to name just a few) associated with each civilization. Thus, if one desires to influence the Western nations, one would call the angels of the Western Watchtower; if one desires to influence the nations of Asia, then one would call upon the angels of the Eastern Watchtower. As Dee's angels instructed, "But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest."[12]

The Reformed Great Table of Raphael

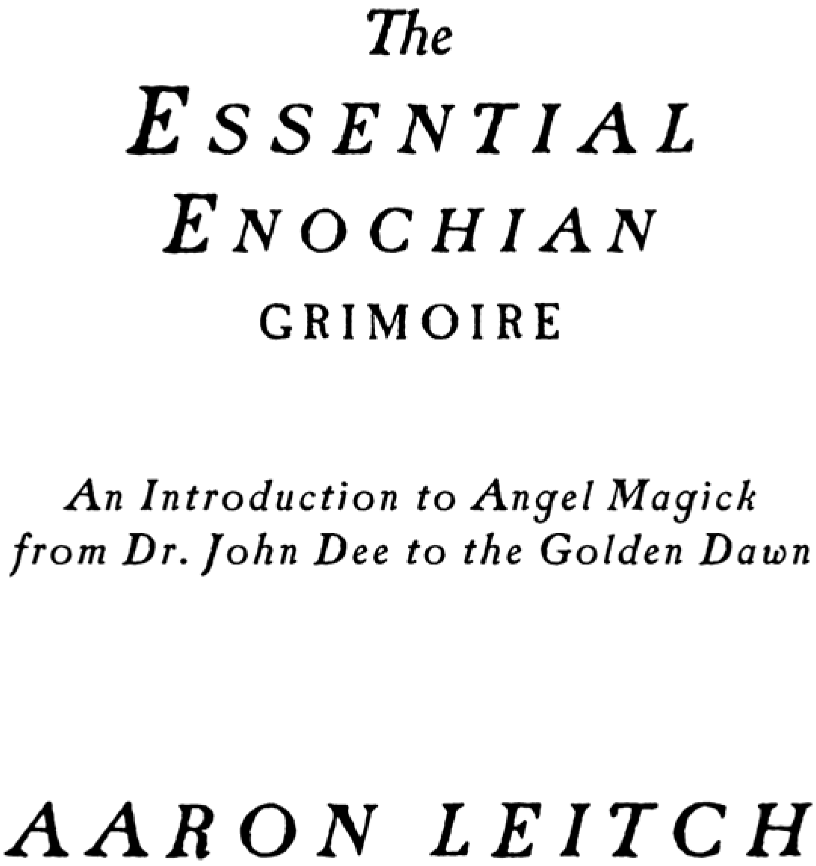
You might be surprised to learn that there were two versions of the Great Table of the Earth recorded in Dee's journals: the original and one called the Reformed Great Table of Raphael. The reformed version is largely the same as the original except the four Watchtower tablets have been rearranged and some of the lettering has been changed.

I suspect that nothing in the Enochian system has caused more controversy than the debate over which version of the Great Table is the "proper" version. In fact, this single conflict is at the center of a major split within the Enochian tradition—where two entirely different magickal systems (called "Dee purist" and "neo-Enochian") have developed around the opposing tables.

Even Dee himself seems to have been unsure on the matter. He received the original Great Table at the same time as the rest of the Enochian material. At first, he placed the Watchtowers in the wrong order within the Great Table,[13] but the angels quickly corrected him. Nothing further was said about the arrangement of the Watchtowers until years later, long after the Enochian transmissions had run their course.

When the Reformed Table was later revealed by the archangel Raphael, it was presented not as a major correction to the system of angel magick but merely as a method of decrypting a mysterious message for Dee, Kelley, and their wives. Nonetheless, Dee felt it was important enough to record the Reformed Great Table in his personal grimoire alongside the original, though the rest of the magick in his grimoire is based strictly upon the original version. It would appear that he never made up his mind or that he felt either version had its uses.

In order to give you the complete picture, I will briefly explain the origin of the Reformed Great Table. Later we will explore the two schools of Enochian magick that have developed over the centuries and how the two Great Tables are at the heart of the schism:


The Essential Enochian Grimoire

An Introduction to Angel Magick from Dr. John Dee to the Golden Dawn

Aaron Leitch

Figure 5: *The Reformed Great Table of Raphael*

Dee and Kelley received the original Great Table from the angels in mid-1584.[14] This remained the one and only Great Table throughout the transmission of the Enochian magickal system(s). The events that led to the Reformed Great Table took place in April of 1587 [15]—when we learn that Kelley has asked the angels to relieve him of his skrying duties.

The angels appear angry at Kelley's request but agree to grant it if, after fourteen days, he still wishes to quit. Dee spent those two weeks attempting to train his son Arthur to skry in Kelley's place, but he did not have great success. On the day before the deadline, Kelley returned with every intention of ending his employment with Dee. The angels appeared in the stone but were dressed in the most filthy and disordered manner—quite the opposite of the splendid royal clothing they normally wore. It was then the angels gave Dee and Kelley their most infamous commandment: to bond together as one by sharing all things in common between them. Kelley understood at once that the angels meant even their wives must be shared.

At first, Dee did not accept Kelley's interpretation. He instead took the commandment to mean a kind of Christian brotherhood and communal living. However, Kelley would later tell Dee that he had received a vision of Raphael, who confirmed the sharing of wives and gave Kelley a message from God to prove it. The message was encrypted—nothing more than a collection of numbers. The angels explained the key to decrypting the message was to number all the squares of the Great Table of the Earth from 1 to 624, then replace the numbers from the message with the letters found in each numbered square.

Sadly, when Dee wrote out the resulting message, it was nothing but gibberish. So the men set to summoning the angels once more and demanded to know the correct method of decrypting the secret message from God. The answer, they were told, was to rearrange the Watchtowers within the Great Table, then number the squares as previously instructed. Dee did this, decrypted the message, and this time obtained a letter written

in Latin. It contained a statement of divine permission for Dee and Kelley to share their wives in common.

That was the one and only time the Reformed Great Table of Raphael was used in Dee's journals. Dee wrote out this new table in his entry for April 18, 1587. Above it, he included a note explaining that he had originally been unsure about the correct placement of the Watchtowers. Beneath it, he explained how Kelley had received this new version of the Great Table from the archangel Raphael and that it made him "greatly rejoice in spirit." This makes it appear that Dee rejoiced at getting a correction to his ordering of the Watchtowers, and it has led many to believe the Reformed Great Table should overrule the original version. However, Dee had long since received the correction to his ordering of the Watchtowers. His great rejoicing was because this new Reformed Great Table allowed him to decrypt the message from God.

Yet, as I said before, it would appear that Dee did suspect the Reformed Great Table had practical uses. At least, he felt there was some reason worth including it alongside the original Great Table in his personal Enochian grimoire.

Those who oppose the use of the Reformed Great Table point out that Kelley received it alone in his bedchamber, while the rest of the Enochian material was received strictly when both men were present. A more cynical segment of Dee and Kelley scholars insist that the commandment to share wives in and of itself is proof that either they were no longer talking to angels (if, indeed, they had ever been speaking with true angels) or that Kelley was merely lying to get into bed with Jane Dee.

Personally, I can't accept either of these simplistic conclusions. First, I find it odd that people generally accept angels who dictate such things as war and famine but become suspicious if angels suggest that humans should share love. In my opinion, a suggestion of polyamory (multiple loves) would have been quite ahead of its time in Dee's day, but it's hardly proof that the entities were demonic.

Second, it is entirely possible that Dee and Kelley were influenced by certain social experiments that were, indeed, centuries ahead of their time. One of these social experiments was called the “Family of Love”—which practiced communal living and group marriage. Dee and Kelley seem to have known several members of that group and thus could have been introduced to their philosophies. While that subject is a bit beyond this book, the above should be enough to illustrate that the polyamorous episode between the Dees and the Kelleys should not be written off with short-sighted moral judgments (against either the angels or the humans involved) nor without further historical study into the matter. In any case, it does not automatically invalidate the Reformed Great Table of Raphael.

Of course, there is nothing that ultimately proves its validity either, so the issue remains unresolved. In a later chapter we will discuss the historical development of the Enochian tradition, and we will see what role the Reformed Great Table has come to play in its own right.

Further Reading

Dee’s Occult Sourcebooks:

Steganographia by Trithemius

De Septum Secundeis by Trithemius

Three Books of Occult Philosophy by Henry Cornelius Agrippa

Liber Juratus

Arbatel of Magic

The Heptameron

The Pauline Arts and *The Almadel of Solomon* (both found in *The Lemegeton*)

Dee’s Angelic Journals:

John Dee’s Five Books of Mystery edited by Joseph Peterson

A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee…and Some Spirits by Méric Casaubon

The Heptarchia Mystica by John Dee

Digital Scans of the Enochian Manuscripts (i.e., all of Dee's original journals)

The Enochian Magick of Dr. John Dee by Geoffrey James

Books About Dee's Original System:

Enochian Magick for Beginners: The Original System of Angel Magick by Donald Tyson

The Angelical Language, Volume I: The Complete History and Mythos of the Tongue of Angels by Aaron Leitch

The Angelical Language, Volume II: An Encyclopedic Lexicon of the Tongue of Angels by Aaron Leitch

The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley by Donald Laycock (especially see the introduction)

Enochian Magic in Theory by Dean F. Wilson

[contents]

Chapter Three

An Enochian Cast of Characters

Dee and Kelley spent their years together traveling across Europe, meeting powerful people, and attempting to establish themselves as occult leaders. Dee hoped to be recognized as a prophet due to his angelic contacts, while Kelley hoped to become an accomplished alchemist. Only Kelley would achieve his goal during his lifetime, while Dee, sadly, would not become a world-famous angel worker until many years after his passing.

As you expand your Enochian studies beyond this primer, especially if you read Dee's journals or biographies, you will quickly find yourself lost in a labyrinth of obscure names. Some of them will be familiar (such as Queen Elizabeth I), while most of them will be entirely new. There will be names of humans who aided or persecuted Dee during his travels, and there will be names of angels who have never appeared outside of Dee's writings.

Therefore, I feel it would be useful to provide a program of sorts so you can keep track of all the players. The following list is not in alphabetical order but is instead arranged so that each entry will provide another piece of Dee's story in (roughly) chronological order. Once you have read through this section, you will have a basic understanding of the greater Enochian saga.

The People

Queen Elizabeth I (1533–1603): This famous monarch guided England through one of its most exciting and frightening periods. Her father, King Henry the VIII, had broken away from the Catholic Church and proclaimed himself the leader of a new Church of England. This new faith was basically similar to Catholicism (in its rites and liturgy) but did not recognize the authority of the pope. After Henry's passing, his son Edward reigned for a short time and continued what his father had started. This was not destined to last, however, as Edward soon died and the throne was seized by his very Catholic sister Mary. Mary began a reign of terror across England to uproot and destroy the new Protestant faith. For this campaign, Mary is known to this day as "Bloody Mary."[16]

Meanwhile, Princess Elizabeth had been raised and educated in the Protestant faith. As Mary's popularity as Queen diminished, the people began to view Elizabeth (and the Protestant faith) as a probable alternative. The princess was therefore arrested, spending some time in prison and then confined to her home. According to Dee, he made visits to her while she was imprisoned and worked "under cover" for her in support of the Protestant cause.

Mary passed away after a reign of only five years. She had failed to produce an heir, so Elizabeth finally ascended the throne. She quickly began to rebuild the shattered Church of England and even took it beyond its "just like Catholicism but without the pope" origins. It was Elizabeth, not her father or brother, who truly created the Church of England that we know today.

Emperor Rudolph II (1552–1612): The Holy Roman Empire has a long and not well-defined history. Its origins are often attributed to the crowning of Charlemagne as "Emperor of the Romans" by the pope in 800 CE. A bit over one hundred years later (962 CE), Otto the Great was the first to

officially take the title Holy Roman Emperor. In 1576 (Dee’s lifetime), the Austrian Rudolph II inherited the position from his father, Maximillian II.

Rudolph was the black sheep of the Catholic Hapsburg family. He was largely uninterested in politics or the affairs of the empire, and gave his attention instead to the arts, alchemy, astrology, and occultism. His court in Prague became a center for artists, philosophers, and alchemists from around the world who knew they could study and practice their arts there without fear of persecution. Rudolph even employed teams of alchemists in the hopes they would discover the secret of turning base metals into gold. (This was actually not uncommon in royal courts across Europe. At the time, alchemy was considered a serious mainstream science.)

John Dee (1527–1609): During the Renaissance, England was not yet the grand empire it would become. In fact, Dee was among the first to insist that England should build its defenses and act quickly to secure the northern seas and parts of (the newly discovered) North America. Dee was also the only man in England with the necessary knowledge of navigational equipment to launch such expeditions. England’s earliest trips to America, as well as its first meeting with Russia, were undertaken only after consulting with Dee.

Dee even coined the term “British Empire”—though that empire would not arise until after he passed away. During his lifetime, England was still a backwater burg—a hick town on the outskirts of the world that was just beginning to take its place in the larger European community. Of course, its turbulent shift from Catholicism to Protestantism only intensified its isolation from the Holy Roman Empire. In this state, England did not have the finances to afford royal status symbols such as “court philosophers,” but that didn’t stop England from filling that role unofficially.

This is where John Dee came into the picture. His European education was more extensive and current than that of anyone in England. He was already famous as a mathematician, scientist, physician, astronomer, and navigator, and he soon found himself serving the queen as her adviser, court

magician (“philosopher”), and even undercover spy. He spent his life in the hopes that he would one day be compensated for his service to the crown, but those hopes mostly would be dashed. The queen usually did her best to look after her old friend, but politics and finances often came between them.

Not long after Dee began his angelic evocations with Edward Kelley, the two men decided to seek their fortunes in Europe. They first traveled to Poland in the company of their friend and benefactor Albert Lasky, the Polish prince (see later in this chapter). Their time with Lasky was rather short, and Dee and Kelley soon moved on to the court of Rudolph II in Prague. Dee hoped that his angelic journals would prove his status as a prophet, and he attempted to transmit “messages from God” directly to Rudolph. Sadly, as is most often the case for prophets, Dee’s messages were not welcomed (or truly believed), and Dee quickly found himself out of favor and beating a retreat back to England. Kelley would not return with him, nor would Dee ever see him again.

Edmund Bonner (1500–1569): After King Henry VIII founded the Anglican Church, England struggled to establish itself as a Protestant country. Bonner had been instrumental in the schism from Rome and was appointed bishop of London. However, he generally disliked the reformations proposed by the new church and was eventually removed from his position and imprisoned.

After Mary ascended the throne, her primary goal was to bring the kingdom back under Catholic control—and that meant the arrest and persecution of anyone associated with Protestant politics. Bonner was freed from prison, restored to his former position, and became, to put it simply, England’s grand inquisitor. Mary sent Protestants and sympathizers to him for interrogation (and likely torture), and many of the accused were never seen alive again. Thanks to this role, Bonner is known to this very day as “Bloody Bonner” (clearly an association with the name “Bloody Mary”).

Dee was one of the Protestant sympathizers arrested and sent to Bonner. He had drawn up horoscopes for both Mary and Princess Elizabeth that indicated Elizabeth was more fit to rule. This seems like a rather stupid thing to do under the circumstances, unless Dee was trying to get arrested. The records of Dee's arrest and interrogation are slim. All we know for certain is that Dee went to see Bonner under accusation of treason. Then, the next time we see Dee, he is working *with* Bonner in the interrogation room, helping to prosecute Protestants! Dee lived in Bonner's household for some time and possibly earned a doctorate of divinity while he was there. (This may be the origin of his "Dr." title.)

It appeared to many people at the time that Dee was a coward who merely wished to "side with the winner" when his own life was on the line. This did some damage to Dee's reputation and likely contributed to the social struggles he faced most of his adult life. In his later years he would claim that he never sided with the Catholics but had, in fact, been working undercover for Princess Elizabeth (who had been in prison at the time). This claim is difficult to dismiss in light of the fact that the young Queen Elizabeth—once she finally took the throne—accepted Dee into her inner circle as one of her primary advisers with open arms and no questions asked.

Sir Edward Kelley (Talbot): Dee began his magickal work with another skryer by the name of Barnabus Saul (see next page). However, things did not work out with Saul, and Dee was soon introduced (by a Mr. Clerkson) to a man named Edward Talbot. Dee wasted no time in putting Edward's skrying skills to the test, and that test was passed with more than flying colors. Kelley easily established contact with the most powerful of archangels, and Dee seemed to know he had found his working partner.

Later, Edward Talbot would turn out to be Edward Kelley. (It is unclear, but the revelation of his true identity may have caused a row with Dee's wife.) It is uncertain whether Talbot or Kelley is his real name; it is possible that Kelley was traveling undercover at the time he met Dee[17] or that he

gave a false last name in case Dee turned out to be hostile. In any case, we know little to nothing about Kelley's life before he appears in Dee's journals. It is certain, however, that he lived his life as Edward Kelley from the time he revealed his name to Dee until his death.

Kelley may have been a top-notch skryer, but his real interest was in alchemy. It is possible that he desired to meet and work with Dee in order to learn what alchemical knowledge Dee possessed. He also spent some of his free time away from Dee in the pursuit of alchemical mysteries and buried treasures. When the two men traveled to Prague to meet with Emperor Rudolph, Kelley found his true calling among the court alchemists he met there.

During their stay in the Empire's capital city, Dee ceased to be the leader of the pair and began to take a back seat to Kelley and his alchemical exploits. When Dee finally decided to leave Prague and journey back toward England, Kelley remained as one of Rudolph's primary court alchemists. He was given several estates—including silver mines, castles, and even an astronomy tower—by a William of Rosenburg (see later in this chapter), and Rudolph even made him a "baron of the kingdom." This title was equivalent to knighthood back in England, and it is the reason he is called "Sir" even though he was not technically knighted by the queen.

Legend has it that Kelley was successful in transmuting base metals to gold, and English authorities spent many years vainly attempting to convince Kelley to bring his knowledge back to England. Kelley refused and lived the rest of his life as a successful alchemist.

In the end, Kelley was arrested and imprisoned on two separate occasions. This may have been due to his own volatile temper, or it may have been done for political reasons. Some even suspect he was locked up for failing to produce the amounts of gold he promised. Dee's journals indicate Kelley was killed during an escape attempt from prison in 1597; however, new

Czech documents are currently coming to light (untranslated as of yet) that may prove Kelley lived on and had a very influential life in Prague.

Barnabas Saul: Before Dee met Kelley, he attempted his work with another medium named Barnabas Saul. Saul appears as the skryer for only one session in the magickal journals (the very first one), after which he claimed that his mediumistic abilities had left him. He leaves the story in the company of a Mr. Clerkson and does not appear again.

Soon afterward, the same Mr. Clerkson introduced Dee to Mr. “Talbot” (Kelley), who warned the good doctor that Saul was secretly slandering him. Dee had already recorded his own doubts about Saul’s honesty, so there is reason to believe Dee took Kelley’s warnings at face value. Later, Kelley would report that the angels agreed and had declared both Saul and the information he had skryed corrupt. On one hand, all of this could easily be Kelley selling himself as a skryer over Saul. On the other hand, if Kelley’s accusations were true, it could explain why Saul suddenly gave up skrying and departed the scene just before Kelley arrived.

Very little is known about Barnabas Saul. Dee’s records suggest he was a cleric or preacher of some type. I suspect his name is not real, because Barnabas and Saul are the names of two early church fathers who worked together for a time (see Acts 11–15 in the Bible). They eventually began to work with a third (Barnabas’s nephew John Mark) and had a falling out over his involvement. It resulted in Barnabas and Saul going their separate ways, with John Mark going with Barnabas. The whole story seems a bit similar to the incidents between Dee, Saul, and Kelley.

Mr. Clerkson: We know nothing at all about Mr. Clerkson. He first appears in Dee’s journal as a friend or associate of Barnabas Saul. When Saul quit skrying and left Dee’s household, he left in the company of Mr. Clerkson. Then, a mere two days later, Mr. Clerkson arrives once more to introduce Dee to Edward “Talbot” (Kelley).

It would seem, then, that Mr. Clerkson had an important role in finding skryers for Dee to hire. This would not have been unusual. At the time, skryers sold their services much as astrologers and psychics do today. What we do not know is what interest Mr. Clerkson had in Dee's work, or what (if any) compensation he received for introducing skryers to potential employers.

Arthur Dee (1579–1651): For a very brief time, Edward Kelley refused to continue Dee's skrying work; thus, Dee attempted to employ his eldest son, Arthur, instead. The attempt was a failure, and soon Dee convinced Kelley to come back to work.

As an adult, Arthur would claim that he witnessed his father and Kelley transmuting base metals into gold in Prague, and even used to play with gold and silver ingots that littered the house like toys. He would go on to follow in his father's footsteps as a physician and alchemist, and he would serve powerful men in this capacity. James I (king of England after Elizabeth) recommended his appointment as physician to the czar of Russia, and during his years there he would compile his own famous alchemical text: *Fasciculus Chemicus*. Later, he would return to England and become physician to King Charles I.

Thomas Kelley: Thomas, supposedly Edward Kelley's brother, is another shadowy figure in Dee's journals. He appears quite suddenly in the story, bringing news that Edward is about to be arrested for alleged crimes committed elsewhere. Edward vanishes from Dee's household before authorities arrive and returns later claiming to have been fishing.

Thomas Kelley would appear several times throughout Dee's journals, almost always in the role of a courier taking messages between England and Prague. He would also marry into the von Pisnitz family, a noble Bohemian family with connections in Rudolph's court. This is interesting because Kelley would himself become a Bohemian noble while working for Rudolph.

Dee never recorded the name of the family into which Thomas Kelley had married. He also did not record when Thomas and his family moved to England, nor did he ever mention them again. Scholars who view Dee's journal as a complex spy thriller (and it certainly is!) have suggested that Thomas Kelley may be a false name.

Albert Lasky (b. 1527): In 1583, this Polish prince made an elaborate royal appearance in Queen Elizabeth's court. It is not entirely clear why Lasky made this visit; however, it is strongly suspected that Lasky was hoping to claim the Polish throne. The flamboyant noble was popular with the people of Poland and was perhaps attempting to gain the blessings and support of certain foreign monarchs such as Elizabeth and Rudolph. Of course, this put him very much at odds with Poland's king Stefan Batory.

Lasky was also interested in alchemy and wished to meet with Dee as much as he wished to see the queen herself. Thus, after his visit to the royal court, he took another elaborate royal procession to Dee's front door and quickly became part of the Enochian saga. He was allowed to sit in on the skrying sessions and was even allowed to ask questions of the angels.

Dee hoped he had found his benefactor and soon packed up his household (including Kelley and his family) and headed off for Poland in Lasky's company. Unfortunately, Lasky quickly ran out of money and finally parted ways with Dee. It is unclear, but he may even have run afoul of King Batory, as his royal aspirations were never achieved.

William Cecil (Lord Burghley) (1521–1598): William Cecil served as Queen Elizabeth's chief adviser for most of her reign, first as secretary of state and then as Lord High Treasurer. He and John Dee knew one another personally, and it was Cecil whom Dee often appealed to for compensation for his services to England. Sadly, it was also Cecil who denied many of Dee's requests.

Once Kelley became a famous alchemist in Prague, Cecil seemed to largely forget about Dee and focused instead upon Kelley. Through an

intermediary agent named Edward Dyer (see next page), Cecil made valiant efforts to convince, cajole, and lightly threaten Kelley to return to England with his alchemical knowledge. Kelley, of course, refused to return.

Francis Walsingham (1532–1590): Walsingham was Elizabeth's secretary of state after William Cecil moved into the position of Lord High Treasurer. During most of the period that concerns us, Walsingham was responsible for establishing government policies both foreign and domestic. He is even more famous as the queen's spymaster, who single-handedly built England's famous network of "intelligencers" (spies) throughout England and Europe.

Dee and Walsingham knew one another, and their roles in English history brought them together on several occasions. When Walsingham took over as spymaster, he found it necessary to consult with the only man in England who understood encryption ciphers and who (legend has it) had long since served as the queen's spy: John Dee. Sure enough, Walsingham would go on to establish the world's most famous spy network, made famous for its dependence upon encryption and secret messages.

Of course, spies trust no one, and Walsingham would later develop suspicions against Dee, Kelley, and their occult work. In response, Dee took to hiding his journals in a secret compartment inside his chimney. When Dee and Kelley left with Prince Lasky for Poland, they did so in the dead of night to escape the eyes of Walsingham's agents. Later, Dee and Kelley made a rather large show of burning the journals in their entirety—very likely so Walsingham's spies would report that the records were destroyed. (Later, the journals would reappear, which Dee would claim as a miracle.)

Count William of Rosenberg (Vilem Rozmberk; d. 1592): The Rosenberg family was the most influential clan in Bohemia and were often called the "real lords of the kingdom." William, in particular, made his hometown a center of Bohemian politics and culture. He was also a friend of Dee and Kelley, acting as their patron and benefactor after they left

Rudolph’s court. The two mystics slept in a house owned by Rosenberg in Trebon and even worked in an alchemical lab he provided for them. Czech sources (only now coming to light) have indicated that Sir Kelley’s later knighthood may have been compensation for finding silver in one of Rosenberg’s mines.

Sir Edward Dyer (1543–1607): Dyer is perhaps the ultimate example of an Elizabethan poet-intelligencer. England made much use of poets and writers as agents because they were prone to travel and could influence public opinion. Dyer was called an ornament of the queen’s court—outwardly for his poetry and secretly for the missions he ran on Elizabeth’s behalf. For his efforts he was knighted and given land.

Dyer was also a personal friend of John Dee, even becoming godfather to Dee’s son Arthur. As a secret agent he worked directly for William Cecil, and he, in turn, directed the Garland brothers (see next entry). As Dee and Kelley traveled across Europe, Dyer and the Garlands kept track of the two mystics and their doings. Apparently at the direction of Cecil, Dyer became an alchemical student of Kelley’s for several months in Prague—until the two had a violent falling-out and ended up in jail together. England never got its hands on Kelley’s alchemical knowledge.

Garland brothers: In his journals, Dee mentions four men by the name of Garland: Francis, Edward, Robert, and Henry. However, Dee’s journal is the only place these men can be found. They appear in no English or European records, nor in the personal journals of others who encountered them, such as Arthur Dee.

Yet two of the so-called Garland brothers were present at a public demonstration where Kelley transmuted mercury into gold. At least one of them—Francis—appears several times, carrying messages to and from England. They appear to be most active during the period in which William Cecil attempted to lure Kelley back to England for his alchemical knowledge. Francis Garland specifically seems to work for Edward Dyer.

All of this suggests quite strongly that the Garland brothers of Dee's journals are English secret agents; they were not likely brothers and "Garland" was a false name.

Sir Walter Raleigh (1552–1618): A friend and neighbor of John Dee, their children used to play together. Sir Raleigh is most famous for his involvement in the founding of Virginia in the New World. He established the town of Roanoke, Virginia, which is famous for the later disappearance of its entire population. (It is assumed the colonists decided they had been abandoned by England and thus went to live with the Native Americans.) Sir Raleigh is also famous for his attempt to find El Dorado—a mythical city of gold—in South America. It is nearly certain that this famous explorer consulted with Dee on the subjects of navigation and English claims to North America.

Gerardus Mercator (1512–1594): Mercator was a world-famous cartographer who lived in the French county of Flanders in the Low Countries (directly south of England on the continent). In his youth, Dee studied with Mercator in France and there gained expertise in the latest navigational techniques and equipment. Upon returning to England, Dee was the only person in the country with this knowledge, and that is why he was consulted by the captains of every major English maritime expedition during his lifetime.

Sir Robert Bruce Cotton (1570–1631): Sir Cotton is best known for the collection of the Cotton library, which still exists in the British Museum today. About a decade after Dee's passing, Cotton obtained rights to the land around Dee's house and began to search the grounds for valuable books or artifacts. This resulted in the discovery of the second half of Dee's angelic journals, which Cotton claimed had been buried in the ground. (We have never learned why Dee divided his journals in half and hid them in two radically different places.)

Later, during the mid-1600s, a scholar by the name of Méric Casaubon (see next entry) would obtain these journals from Cotton's son and publish them, thereby bringing Dee's magick back into the light half a century after Dee hid it away. Unfortunately, the first half of Dee's records (which included much vital information about his system) would not be found until some time later. (See the entry for Elias Ashmole.)

Méric Casaubon (1599–1671): Casaubon was a French-English classical scholar with a focus upon religious and esoteric subjects. He is known for his literal belief in such spiritual things as angels and demons, and he supported the inquisitorial definition of "witchcraft." As a conservative Protestant—much like King James I, whom he served—he disagreed with such things as divine inspiration or, indeed, any individual's claims of personal spiritual revelation.

To "prove" himself correct, he obtained several of Dee's journals from Robert Cotton's son, wrote a disparaging introduction to them, and published them in 1659 as *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee...and Some Spirits.* In the introduction, Casaubon asserts that Dee was truly in contact with spiritual beings, but that they were, in fact, demons who were deluding an old fool with the help of a young con artist (Kelley). Even though *A True and Faithful Relation* would eventually become foundational to the Western Esoteric Tradition (certainly not what Casaubon intended!), the introduction also cast Dee in a negative light that has only been overturned in the last few decades.

Elias Ashmole (1617–1692): Ashmole was an antiquarian, esoteric student, and early Freemason. He was also deeply involved in the collection and cataloging of priceless manuscripts, so it is no surprise that this man was acutely interested in the magickal journals of Dr. John Dee.

About ten years after Casaubon published *A True and Faithful Relation*, Ashmole was contacted by a man who claimed to possess several papers written in Dee's hand. The story the man gave was nothing short of

fantastical: His wife owned a cedar chest that she had acquired during her first marriage. She kept the chest after her husband passed away, and even rescued it from the Great Fire of London in 1666. (She could not say why she had chosen to carry a large wooden chest with her during such an evacuation.) She later remarried, and the chest remained in her household for many years. One day, they were moving the chest and heard a faint rattle in its bottom. Sure enough, the chest had a false bottom, and when it was pried open, a large stack of papers was found, along with a small rosary.

These papers turned out to be the missing first half of Dee's magickal journals, along with a small grimoire Dee had compiled from information in the journals. Sadly, the couple failed to secure the documents, and their illiterate maid found and destroyed several pages of the material. (She infamously used them to drain pies.) Once this mistake was discovered, the couple gathered the remaining pages and took them to Ashmole. The year was 1672, though these journals would not have a significant impact on the Enochian tradition for several centuries.

"Dr. Rudd": Thomas Rudd (1583–1656) was born just as Dee and Kelley began their angelic séances. He would become a military engineer and mathematician, and thus may have had a natural interest in the life and work of John Dee. A manuscript by a "Dr. Rudd" entitled *A Treatise on Angel Magic* (which included Enochian material) would be published in the late 1600s, but it is unlikely the actual Thomas Rudd had anything to do with it.

A long-standing legend has it that Dr. Rudd knew Dee personally, and that Rudd continued Dee's angelic experiments after the older man passed away. As you will discover later, this is not likely the case. However, the name "Dr. Rudd" still has an important place in the Enochian saga.

Annael ("Grace of God"): More commonly spelled *Anael*, he is the archangel of Venus as found in *The Heptameron*. He appears only once: in the very first session recorded in Dee's journals and the only session featuring Barnabas Saul as skryer. During this appearance, Annael claimed to be the successive ruler of the entire universe. There are six others who take their turn in the supreme position (all of whom are also found in *The Heptameron*): Cassiel, Sachiel, Samael, Michael, Raphael, and Gabriel.[18] These are the seven spirits who stand before the face of God (Revelation 4:5).

Annael also explained that the archangel Michael was attached to the skrying stone. (Later, Dee would learn that Gabriel, Raphael, and Uriel were also attached to it, but that Michael was chief among them.) Annael further offered instruction for how to proceed in the work, and then he left for good. The implication is that Annael brokered the meeting between the two men and the four archangels who would oversee the transmission of the entire corpus of Dee's magickal system.

Michael ("Who Is Like God," Fortitudo Dei): Chief of the four archangels, high priest of heaven, and general of the angelic hosts. In *The Heptameron* he is the archangel of Sol. Other sources list him as an archangel of Mercury and a psychopomp who directs souls to paradise, or Gehenna. In Dee's journals, he also goes by the name of Fortitudo Dei ("Fortitude of God").[19] Legend tells us that Michael was the patron of Solomon and gave the king the famous Ring of Solomon by which he worked miracles. Michael would also reveal a special Ring of Solomon to Dee and Kelley, as well as the other magickal tools and furnishings necessary for Enochian magick.

Gabriel ("Strength of God"): Best known as the angel of the Annunciation (who told Mary she would give birth to the son of God) as

well as the angel who revealed the Koran to Muhammed. In *The Heptameron* he is the archangel of Luna.

In Dee's journals, Gabriel was in charge of the transmission of the forty-eight Angelical Callings and the thirty Aethyrs. He did not reveal them personally but directed two angels under his charge—Nalvage and Illemese (see later entries)—to transmit the information. He did step in to answer questions about the material, such as when he spoke to Dee about the relationship between the words of the calls and certain numbers that Nalvage had attached to them.

Raphael ("Healing of God," Medicina Dei): The physician of heaven, he is often called Medicina Dei ("Medicine of God") in Dee's journals and sometimes by the shorthand "Me." This should not be confused with an angel named Me that appears elsewhere in Dee's magickal system but with whom Dee never spoke directly.[20]

Raphael, meanwhile, revealed the *Book of Loagaeth* and the "Language of God-Christ" with which it is written. He referred to this as a divine elixir that would heal all of the world's afflictions. He began transmitting the text of *Loagaeth* in a letter-by-letter fashion that quickly overwhelmed Dee and Kelley. When they requested an easier way of doing the work, the archangel agreed but swore he would not appear to the men again. From that point onward, "a voice" revealed the remaining text of the holy book.

Uriel ("Light of God"): The divine avenger and an angel of death, Uriel is the divine light shining within the darkness. This archangel appeared to Kelley during his very first skrying session with Dee, and he remained the archangel in charge of the transmission of the entire Enochian corpus. When the men had questions or made a mistake, it was Uriel who would appear to elaborate points or chastise the men for their shortcomings.

Galvah ("The End," Wisdom, I AM): Galvah's name means "the end"—most likely in the sense of "Omega" from the biblical phrase "I am

the Alpha and the Omega, the Beginning and the End." Galvah is the Mother of Angels and is once called "Wisdom" (Greek: Sophia) by one of Dee's angels. She introduced herself to the men with the name I AM—the same name given to Moses at the burning bush (Exodus 3:14).

Without a doubt, Galvah is one and the same with the Gnostic mother goddess Sophia, which also links her to such figures as Inanna, Ishtar, Isis, the Shekinah (or Aima Elohim of the Qabalists), Mother Mary, and the Hermetic "Soul of the World." In short, she is the wife of God and represents the presence of the Divine in the physical world.

Galvah's main role in Dee's journals was the revelation of the forty-ninth table of *Loagaeth*, the very last in the book. It would appear that she is linked directly to the powers represented in that table.

Madimi: An angel of the Heptarchia, a Daughter of the Daughters of Light. Madimi appeared as a young girl and was one of Dee's primary (and favorite) angel contacts. When he later fathered a daughter, Dee would name her Madimia. The angel Madimi appeared throughout Dee's journals, usually in an unofficial capacity. Dee would ask her questions, and if she could not answer them she would point Dee toward the right angel(s).

During the final weeks of Dee's work with Kelley, Madimi appeared as a fully grown woman and instigated the infamous wife-sharing incident.

Nalvage: Also called *Fuge Terrestrium* ("Flee the Earth"). He is one of the rare angels in Dee's records whose name is *not* found upon one of the many cipher-tables that make up the Enochian system. (That is, he is not in the Heptarchia, nor upon the Great Table of the Earth, etc.) He appeared to be under the direct authority of Gabriel. Nalvage revealed the Corpus Omnium Table (otherwise called the Round Table of Nalvage)[21] and the first

eighteen Angelical Callings. (Illemese would reveal the Calls of the Aethyrs —see next entry.)

Illemese: An angel of the Heptarchia and a Son of the Sons of Light. Dee sometimes abbreviated Illemese's name to "Il," but that should not be confused with the Heptarchic angel named El (or L), who never spoke directly with Dee.

Illemese, like Nalvage, seemed to be under the authority of Gabriel. (Also see Mapsama.) When Nalvage's time as teacher had expired, Gabriel assigned Illemese to complete the lessons. It was thus Illemese who revealed the names of the thirty Aethyrs and the Angelical Call(s)[22] that open them. He was also the angel who introduced Dee and Kelley to Mother Galvah (who went by the name Wisdom at the time).

Ave: An angel of the Heptarchia, a Son of the Sons of Light. This angel had more to do with the "Enochian" aspect of Dee's magick than any other. It was Ave who revealed the system of Gebofal (the forty-nine-day ceremony for opening the tables of *Loagaeth*). Most of the instruction was contained within a "Prayer of Enoch," which outlined exactly how Enoch had gone about opening the holy book and how Dee was to do it as well. (Further instruction would be given by the angel Mapsama.) Ave was also the angel who revealed the Great Table of the Earth and its system.

Semiel ("Name of God"): This angel appears in only one place in Dee's journals, and his name does not appear elsewhere in the Enochian system. He was called by Michael to reveal the outer circumference of the Seal of the True God, [23] which contains a forty-lettered name of God. Michael told Dee that Semiel alone knew the mysteries that were about to be revealed. It was Semiel, then, who called in forty childlike angels who revealed the forty characters in the circumference of the seal.

Mapsama: Mapsama's name means *Dic Illis* ("Say Unto Them"). He is one of the rare angels who appears in Dee's journals but does not appear

elsewhere in the Enochian system. (Also see Nalvage.) Mapsama was active during the transmission of the forty-eight Angelical Calls and gave Dee and Kelley further instruction on the nature of the calls and how to use them for Gebofal. He is under the authority of Gabriel, the archangel in charge during the transmission of the calls and seems to work directly with Nalvage. (Also see Illemese, who later took over Nalvage's role in the journals.)

Levanael (Luna of God): An angel of the moon and one of the angels of the Heptarchia. Levenael is the angel who first referred to the practice of the *Holy Book of Loagaeth* as Gebofal.

Murifri: An angel of the Heptarchia, though his name does not appear on any of the magickal tools or furnishings. Instead, his name is found upon one of seven cipher-tables used to generate the names of the forty-nine angels of the Heptarchic royalty. Although Dee wrote much about the forty-nine royal angels, he recorded very little about the other names that could be found in the seven tables. Murifri was the only one from that group to appear to Dee.[24] He appeared later in the journals to give instructions on the creation of a Heptarchic talisman for a client of Dee's.

Aath: An angel of the Heptarchia, a Daughter of the Daughters of Light. She appeared once to explain the proper use of the *Book of Loagaeth* to Dee and Kelley, and to assure them they would not be able to use it to find buried treasure.

Salamian: An angel of the sun who first appears in *The Heptameron*. In Dee's records, he comes to warn the men that the demon Mammon threatens them and is trying to hinder their work.

The Dee Journals (and Where to Find Them)

Mysteriorum Libri Quinti (Five Books of the Mysteries): Acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane

MS 3188. Currently published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson. Includes records from 1581 until 1583 concerning the Enochian magickal tools, Heptarchic angels, and the first parts of the *Book of Loagaeth*.

Liber Mysteriorum Sextus et Sanctus (Sixth and Sacred Book of the Mysteries): This is a copy of the tables of *Loagaeth* in Kelley's handwriting that were not included at the end of the *Five Books*. Also acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane MS 3189. The forty-nine tables of *Loagaeth* are currently available only online or on the Esoteric Archives CD available from Joseph Peterson's Esoteric Archives website.

Dee's Personal Grimoire: Also acquired by Elias Ashmole in 1672 and now cataloged in the British Museum as Sloane MS 3191. Currently published as *The Enochian Magick of Dr. John Dee* by Geoffrey James. Includes choice parts of Dee's entire system of magick.

De Heptarchia Mystica: In 1983, Robert Turner published excerpts from Dee's personal grimoire concerning the Heptarchic system of magick. This is now readily available online, and I recommend Joseph Peterson's Esoteric Archives website.

The True and Faithful Relation… journals: The final thirteen books of Dee's records. Acquired by Robert Bruce Cotton in about 1620 and now cataloged in the British Museum as Cotton Appendix XLVI, Parts 1 and 2. Currently published as *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee…and Some Spirits* by Méric Casaubon. Covers the period from 1583 to the end of the work in 1585. Contains some instruction on the Heptarchia and *Loagaeth*/Gebofal (though there is little context for them), the forty-eight Angelical Calls, and the entirety of the Great Table of the Earth and Parts of the Earth systems. This book was the

sole source for all post-Dee Enochian practices for nearly four hundred years.

Further Reading

The Queen's Conjuror: The Science and Magic of Dr. John Dee, Advisor to Queen Elizabeth I by Benjamin Woolley

John Dee (1527–1608) by Charlotte Fell-Smith

John Dee: The World of the Elizabethan Magus by Peter J. French

The Private Diary of Dr. John Dee: And the Catalog of His Library of Manuscripts by John Dee

Writings of Dr. John Dee (1527–1608) at the Esoteric Archives website

A Golden Storm: Attempting to Re-Create the Context of John Dee and Edward Kelley's Angelic Material by Teresa Burns

Francis Garland, William Shakespeare, and John Dee's Green Language by Teresa Burns

[contents]

Chapter Four

The History of Dee's Enochian Tradition

So far, I have given you the very basics of the Enochian tradition, John Dee, and the magick he recorded in his journals. You should now be generally familiar with certain terms—such as Heptarchia, Gebofal, Great Table, Watchtower, and Part of the Earth—that were once mysterious. In this chapter, we will explore a general historical overview of Dee's Enochian tradition.

I will begin with some thoughts about Dee's own intentions and motivations behind recording the Enochian material. The discussion will briefly touch upon subjects such as Jewish and Christian mysticism. Next, I will explore the development of the Enochian tradition after Dee's passing, starting with a brief summary of how the journals escaped from Dee's hiding places into the hands of later occultists. Then I will trace the Enochian influence through the scholar-philosophers of the Royal Society of England, the Adepts of the Golden Dawn, and on into the occultism of the twentieth century. This will illustrate how drastically Dee's material was altered by those who followed him—occultists who rarely had access to all of Dee's journals and largely misunderstood what they could find. This resulted in an entirely new Enochian tradition, which I have called "neo-Enochian" in previous writings.

The Enochian Magick of Dr. John Dee (or "Dee Purism")

It is important to consider the work of Dee and Kelley within the context of the Renaissance world in which they lived—where Protestantism was diluting the previously unchallenged authority of the Catholic Church, where the Church of England was still young and endangered, where Britain was on the verge of empire and the New World was newly discovered. Dee's magick appears very different through this lens than it would look much later, after passing through the Age of Enlightenment and magickal groups like the Hermetic Order of the Golden Dawn. This study of the original version of Dee's magick—as recorded by the man himself—is today called "Dee purism."

All too often, Dee purism is mistaken to mean that only Dee's own writings are important to the study of Enochian magick. Nothing could be further from the truth! Dee himself studied several mystical traditions, such as the Hebrew Qabalah and Merkavah mysticism, the Christian Qabalah, Gnosticism, and even the Solomonic grimoires. (We will explore these further below.) All of these show their mark upon Dee's personal system of angel magick and are therefore an important part of the Dee-purist study of Enochiana.

When we compare Dee's magick to his source material, we begin to get an idea of his unspoken intentions. The first phase of his system—the Heptarchia—appears to be his own version of the magick found in the Solomonic grimoires. Precursors to the Heptarchia (and other phases of the Enochian system) can be found in texts such as Agrippa's *Three Books of Occult Philosophy*, *Arbatel of Magic*, *Liber Juratis*, *The Heptameron*, *Lemegeton* (especially the *Pauline Arts* and the *Almadel of Solomon*), and many more. Like many of these texts, Dee's Heptarchia is a system of planetary angel magick intended to gain the attentions of the seven entities who constructed and currently maintain the universe.

One of the grimoires in particular contains an essential occult primer for anyone who wishes to attempt a Heptarchic working: the forty-nine magical aphorisms found in the *Arbatel of Magic*. These aphorisms outline both an occult philosophy and a cosmology that seem to provide the foundation upon which the Heptarchic magick is built.

The second phase of Dee's system—including Gebofal and the *Book of Loagaeth*—appears to be greatly influenced by Jewish mystical practices such as "Counting the Omer" and Merkavah mysticism. Counting the Omer is an observance that spans the fifty days between Passover and Shavuot. During this time, the Jewish mystic could engage in the practice of "Entering the Fifty Gates of Understanding (or Binah)." This involved daily meditations upon different aspects of God as recorded in the Torah. Each meditation leads the aspirant closer to the Divine and should ultimately open a channel of direct communication from God to human.[25] This would appear to be the inspiration behind the forty-nine- day practice of Gebofal, during which a different table from the *Book of Loagaeth* is meditated upon each day until it culminates upon the final day in direct divine revelation.

The *Ma'aseh Merkavah* ("work of the Chariot") was an early form of Jewish shamanism that existed alongside the *Ma'aseh Berashith* ("work of Creation"). In the study of Berashith, the mystic would pray and contemplate the manner in which God created the universe and how the soul became incarnate in flesh. In the study of Merkavah, the aspirant would perform techniques to generate visions of the throne of God (called the Merkavah, or divine chariot) and the seven circles of heaven. This carried over into early Christianity as well, as we can see especially in chapter four of the Revelation of St. John.

Later, in about the thirteenth century, both Ma'aseh Berashith and Ma'aseh Merkavah would become vital foundations for the Jewish Qabalah (as well as the rest of the Western Mystery Tradition). Aspects of Merkavah mysticism run throughout Dee's system of angel magick, especially in the

Loagaeth system, which promises that one can enter the forty-eight gates of heaven and explore the realms beyond.

The third phase of Dee's magick is broken into two aspects: the Parts of the Earth and the Great Table of the Earth. The parts system appears to be drawn from Agrippa's work [26] (with some reference to Merkavah mysticism), while the Great Table of the Earth appears to be a diagram of the Merkavah (throne of God) itself and has a largely alchemical focus.[27]

Even Dee's Angelical language did not arise in a complete vacuum. Long before he penned his journals, scholars and mystics had been searching for the "primordial tongue"—that is, the first human language, supposedly spoken in Eden. Other famous mages (such as Trithemius and Agrippa) had already attempted to create some form of this language. However, they usually produced a version of Hebrew written with obscure "Hebrewesque" characters. Dee was one of the first (perhaps the very first) mystics to record a truly unique celestial language with its own grammar, syntax, alphabet, and so on.[28]

Finally, there is a heavy Gnostic influence underlying most of Dee's system. Gnosticism is a mystical religion that arose around the dawn of the Common Era in the area of Egypt. It drew much from the ancient Egyptian and Greek philosophies that were common to that area at the time. It arose independently of Christianity, but after a couple of centuries it had become closely associated with early mystical Christian sects. (A Gnostic text even became one of the four biblical Gospels: the book of John.) This perhaps reached its peak when a man named Valentinus (100–160 CE) formed a Gnostic sect within the Catholic Church.

This and other Gnostic sects had been all but abolished by the time Dee came along. However, their mysteries—especially those of the Valentinian sect—had long since become foundational to the Western Esoteric Tradition. Traces of Gnostic doctrine can be found within the Hebrew Qabalah, alchemy, Hermeticism, the Solomonic grimoires, etc. In Dee's

system, the Gnostic influence is most obvious in the poetical imagery of the forty-eight Angelical Callings.[29]

Taken all together, it would appear Dee wished to formulate his own Christianized versions of the most powerful occult systems he had encountered. This makes perfect sense when we consider that the Christian Qabalah was newly born and gathering steam during Dee's era. The Christian Qabalah (often spelled Kabbalah or Cabala as well as other variations) is a mixture of Christian, Jewish, and Hermetic mysticism.

One of the first Christian Qabalists, Pica Della Mirandola, had lived in Italy in the late 1400s, about one hundred years before Dee's journals were written. Another famous Christian Qabalist, Johann Reuchlin, lived in Germany during the late 1400s and early 1500s, passing away just a few years before Dee's birth in 1527. Therefore, Dee stood in a good position to add his name to the list of great Western Christian Qabalists. Had the kings and emperors who glimpsed Dee's journals understood the significance of what they saw, he would have achieved his goal, and his name would now be spoken alongside Mirandola's, Reuchlin's, and those who followed them.

However, that dream was never fulfilled. Too many powerful people were suspicious of Dee's angelic revelations. Remember, this was a time when anything that smacked of occultism or that attempted to contradict religious authority could get you arrested and tortured to death. Besides which, kings and rulers do not generally take kindly to would-be prophets who insist on issuing commandments from God. Thus, instead of being hailed as an accomplished philosopher, Dee found himself hastily leaving several towns in the dead of night. Kelley (whose aggressive personality made him few friends) would escape with Dee on several occasions until he finally found a home with Emperor Rudolph and left Dee's employ.

Dee would eventually return to England in 1589, where he would spend his remaining years seeking fair compensation for all he had offered his queen and country, including his skills as a navigator, cartographer,

mathemetician, physician, astrologer, philosopher, cryptographer, and perhaps even intelligencer. In this quest he would meet with some successes and quite a few defeats. Complicating matters was Dee's growing infamy as a "sorcerer" and consorter with "devils," which caused him to spend a portion of his spare time defending his reputation.

In the end, Dee hid his magickal journals away. His personal grimoire (compiled from information recorded in the journals) and the first five journals (containing the Heptarchia and a portion of *Loagaeth*) were secreted in the false bottom of a cedar chest. They would remain hidden there for over fifty years, and it would be nearly four hundred years before the magickal systems recorded in them would be seriously studied by Western occultists.

The remaining journals appear to have remained hidden on Dee's property. About ten years after Dee's passing, the land was purchased by Robert Cotton, who claimed he found the journals buried there. Later, Cotton's son would give these journals to Méric Casaubon, who published them in 1659 as *A True and Faithful Relation of What Passed for Many Years between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits*. This publication, especially Casaubon's introduction to the material, was quite sensational for the time. Casaubon described Dee as a naive fool who was duped by devils posing as angels—a characterization that would haunt Dee's memory until the latter parts of the twentieth century.

Today there is a marked increase in both scholarship about Dee and Kelley and in the practical application of the magickal systems they recorded. This new movement has led to the Dee-purist practice of Enochian magick, seen for the first time in over four centuries.

Of course, if Dee's magickal system was largely unknown and unused until the past couple of decades, then how did Enochian magick become foundational to the Western Mystery Tradition in the meantime? Let us continue the saga in the next section:

The Neo-Enochian Tradition

As discussed in the previous section, Dee did not become famous as a co-founder of the Christian Qabalistic tradition. After his passing, few people knew of the existence of the journals, and absolutely no one attempted to carry on his work. Much of the material important to working the system was hidden in the cedar chest, and Casaubon would not publish *A True and Faithful Relation* for nearly half a century.

Dee had, however, died with the reputation of a conjurer, and this would provide the perfect audience for Casaubon's later publication. The world wanted to know what Dee and Kelley had been up to behind the closed doors of their study. Like tabloid readers today, they wanted dirt and drama—and Casaubon was more than happy to provide them with both. In his introduction, he described Dee as a poor zealot who was fooled by a bunch of "devils" and a con artist (Kelley). Casaubon's take on the story became accepted as fact, and no scholar would challenge that view for nearly four hundred years.

Thankfully, some people were nonetheless interested in Dee's actual magickal work. The Age of Enlightenment was just getting underway, and Western culture was shifting its focus from religion to science. Several members of the Royal Society (a late seventeenth-century English organization of Enlightenment scholars, scientists, and philosophers) took Dee's journals seriously and began to experiment with his material.

Of course, since most of Dee's system was still hidden away, what these scholars found in Casaubon's book was a very intriguing yet incomplete system. It led to the (mistaken) idea that Dee had only recorded a skeletal outline of a system, and that it needed "fleshing out" with outside material to make it workable. Thus, occultists began to incorporate Dee's material (such as the Watchtowers, the Holy Table, and the forty-eight Angelical Callings) into their own established magickal traditions. This resulted in something entirely new and different from what Dee had intended—and I call it "neo-Enochiana."

This was the era of men like Elias Ashmole—a founding member of the Royal Society—who is rumored to be among the philosophers who experimented with summoning Dee's angels. (This is by no means confirmed.) It was also the period during which the mysterious "Dr. Rudd" comes into the picture (see below). Other major contributors to the neo-Enochian current would come along later, such as the Hermetic Order of the Golden Dawn and Aleister Crowley.

Rudd Enochiana

Legend has it that Dr. Rudd knew Dee personally and directly inherited his system of angel magick. This would mean that Rudd's Enochian material—published in *A Treatise on Angel Magic*—should represent the final form of Dee's system as the man himself would have used it. It would reflect what Dee and Rudd worked on together, and it is said that Rudd led his own English mystery school, continuing a secret tradition of Enochian magick descended directly from Dee.

Sadly, this legend does not stand up to the facts. First of all, the Enochian material found in Rudd's treatise shows no familiarity with Dee's entire system. It includes only the portions published by Méric Casaubon, which only includes about a third of the system. Many of the mysteries associated with the Enochian material were recorded in the journals Casaubon did not have, and Rudd's treatise makes no reference to them whatsoever.

All of this means the *Treatise on Angel Magic* was most likely written after Casaubon published his book in 1659. And since the Thomas Rudd of historical record passed away three years earlier (1656), it is quite unlikely that he wrote the treatise. Plus, there is no proof that Thomas Rudd knew John Dee. It would appear the treatise was written by someone long after Dee passed away, and Dr. Rudd's name was simply used to give the manuscript occult authority.

For these reasons, I consider "Rudd's" material to be the first example of neo-Enochiana. Rudd did what hundreds of neo-Enochian practitioners after him would do: he picked and chose interesting bits of information from *A*

True and Faithful Relation and incorporated them into the magickal system he was already using. Rudd stands out in this regard because he published before the existence of the Hermetic Order of the Golden Dawn, so you won’t find any GD elements in his neo-Enochian material.

Rudd focuses primarily upon the construction and use of the skrying table, which Casaubon had illustrated near the front of *A True and Faithful Relation*. Ironically, this was perhaps closer to Dee’s original intent than later neo-Enochian systems would come. Rudd did not seem interested in the Watchtowers, Parts of the Earth, the thirty Aethyrs, or (oddly enough) the forty-eight Angelical Callings, likely because he was already well-versed in his own systems of angel summoning (as outlined in the rest of the treatise). He might have been more interested in the Heptarchic system if that material been included in *A True and Faithful Relation.* I would find it hard to believe Rudd could have known about the Heptarchia and not mentioned it in his own analysis of the Holy Table and Seven Ensigns, both of which are inherent to Dee’s Heptarchic system.

Book H

The next important neo-Enochian document to appear was entitled *Book H*, or *Clavicula Tabularum Enochi*. In fact, I would say that *Book H* is the single most important source document for the neo-Enochian tradition because it would later become the foundation of the Golden Dawn's Enochian system.

Book H focuses entirely upon the Great Table system of angel magick as drawn from Méric Casaubon's publication of Dee's later journals. It contains all of the information recorded by Dee—including the Great Table initiation rite, the functions of the Watchtower angels, and the methods for decrypting their names from the Great Table. Then it considerably expands upon those instructions, seeking to present a fully functional grimoire for the use of the Watchtowers. There are dozens of original prayers and invocations, and the method of extracting the angels' names is altered, thus creating an entirely new hierarchy of spiritual beings that never appear in Dee's records.

There is also a difference in how the author of *Book H* attributed the Watchtowers to the four quarters of the world. As discussed in chapter 2, Dee was told to use the Watchtower associated with the world civilization he wished to influence (Eastern nations, Western nations, etc.). However, *Book H* has changed this so that each Watchtower represents a direction of the compass, with the center point of the world established where the aspirant happens to be working. (This would later have a massive impact on the Golden Dawn system of magick, as well as the systems that followed afterward, from Thelema to Wicca.)

The most significant difference between *Book H* and Dee's system is that *Book H* uses the Reformed Table of Raphael rather than the original Great Table. It would appear that the unknown author of the document had read Casaubon's *A True and Faithful Relation* and found the Reformed Table with Dee's notes in the margin. He read how Dee rejoiced that the Reformed Table solved "a great doubt" and assumed that meant the new

version should simply replace the original. (Had the Victorian author known the Reformed Table was associated with the infamous wife-swapping incident, he likely would not have used it.)

This version of the Great Table forms the frontispiece to *Book H*. It is drawn so that the higher divine names on the table are in black ink while most of the angel names are in red.

Book H then provides several quotes from *A True and Faithful Relation* that outline the sacred mythos behind the magick—especially the transgression and fall of Adam and God's establishment of four great overseers to protect humanity from Satan's attacks. This is followed by an outline of "The Hierarchy of Angels" (that is, within the Watchtowers) that is adapted from descriptions of Edward Kelley's first vision of the Watchtower angels.

Next, it presents exhaustive and highly repetitive instructions for decrypting the names of God and the angels from each Watchtower. This is followed by an outline of the functions of each group of angels in the Watchtowers—which mirrors Dee's original version exactly.

The next section contains the instructions for the Great Table initiation ritual, which are largely unchanged from Dee's instructions. It mainly concerns the construction and use of a book containing prayers and invocations for all the names upon the Great Table. A white robe that will be used only once is also mentioned.

The final three sections provide lengthy invocations to the Watchtower angels: the first and third sections seem to contain actual conjurations intended to compel the angels to appear and speak. The second section includes "invocations by way of humble supplication" to all the same angels. The prayers in this second section are not outright conjurations. Instead, they appear to be the invitational prayers that should be written in the special book and used during the Great Table initiation rite.[30]

We do not know exactly when *Book H* was written, nor who authored it. I have heard speculation that it was written by someone involved with the

founding of the Golden Dawn, such as W. Wynn Westcott. If so, that would make it a late nineteenth-century text. In the end, however, we simply do not know the true origin of *Book H*. We can only be certain that it was written sometime between the publication of *A True and Faithful Relation* and the establishment of the Golden Dawn in the very late 1800s—a window of two centuries. We know that it could not have been written by Dee or anyone who had seen the journals or grimoire hidden in the cedar chest, because *Book H* contains absolutely no references to information found in those books.[31]

It is most likely that someone sat down in the British Museum with a copy of *A True and Faithful Relation* and did their best to mine the dense tome for useful magickal information. Because they did not know about Dee's hidden journals, they saw in Dee's records (as "Rudd" had seen) some interesting but incomplete ideas about angel magick. *Book H* was this person's attempt to create a complete system for working with the angels of the Great Table.

The Hermetic Order of the Golden Dawn and The Book of the Concourse of the Forces

After *Book H*, the next major contribution to the neo-Enochian tradition came from the Hermetic Order of the Golden Dawn in the late 1800s. This contribution is contained in one of their inner-Order documents entitled *The Book of the Concourse of the Forces*. This document outlines, in exhaustive detail, the Golden Dawn's unique system of Enochian magick as taught in their Adept grades. It focuses entirely upon the Reformed Table of Raphael, apparently drawn from *Book H* itself. There is nothing of the Heptarchia or Gebofal in the Golden Dawn's original system of neo-Enochiana because those parts of Dee's system were still largely unknown.

Meanwhile, *The Book of the Concourse of the Forces* incorporates nearly every scrap of occult symbolism and correspondences taught throughout the rest of the Order's curriculum. Thus we find information here about geomancy, tarot, astrology, the Qabalistic Tree of Life, Coptic-Egyptian

godforms, and (of course!) a central focus upon the four philosophical elements—Fire, Water, Air, and Earth. The Great Table became a symbolic compendium of the entire Golden Dawn cosmology.[32]

The most accessible source for *The Book of the Concourse of the Forces* is probably *The Golden Dawn* (Book Nine) by Israel Regardie. Additional Golden Dawn Enochian material can also be found in Regardie's later publication *The Complete Golden Dawn System of Magic*. Plus, if you search the Internet for "Concourse of the Forces," you will discover that some of the material—along with commentary about it—is available for free viewing or download. Here I will simply give a brief overview of the contents of the book as presented in Regardie's *Golden Dawn*.

First, Regardie wrote his own introduction to the Enochian system as a preface to the older Golden Dawn text. This was one of my first introductions to the system, and I dare say the same is true for most Enochian scholars and practitioners today (even those who eventually turned toward the Dee-purist system instead). Sadly, this introduction is overflowing with inaccuracies and outright mythologies that have been repeated over and over again by students and authors ever since its publication.

For example, have you ever heard that the Enochian language and system of magick are remnants of the primordial religion of Atlantis? Or that bits and pieces of the language have been found in ancient—pre-Sanskrit—words and phrases? This introduction is the primary source for that myth as popularized in modern texts. Somewhat less outlandish (yet still incorrect) is the assertion that Dee and Kelley merely presented a skeletal framework for a magickal system that was never completed, and was therefore unworkable. The Golden Dawn, claims Regardie, took that skeleton and gave it flesh, transforming it into a fully formed system of ceremonial magick and the crown jewel of the Golden Dawn's curriculum. Regardie also states that the origins of the system are largely unknown, basically

dismissing the work of Dee and Kelley as merely recovering a few bits of an older system (perhaps from subconscious memories of past lives).

All of this we now know to be untrue—and we are well aware of the origins of the system through Dee and Kelley, as well as their source materials. We also know that Dee and Kelley recorded an elaborate and quite complete system of angel magick without need of inclusions from other traditions to make it “workable.” However, keep in mind that these inaccuracies are not Regardie’s fault, as he was merely presenting what he himself had been taught, and he did not have access to the wealth of historical material we now enjoy about Dee, Kelley, and the system of magick they recorded. It is unfortunate, though, that so many modern authors on the subject of Enochiana have parroted portions of Regardie’s introduction as if they were fact.

After this introduction, Regardie presents the proper *Book of the Concourse of the Forces*, which is divided into four parts:

Part One

The first part begins by presenting the four Watchtower tablets and a Table of Union [33] drawn from *Book H*. However, they are never presented together as a unified Great Table. The Golden Dawn prefers to keep the Watchtowers separated in the four quarters of the universe, as well as the four quarters of their hall, with the Table of Union residing in the center upon the altar.

These Watchtowers are directly attributed to the four elements (and the Table of Union to Spirit)—which was not seen in either Dee's work or even *Book H*. This is the first time in history where it was considered that the Eastern Watchtower contained Air angels, the Southern Watchtower contained Fire angels, the Western Watchtower contained Water angels, and the Northern Watchtower contained Earth angels. The functions of the angels in each Watchtower—recorded by Dee and preserved in *Book H*—are not entirely missing from this document, but they are buried within it as a side comment. The main focus has instead shifted to the Golden Dawn's elemental correspondences.

Also, the Golden Dawn's original versions of the Watchtowers had many cells containing more than one letter. This arose from the Order's early adepts' uncertainty about what they were seeing in *A True and Faithful Relation*. So you will often find a cell occupied by several similarly shaped letters: "u" and "v," or "v" and "y," or even "u" and "a." In other cases, you will find letters from the original Great Table mixed in with those from the Reformed Great Table where they differed. I suspect the Order never intended for these cells to actually contain more than one letter, but they wanted to present every possibility in places where they were unsure. (The modern incarnations of the Golden Dawn, having better access to Dee's material, have dispensed with the multilettered squares entirely. This is what I have illustrated in this book as well.)

This first part of the book also outlines the elemental color schemes applied by the Order to the Watchtowers. Originally only black and red

lettering on a white background (as seen in *Book H*) was presented to the candidate as he worked his way up the grades of the Outer Order. Upon reaching the Adept grades, he would learn the secret color scales used within the Inner Order and see for the first time the Watchtowers in vibrant color. Today the modern incarnations of the Order tend to utilize the full-color versions even in the Outer Order, though the occult meaning of the colors is reserved for the Inner grades.[34]

Next we are given detailed instructions for decrypting the divine and angelic names from the Watchtowers, again drawn largely from the methods outlined in *Book H* along with several inclusions of Golden Dawn attributions. This is where the central name of God in each Watchtower is demoted to the status of an "angelic king" and attributed to the sun, while the six elders (now called "seniors") are associated with the remaining six planets. These planetary attributions appear nowhere previous to this document.

After these names taken from the central Great Cross of each Watchtower are outlined, the book turns its attention to the four subdivisions of each tablet. Again, the original functions of the angels in these subquadrants have been replaced with elemental correspondences. They are presented as four sub-elements: so, for example, the Watchtower of Air in the east contains Air of Air, Fire of Air, Water of Air, and Earth of Air.

This is all then associated with the Golden Dawn's attributions of the Tetragrammaton (YHVH, the highest Hebrew name of God) to the four classical elements. Each letter of this divine name is assigned to one of the Watchtowers, its subquadrants, and even to each individual cell in the table. This gives the Watchtowers several layers of interlocking elemental symbolism, which then extends to tarot, astrological, geomantic, and other correspondences for each cell as well.

By now it should be obvious just how deep and complex this system of correspondence became and perhaps why the adepts of the Golden Dawn felt they had created (or discovered) something that went beyond what Dee

had recorded. And the above merely scratches the surface of the possible correspondences! There is certainly nothing inherently wrong with this system, though Dee purists (and those who make use of the original Great Table over that of the Reformed Great Table of Raphael) may take issue with the particular arrangement of elements and astrology in this scheme.

As for the Golden Dawn, they created an interesting manner of working with this complex system in a practical manner. As you may or may not know, the symbol of the truncated pyramid (a four-sided Egyptian pyramid that appears unfinished because it has a flat top rather than coming to a proper point) is quite sacred within Masonic lodges, which is where the Golden Dawn was, quite literally, born. If you are unaware of the symbol of the truncated pyramid, simply take out a dollar bill and look on the back. You will see such a pyramid preserved there, with the all-seeing Eye of God enthroned at its summit.

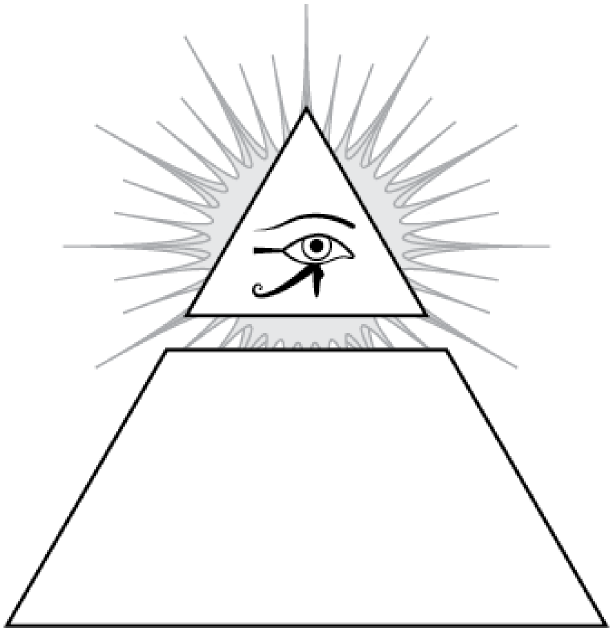


Figure 6: *The Pyramid and the All-Seeing Eye*

The Golden Dawn made use of this symbol in relation to each and every cell of each and every Watchtower. Upon the summit of the pyramid was written the letter from the Watchtower cell, most often transliterated into the

Angelical character for that letter. Within the four sides were written the various correspondences for the cell as figured by the above-explained system. Thus, such a pyramid would display symbols for the element(s), tarot card, zodiac sign, planetary symbol, Hebrew letter, and geomantic symbol, all colored according to the Inner Order's color schemes. As you might imagine, this created very intricate and beautiful talismanic images.

Part one of the *Concourse of the Forces* actually goes on for several more pages, covering everything from the Golden Dawn's peculiar system for pronouncing Angelical names to their own take on the four seals of the Watchtowers as recorded by Dee and reinterpreted through Golden Dawn symbolism and even some rather disjointed information about the Seal of the True God. For brevity's sake, however, I will pass over these subjects here.

Part Two

The second part of the *Concourse of the Forces* is much shorter and less complex, mainly because it focuses entirely on the practical application of the above system. It is written in two distinct halves. The first half outlines the specific Golden Dawn hierarchies the Order associated with each cell of the Watchtowers. The second half describes the ceremonies used to invoke them.

First, it explains how to construct a semi-Egyptian figure called a sphinx, based upon the elemental associations of the square's pyramid and the Order's methods of talismanic imaging (constructing the image of a god or angel based upon its occult correspondences). Because the Order associated the four elements with the four biblical kherubim—the lion, eagle, man, and bull described in the first chapter of Ezekiel and the fourth chapter of the Revelation of St. John—it was possible to relate those same biblical figures to the different sides of the pyramids. By taking the head of one kherub, the body of another, the legs of another, etc., a composite sphinxlike figure could be created for every cell of the Watchtowers.

Besides the sphinx, this part of the text also outlines a set of deities—which it calls Egyptian but which are, in fact, Coptic-Egyptian—that are associated with the pyramids. Like the sphinxes, the god associated with any given cell of the Watchtowers is determined by the pyramid's elemental correspondences. For example, if all four elements are equally divided among the sides, then the god Osiris is the deity of the cell. If Water is the dominant element, then Isis is the associated deity. The text gives a list of fifteen Coptic-Egyptian gods and which combination of elements determines the rulership of each.

The rest of this part of the *Concourse of the Forces* is dedicated to outlining the ritual methods of invoking and working with the hierarchies of the Watchtower squares. (This will all be covered in more detail in part two, the neo-Enochian section of this grimoire.)

This part of the text ends with several examples of skryings based upon the above pattern, given as examples of how the system should work in practice. It also mentions the original functions of the Watchtower angels as recorded by Dee and preserved in *Book H*. However, as I stated previously, they are given only as a kind of afterthought and have been overlooked by the greater majority of Golden Dawn adepts and neo-Enochian authors.

Part Three

The third part of the *Concourse of the Forces* outlines the Golden Dawn's method of using the forty-eight Angelical Callings. If you have read my *Angelical Language, Volume I,* you are aware of what Dee himself recorded about the calls and how to use them. They were presented by the angels as keys to unlock the forty-eight gates of heaven represented by the tables of the *Book of Loagaeth*. That holy book and the calls were used in a forty-nine-day initiation ritual the angels called Gebofal.

However, most of the information about the *Book of Loagaeth* is contained in *John Dee's Five Books of Mystery,*[35] while the calls themselves are found later in the journals and preserved in *A True and Faithful Relation.* The early Golden Dawn adepts had ready access to the later records but were largely unaware of the contents of the *Five Books.* They did not know about the *Book of Loagaeth* nor about Gebofal. Instead, they had found the Watchtowers, the forty-eight Angelical Callings, and the Parts of the Earth, all presented outside of their proper context and without much in the way of explanation. (It is no wonder, then, why they assumed Dee's system was incomplete.)

Because of this, the early Golden Dawn adepts developed their own method of using the forty-eight calls. They applied them as keys to unlock the various portions of the Watchtowers—including the Table of Union—and to access the Parts of the Earth. (They were correct about the Parts of the Earth, because that system is contained in *A True and Faithful Relation.*) Along with the use of the Reformed Great Table of Raphael and the association of the four elements to the Watchtowers, this application of the forty-eight callings to the Watchtowers is a hallmark of the neo-Enochian tradition (as opposed to Dee purism).

Dee purists entirely reject this manner of using the forty-eight Angelical Callings. On the other hand, those who defend the Golden Dawn's methods have pointed out that the Great Table of the Earth is formed from the names of the Parts of the Earth, and the Parts of the Earth are associated with the

final thirty tables of the *Book of Loagaeth*. Thus, there is a direct line of descent from *Loagaeth* to the Great Table, and thus the callings should be used to invoke the angels of the Watchtowers. I am not here to settle this debate, only to provide you with both sides of the story. There is no arguing against the fact that both systems are firmly established within their own traditions.

Later in this book, I will outline exactly how the calls are used in the Golden Dawn's Watchtower magick. For now, let us move on to the fourth and final portion of the *Concourse of the Forces*.

Part Four

The final section concerns an obscure Golden Dawn form of divination called either Enochian chess or Rosicrucian chess. Entire books can be filled with the history behind this game, the rules for its play, and the manner of using it for divination or magick. However, all of that is beyond this introductory material, so I will not go into much detail here.

I will, however, discuss how this game is related to the greater system of Golden Dawn Enochiana. Every scrap of information outlined in the previous three parts of the *Concourse* is brought together in the construction of the chessboards, movable pieces, game play, and the manner of interpreting the result of the divination.

There are four boards, one for every element and related to the corresponding suit of the tarot. Thus, for example, if one is performing a divination for a question involving passion or aggression, the board of Fire would be used. If the question is about happiness and creativity, the board of Water would be used. If the question is about strife or sickness, the board of Air would be most appropriate. And for questions of home, job, family, etc., the board of Earth should be chosen.

Each board contains sixty-four squares, just like a regular chessboard. However, these squares are equated with the cells of the four Watchtowers, not including the Great Crosses, the Calvary Crosses, or the four cells found above each Calvary Cross. That leaves only the sixteen cells found beneath the arms of each Calvary Cross, which the Golden Dawn calls “servient squares” and recognizes as the forces closest to the physical world. Each square is colored according to the elemental associations I described previously in the construction of truncated pyramids. The only difference is that the pyramids on the Enochian chessboards are not truncated but appear to come to a definite point.

The chess pieces are those of the Order’s Coptic godforms: Osiris (= the king), Isis (= the queen), Nephthys (= the rook), Horus (= the knight), and Aroueris (aka Horus the Elder = the bishop). There are also four pawns that

take the forms of the four sons of Horus described in the Egyptian Book of the Dead and in the Order's temple symbolism. All of these pieces are colored according to the elemental symbolism of the board one is using for the game. There must be four sets of them on the board, for a total of thirty-six pieces. They represent the divine forces moving upon the elemental foundations of the world.

The game is played by four players, each moving one set of the above godform chess pieces. Each player begins with his pieces on one of the four sub-elemental quadrants of the board and moves outward from there. How each piece is allowed to move, the direction in which the player moves them, and how the pieces interact with one another during game play determines the nature of the divination. It indicates which occult forces will oppose, dominate, or support the other occult forces active in any given situation. The element that "wins" the game, along with how the game was won, will determine the outcome of the question.

The Book of the Concourse of the Forces was not the only Golden Dawn–based Enochian document, so let us now take a look at another important text that has influenced the neo-Enochian tradition.

Liber Vel Chanokh [36]

At this point, mention must be made of Aleister Crowley and the role he has played in the establishment of the neo-Enochian tradition. Crowley was a member of the original Golden Dawn for a time, and it was from them he received his basic magickal instruction. He eventually left the Order on less than pleasant terms and developed his own unique system of mysticism called Thelema (Greek for "true will"). However, it always bore the unmistakable mark of the Golden Dawn, and this is certainly true of his Enochian work as well.

One of his most important neo-Enochian contributions is a document entitled *Liber Vel Chanokh* ("book of Enoch"), *or A Brief Abstract of the Symbolic Representation of the Universe Derived by Doctor John Dee*

Through the Skrying of Sir Edward Kelley. The text is part of a long catalog of documents he wrote for his students, this one numbered LXXXIV (eighty-four).

Most of the Enochiana contained in the document is similar to what was explained in the *Concourse of the Forces*. The basic Golden Dawn correspondences are all here, using the Reformed Great Table of Raphael. Interestingly, Crowley has restored the Watchtowers into the Great Table of the Earth form, complete with the Black Cross joining them together.

Later, Crowley provides full diagrams of the individual Watchtowers with every single cell in truncated pyramid form, including the elemental or astrological symbols on each side of every pyramid. This also includes the Table of Union, proving that Crowley felt both this and the Black Cross arrangement of these letters were equally significant.

He then goes on to explain the basic Golden Dawn method of decrypting the divine and angelic names from the Watchtowers, a list of the thirty Aethyrs and their ninety-one Parts of the Earth, and the manner of applying the forty-eight Callings to the Watchtowers.

For me, there are two things that make this document stand out from previous Golden Dawn neo-Enochiana. First, Crowley begins the document with diagrams of the Holy Table and the Seal of the True God, followed by an analysis of the divine and angelic names found upon the seal. He also makes a brief mention of the Heptarchic system and the *Book of Loagaeth* (promising more about them in a future publication that never came). That and his listing of the thirty Aethyrs and the ninety-one parts (including a map of the parts' names upon the Great Table) make me suspect that Crowley had studied Dee's personal grimoire, which the author of the *Concourse of the Forces* does not seem to have done. However, he makes no mention of Gebofal or the proper application of the forty-eight Callings to the tables of *Loagaeth*, so I am fairly certain he did not study—or did not study very deeply—Dee's original *Five Books of Mystery*.

The second thing that stands out about *Liber Vel Chanokh* is the fact that Crowley published this material to a wider audience, where the Golden Dawn's documents would not see publication until Israel Regardie did so in the mid-1900s. Crowley released *Liber Vel Chanokh* (under the longer title: *A Brief Abstract...*) in two issues of his *Equinox* magazine: volume 1, numbers 7 and 8, in the year 1912. Because of this, *Liber Vel Chanokh* was, for some time, one of the standard neo-Enochian documents available to Western students.

The Vision and the Voice

Finally, this historical overview of neo-Enochian documents would not be complete without a mention of Crowley's later publication of *The Vision and the Voice*. This book is essentially a record of Crowley's astral travels through the thirty Aethyrs, and it presents many of the central tenets of his system of Thelema. He and his students, to this very day, consider this book to be one of his most important works, second only to his *Book of the Law*, the primary Thelemic holy book. (You might say that if the *Book of the Law* were Thelema's Torah, then *The Vision and the Voice* would be Thelema's Talmud.)

While it is true that Crowley did not seem to relate the Aethyrs to the tables of *Loagaeth* or the Angelical Callings, he was still closer to the mark than most by simply understanding that the Aethyrs could be spiritually entered and explored as a kind of initiation. (Though I should point out that he entered the lowest Aethyr first and moved upward, which is backward from the Gebofal system recorded by Dee.) What he found there was geared toward his own Thelemic material, and I doubt non-Thelemites will experience anything close to the same visions. Thus I will not take space here to outline what Crowley saw or what his angelic contacts told him.

Since these publications, an abundance of material has been published concerning both the Dee-purist and the neo-Enochian traditions. Some of it has been good, and much of it—sadly—has been full of errors and

misconceptions mostly parroted from earlier sources. I am happy to say, however, that this is changing today. Golden Dawners and Thelemites are finally becoming aware of Dee's original journals, and Dee purists are (in some cases) more willing to view neo-Enochiana as a legitimate tradition in its own right.

Some practitioners choose to view the two systems as entirely unrelated, while others (mostly on the neo-Enochian side) have begun to mix the two to various degrees. What is important is that the student understand that there are two distinct traditions at work here and how each of them developed independently. Only then will it be possible to judge the material—especially where the two traditions conflict—and make informed decisions on how, or if, one should import aspects of one tradition into the other.

Further Reading

A Treatise on Angel Magic edited by Adam McLean (this is the "Treatises of Dr. Rudd")

The Practical Angel Magic of Dr. John Dee's Enochian Tables: Tabularum Bonorum Angelorum Invocationes by Stephen Skinner and David Rankine (this is *Book H*)

The Golden Dawn by Israel Regardie (see *Book Nine: The Angelic Tablets*, which includes *The Book of the Concourse of the Forces*)

The Complete Golden Dawn System of Magic by Israel Regardie

Liber LXXXIV Vel Chanokh: A Brief Abstract of the Symbolic Representation of the Universe by Doctor John Dee Through the Skrying of Sir Edward Kelley by Aleister Crowley

The Vision and the Voice, with Commentary and Other Papers: The Collected Diaries of Aleister Crowley, 1909–1914 E. V. by Aleister Crowley

Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley by Lon Milo DuQuette

Enochian World of Aleister Crowley by Lon Milo DuQuette and Christopher Hyatt

Enochian Magic in Theory by Dean F. Wilson

[contents]

An Enochian Grimoire

“Now you touch the world and the doings upon earth.
Now we show you the lower world: the governors
that work and rule under God.”
(Archangel Michael)

Chapter Five

The Enochian Universe

Over the years, there has been much confusion over the cosmology behind Dee's magickal system. Exactly how the universe is structured is an important thing to understand when studying any occult tradition. Unfortunately, many occultists have assumed that no cosmology at all is presented in Dee's journals, leading them to simply lay his magick over their own chosen system. Some have attempted to force-fit the Enochian heavens and angels onto the Qabalistic Tree of Life. Others have attempted to interpret Dee's material through the cosmology of Theosophy. Even the Golden Dawn arranged the Enochian Watchtowers within their own fourfold directional and elemental universe.

In fact, Dee *did* record the nature of the "Enochian universe" in his journals, which were outlined in several visions and diagrams that I will explain below. In the end, there is no specific cosmology that is unique to the Enochian system. Instead, Dee recorded the same universe described in the Bible, by ancient Jewish Merkavah mystics, by astrology, and by grimoiric authors such as Agrippa. It was, in fact, the same basic geocentric universe that was commonly accepted as scientific reality during Dee's lifetime and for thousands of years previously.

The Merkavah

“And, behold, a throne was set in heaven, and one sat on the throne.... And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting.... And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.” (Revelation 4: 2–7)

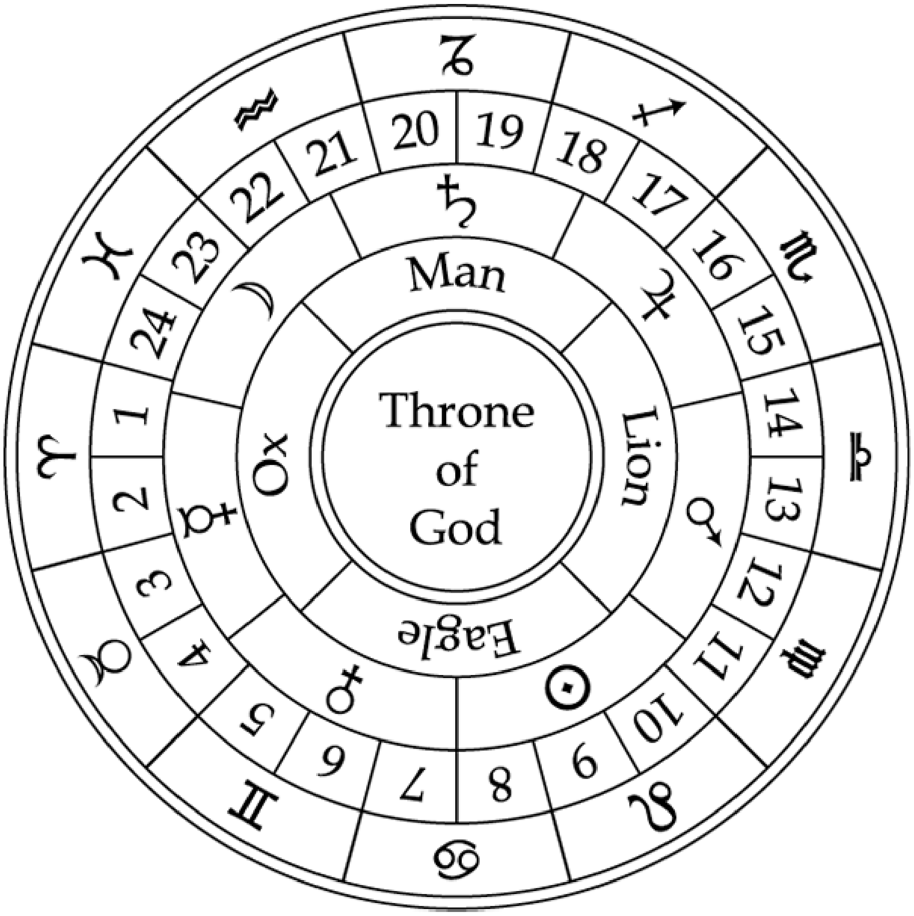


Figure 7: *The Merkavah as Astrological Model*

The basic concept of the Enochian universe is illustrated in chapter 4 of the biblical book of Revelation. Here, St. John has a “Merkavah vision”—a vision of the divine throne—as well as a vision of the entire divine court. The Merkavah itself occupies the center of the vision.

Upon its four sides are the Holy Living Beasts, also known as the kherubim: the lion, eagle, man, and bull. They represent the four elemental triplicities of the zodiac, which, in turn, govern the four elements upon earth. In other sources, these kherubim are represented by the archangels Michael, Gabriel, Raphael, and Uriel.

Also surrounding the throne are the “seven spirits who stand before God.” Appearing in John’s vision as seven “lamps of fire,” they are seven archangels who embody the forces of the ancient planets and represent the seven aspects of God’s actions upon earth.

Surrounding the whole scene are the twenty-four elders who collectively represent the forces of the zodiac, governed by the four kherubim and the seven archangels. They are advisers to the king (God). Two elders represent each of the twelve tribes of Israel, which are associated with the twelve signs of the zodiac.

Students of astrology will recognize in this vision a depiction of an astrological chart. Such a chart is encircled by the signs of the zodiac, which are divided into four elemental triplicities. The seven planets that rule them are placed within the circle. In the very center is the earth, which is the throne of God. (The “sea of glass” mentioned in St. John’s vision is the firmament, or sky, that surrounds the earth itself.)

The Holy Celestial City

"And [the angel] carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem... And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates." (Revelation 21: 10–13)

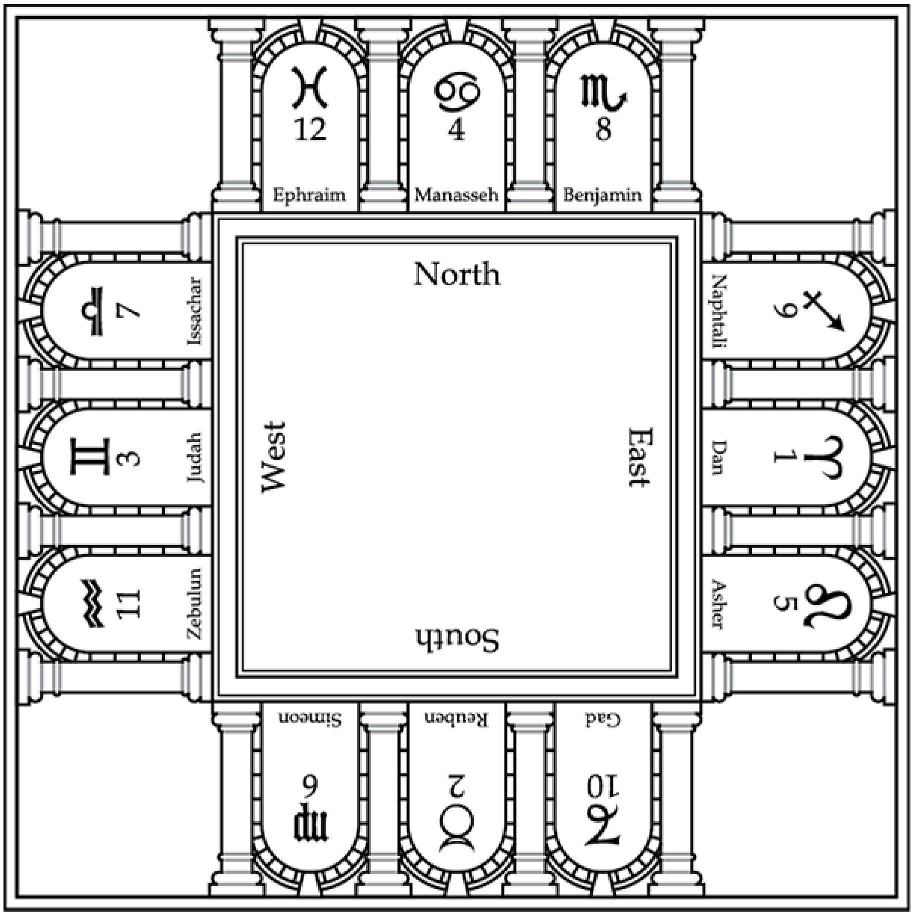


Figure 8: *Dee's Diagram of the Holy City*

The above diagram is taken from Dee's journals and is based upon the end of St. John's vision. Like the previous vision, this illustrates the structure of the universe. This time we see a great city established by God, surrounded by a wall with twelve gates representing the twelve signs of the zodiac. Each gate has an angelic guardian and is also associated with a tribe of Israel.

Dee included the names of the twelve tribes and also assigned each gate a number. These numbers indicate which sign of the zodiac applies to each gate: Aries = 1, Taurus = 2, Gemini = 3, all the way to Pisces = 12. Students should note that these associations are drawn from Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14, where we find the "Scale of the Number Twelve." Here Agrippa lists the twelve tribes and the zodiacal sign for each. He also gives names to the twelve angelic gatekeepers, but Dee received different names for these angels.

Also note that Dee has grouped the signs of the zodiac into their elemental triplicities. The three Fire signs are together in the east, the Earth signs are positioned in the south, the Air signs are placed in the west, and the Water triplicity is found in the north.

The Vision of the Watchtowers

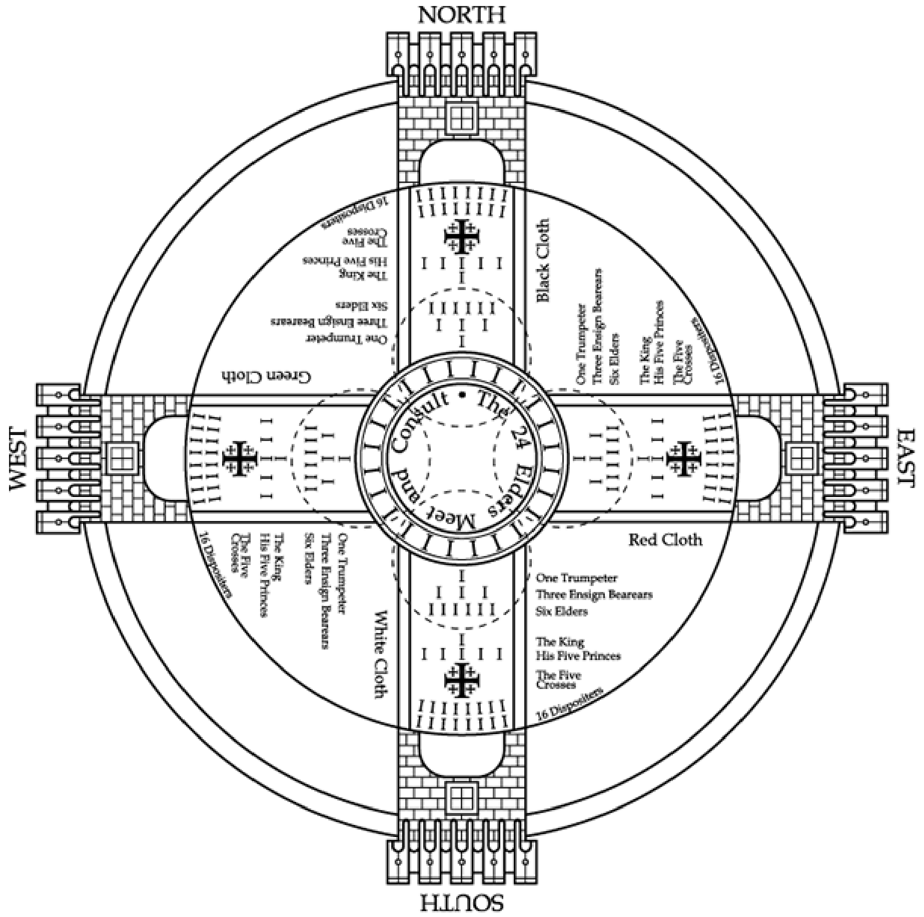


Figure 9: *Diagram of the Vision of the Watchtowers*

Figure 9 was created by (or for) Méric Casaubon to illustrate the vision of the four Watchtowers described by Edward Kelley.[37] This embodies the angelic hierarchies beneath the four kherubim, which Dee’s angels referred to as “Watchmen” who protect the universe from the forces of chaos.

The Watchtowers are depicted here as fortified castle towers at the four points of the compass. Trumpets then sounded from the towers, blown three times each. After a pause, the trumpets sounded once more, signaling the opening of the towers’ gates.

Then from each gate was rolled a colored carpet: a red one from the east, a white one from the south, a green one from the west, and a black one from the north. These colors appear in many different occult traditions,

representing everything from the four seasons upon earth to four layers of heaven and even to four stages of alchemy.

Next the angelic hierarchies of the four Watchtowers proceeded from each gate, walking upon the carpets. First appeared the four angels who blew the trumpets. These trumpets were described as composed of six cones bound together into one instrument. There has been much speculation as to the identity of these four trumpeter angels, as their names are not included in the Watchtowers. Personally, I suspect these may be the four kherubim themselves—Michael, Gabriel, Raphael, and Uriel. (Note that Gabriel is often depicted in religious art with a trumpet. Michael appears with one in some versions of the tarot. Also, both Hebrew tradition and the book of Revelation describe the archangels as possessing six wings, and these four angels carry trumpets made of six cones.)

Following the trumpeters were twelve angels—three from each gate—holding ensigns (flags) as if going into battle. Each ensign displayed one of the twelve names of God that govern the Watchtowers. These twelve angels are not given names in the Watchtower tablets, and, like the trumpeters, there has been much speculation as to their identity. I suspect they are the twelve angels of the zodiac who otherwise guard the gates of the Holy City.

Following these, six elders emerged from each gate, totaling the twenty-four from the book of Revelation. Then appeared a "great king," representing the name of God found in a spiral in the center of each Watchtower. Five princes held up the train of each king. Like the trumpeters and ensign bearers, these princes are given no names in the Watchtowers—at least so far as we know—and I have no idea who they may be.

After each of the four kings appeared a large cross surrounded by four lesser crosses, representing the Great Cross and four Calvary Crosses found in each Watchtower. The sixteen Calvary Crosses were each attended by ten angels whose identities are unclear. There are only four angels set above each Calvary Cross in the Watchtower tables. However, the Crosses

themselves are each composed of ten letters, so these ten angels possibly represent those letters.

Finally, from each gate proceeded sixteen angels, called the “dispositors of the will of those that govern the castles.” Each Watchtower table actually contains two groups of sixteen angels who fit this description, commonly called the kherubic and servient angels. I suspect the sixteen angels in the vision are intended to represent the servient angels, as they are the ones who act most directly upon the earth.

At the end of the vision, the twelve ensign bearers march to the center point where the four carpets meet, which I assume is the physical world. The twenty-four elders converge at this point and form a circle, where they appear to confer with one another, as would be expected of tribal elders.

The Twelve-Banner Diagram

Figure 10, adapted from Dee’s records, is a simplified illustration of the Great Table of the Earth (aka the Watchtowers). It has often been confused as a depiction of an Enochian magickal circle, though no such thing is mentioned by Dee.

In the center of the diagram is a square divided into four portions and marked “Terra”—earth. This is the Great Table of the Earth itself. Each corner is marked by three banners depicting the three names of God that appear in the associated Watchtower: Oro, Ibah, and Aozpi in the east; Mor, Dial, and Hctga in the south; Mph, Arsl, and Gaiol in the west; and Oip, Teaa, and Pdoce in the north.

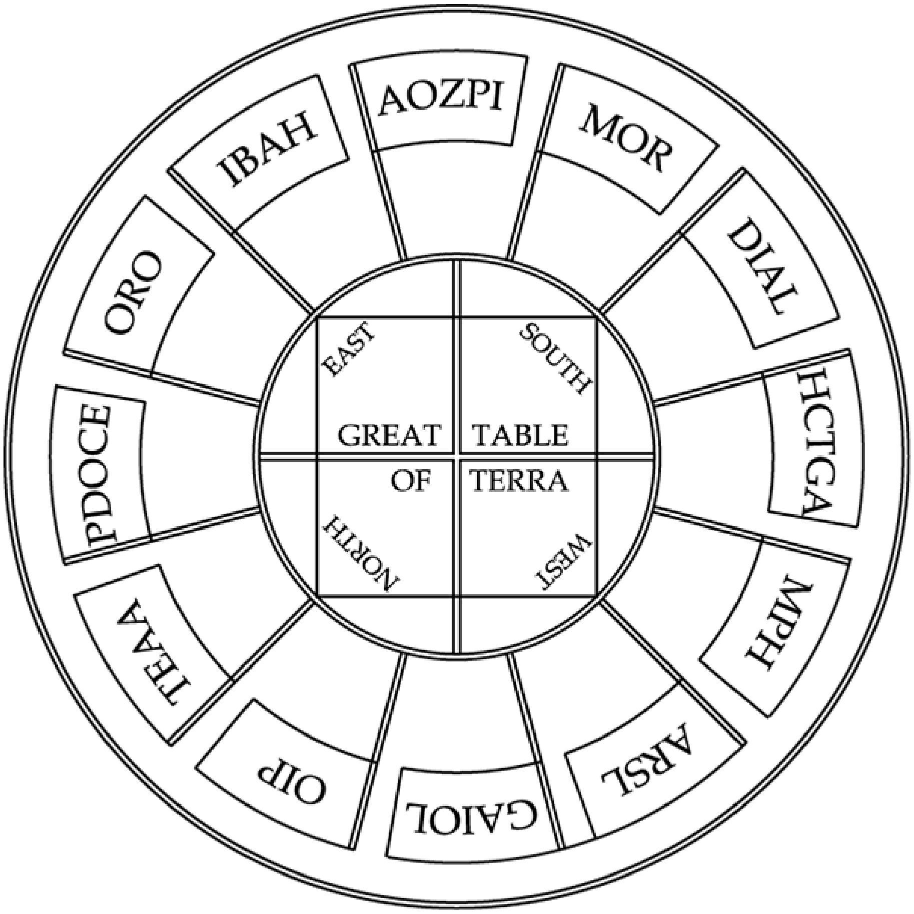


Figure 10: *Twelve-Banner Diagram (Corrected)*

Note: This diagram as it appears in Dee's journals includes an error. When Dee first received the Great Table from the angels, he switched the positions of the western and northern Watchtowers. The angels later corrected the error, but Dee seems to have drawn the banner diagram before the correction. His version places Mph, Arsl, and Gaiol in the north and Oip, Teaa, and Pdoce in the west. For some reason he never bothered to redraw the diagram after the angels corrected his error. Because the error has caused confusion for many students, I have redrawn the diagram myself to show the northern and western names of God in their proper places.[38]

Chapter Six

The Heptarchia

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." (Revelation 4:5)
The Seven Spirits of God: The Sephiroth

The above-quoted passage from the book of Revelation mentions seven "lamps of fire" that are actually seven "spirits" of God. Exactly what, or who, these spirits are has been a subject of some debate. There are those who insist they are merely metaphorical representations of a sevenfold power of God. However, history suggests they descend from ancient Pagan traditions that worshiped the seven planets, known in later monotheistic traditions as the Secondary Causes. On this basis, occultists have considered the seven spirits to be mighty archangels who "stand eternally before the face of God" and represent divine power as divided into the virtues of the seven planets.

The ancient Gnostics called them Aeons. An Aeon (in this sense) is a kind of "superarchangel" that exists above and beyond the created realm. Not only are they divine beings, but they are also cosmic archetypes that provide the blueprints for all things here in the physical universe. Seven of the Aeons are the divine models upon which the seven planets are based, along with all the angels and intelligences associated with them.

This idea would later be adopted into the Hebrew Qabalah, where the Aeons became the Sephiroth. Today, students generally know the Sephiroth as vast divine realms, but many have forgotten they were originally described as archangelic beings in their own right.[39] A common Hebrew convention was to add "El," the name of God, to the end of a Sephirah's name in order to create the name of an angel; thus, the Sephirah named

Binah (Understanding) becomes an archangel named Binael, the Sephirah Chesed (Mercy) becomes an archangel named Chesedel, etc.

Later traditions would instead assign groups of known planetary archangels to represent the active forces of the Sephiroth.[40] One example can be found in Agrippa's *Three Books of Occult Philosophy*,[41] where he outlines the "seven angels which stand in the presence of God." Following are their names and planetary associations as given by Agrippa, along with the Hebrew Sephirah each one represents: **Table 1:** Seven Archangels of the Sephiroth

	ARCHANGEL	SEPHIRAH	PLANET
1	Zaphkiel	Understanding (Binah)	Saturn
2	Zadkiel	Mercy (Chesed)	Jupiter
3	Cumael [42]	Severity (Gevurah)	Mars
4	Raphael	Majesty (Tiphareth)	Sol
5	Haniel	Victory (Netzach)	Venus
6	Michael	Glory (Hod)	Mercury
7	Gabriel	Foundation (Yesod)	Luna

As a group, these seven archangels never appeared to Dee and Kelley, and seem to play no active role in the Heptarchic system of magick. This makes sense if we consider them to exist far beyond the created realm. They are not the planets but the divine *source* of the planetary forces wielded by the angels of the Heptarchia. They certainly have a place in the cosmology of the Enochian system.

According to Dee's journals, there are seven names of God from which these seven archangels are born. He did not record a one-to-one relationship

between the seven names and the archangels; instead, the group seems to share in the power of all seven names. Because these names appear upon an important Enochian magickal tool (which I will explain in detail in chapter 7), I will include them here: ZllRHia, aZCaacb, paupnhr, hdmhiai, kkaaeee, iieelll, and eellMG✠. The mysteries behind these names will be explored in later advanced texts.

The Seven Archangels of Creation

The universe was created over seven ages, or “days” (see Genesis 1). However, this work was not accomplished by God alone. Instead, he dispatched seven archangelic governors, along with their ministers, to perform the actual work of cosmic construction. Their number and mystery is mirrored in the seven celestial heavens, the seven days of our week, and the seven classical planets, all of which are governed by these angels. All things in creation can be classified under the headings of the seven planets, and therefore the angels of the planets can be invoked for any purpose.

Here are the names of the seven archangels who govern all of creation[43]:

Table 2: The Seven Archangels of Creation

Cassiel	Saturn and Saturday
Sachiel	Jupiter and Thursday
Samael	Mars and Tuesday
Michael	Sol and Sunday [44]
Annael [45]	Venus and Friday
Raphael	Mercury and Wednesday
Gabriel	Luna and Monday

These seven archangels govern the world in shifts, or universal ages, of 490 years.[46] During Dee’s lifetime, the archangel Annael was in power, and should have remained so until the year 1900 CE. The age of Venus saw the Renaissance and Enlightenment, an explosion of artistic expression, invention, and exploration. Early in this age, the printing press was invented by Gutenberg. Toward its end we saw the Industrial Revolution and the first

stirrings of massive social changes that would unfold in the next age—women's rights, civil rights, the sexual revolution, and much more.

From 1900 until 2390 CE, we should be under the governance of Raphael and Mercury. These past decades have seen technological (and the above-mentioned social) revolutions that are awe-inspiring in scope. In the early twentieth century, the focus was largely upon faster modes of transportation. Within fifty years we were jetting and orbiting around the planet at will, so our attentions turned to advances in communication technology. We passed quickly from steam-powered machines to vacuum tubes, transistors, and finally microchips. We have seen the invention of the Internet along with cell technology, the common use of satellite GPS devices and smartphones. Scientists stumbled upon the microscopic realm, then the atomic and subatomic realms, and *then* the quantum realm. Meanwhile others were busy discovering and cracking the human genetic code. Today we are developing microscopic robots to patrol your bloodstream and attack diseases and blockages. All of this and much, much more—and we are only slightly over one hundred years into the age of Raphael.

After Raphael's 490 years pass, it will be Gabriel's turn to rule, followed by Cassiel, Sachiel, Camael, Michael, Annael, and so on, in an endless cycle of cosmic ages.

The Seven Ensigns of Creation [47]

Each archangel bears a standard called an Ensign of Creation. This ensign, or emblem, represents the day of creation, the ruling planet, the day of the week, the archangel himself, as well as those angels he governs. The seven ensigns are as follows:

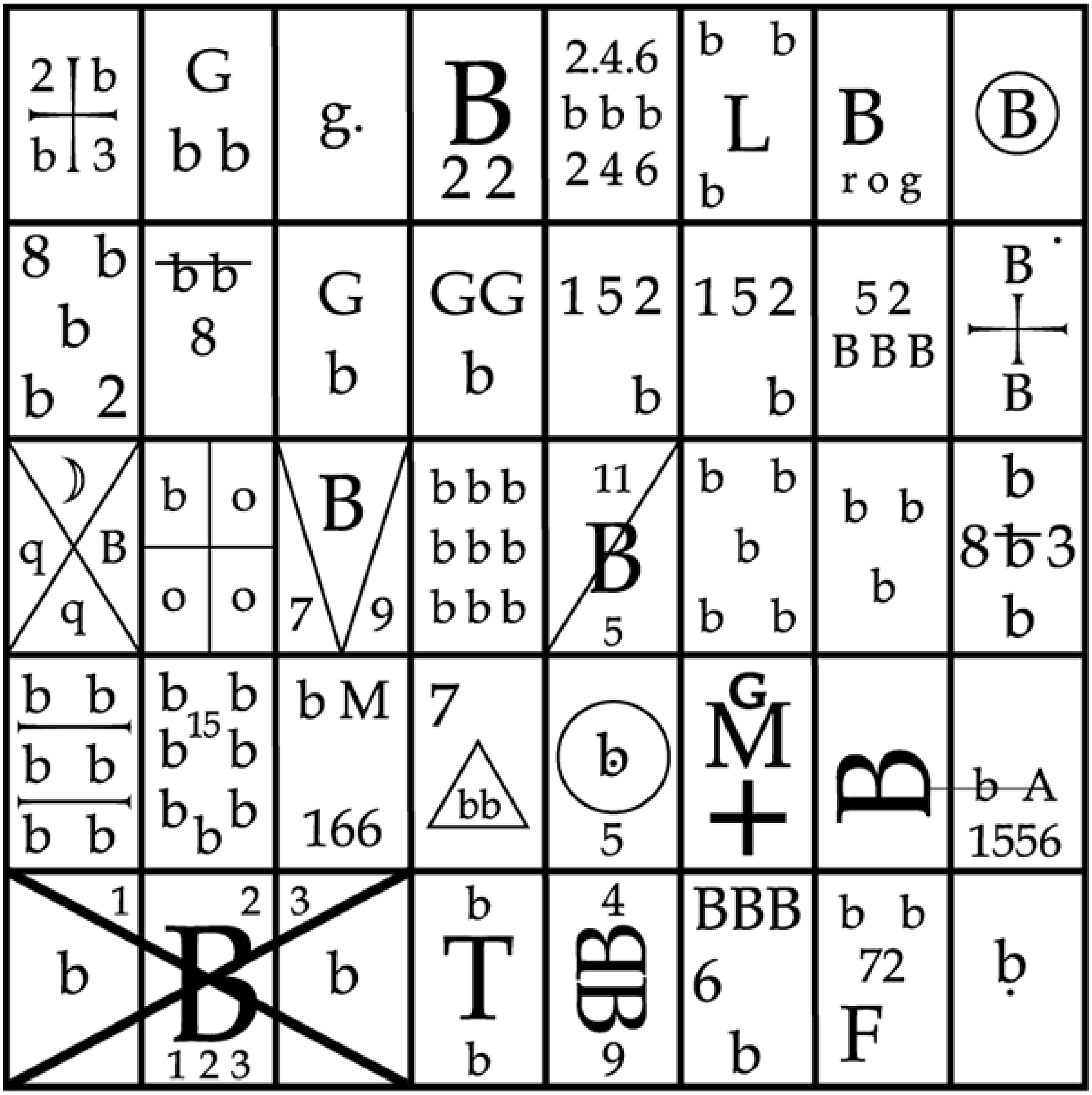


Figure 11: *Ensign of Venus (Annael)*

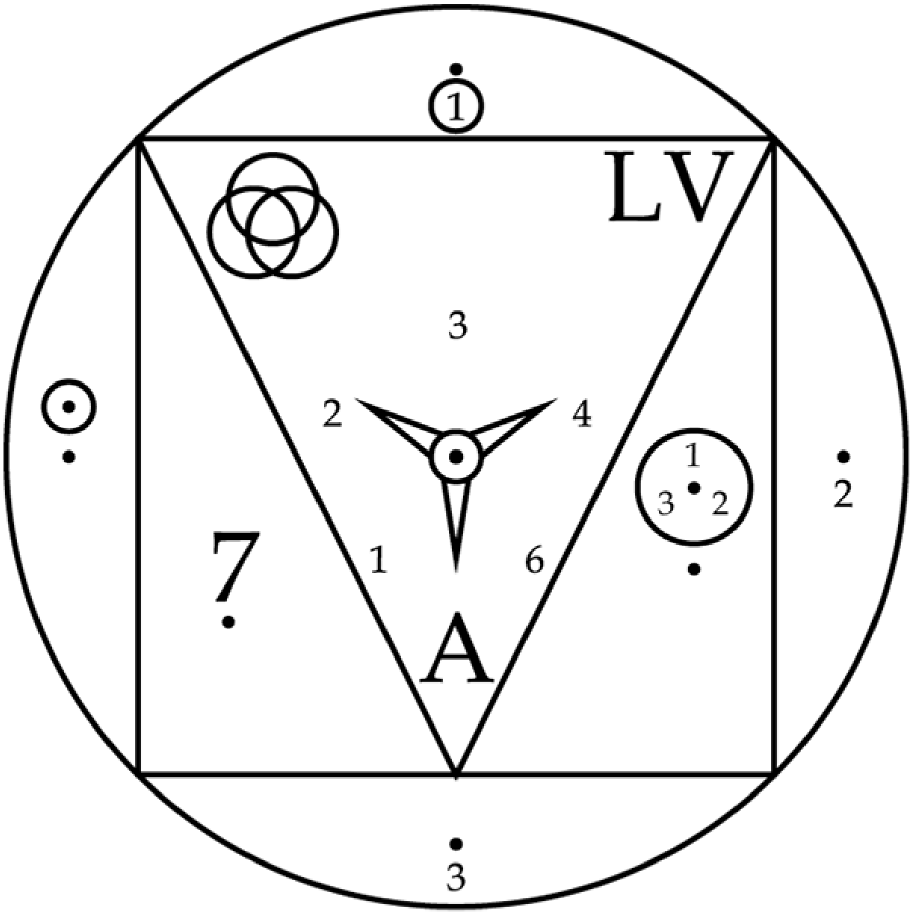


Figure 12: *Ensign of Sol (Michael)*

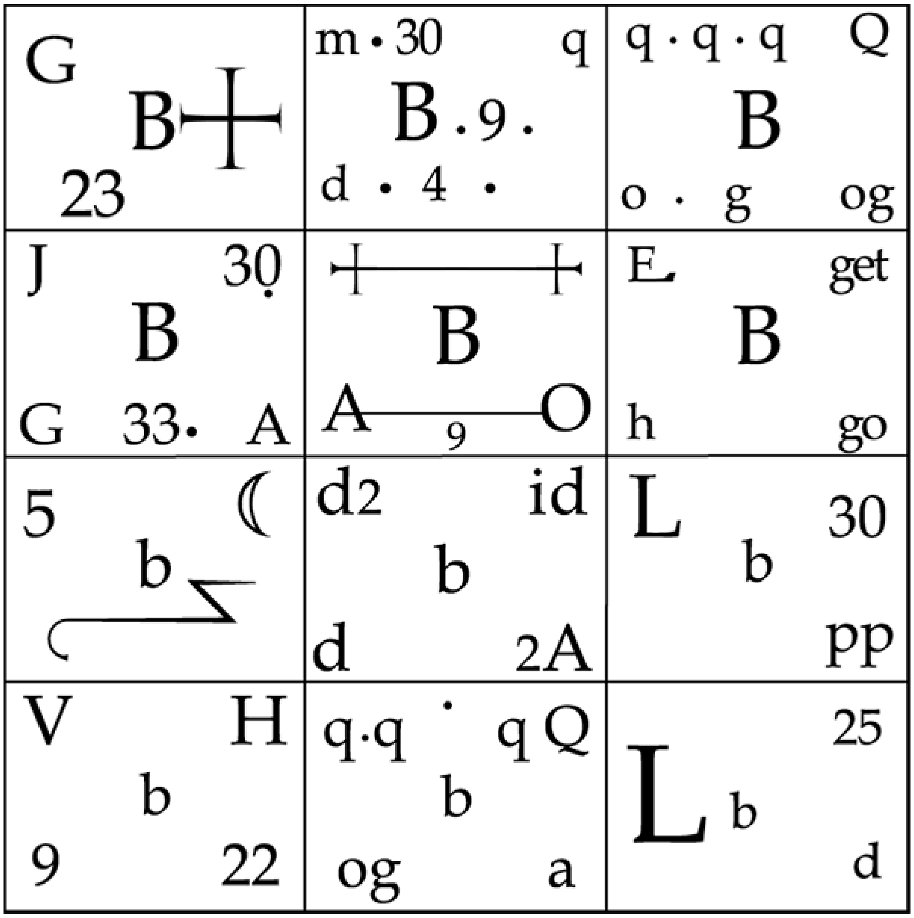


Figure 13: *Ensign of Mars (Samael)*

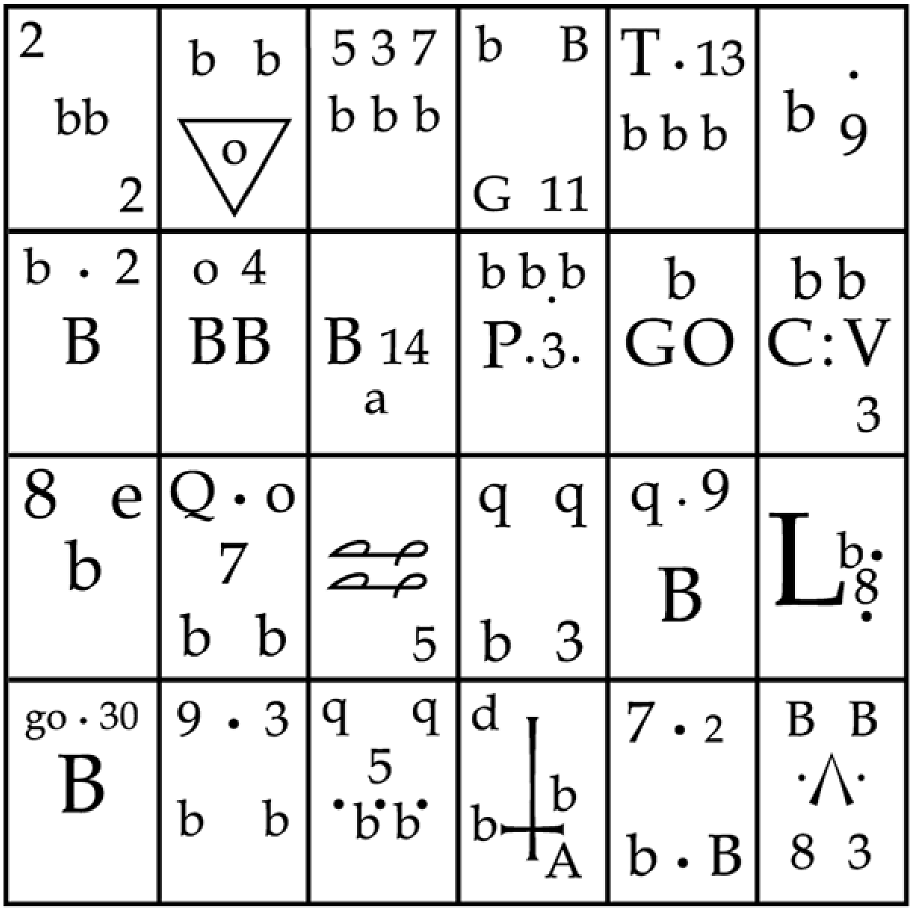


Figure 14: *Ensign of Jupiter (Sachiel)*

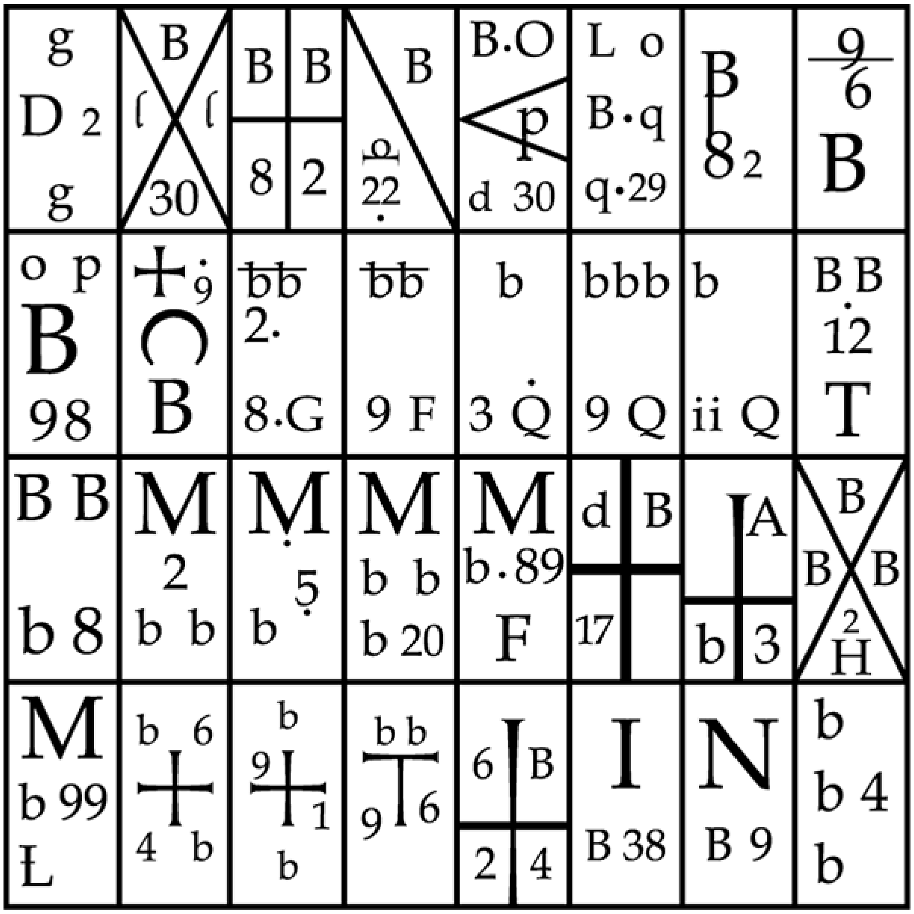


Figure 15: *Ensign of Mercury (Raphael)*

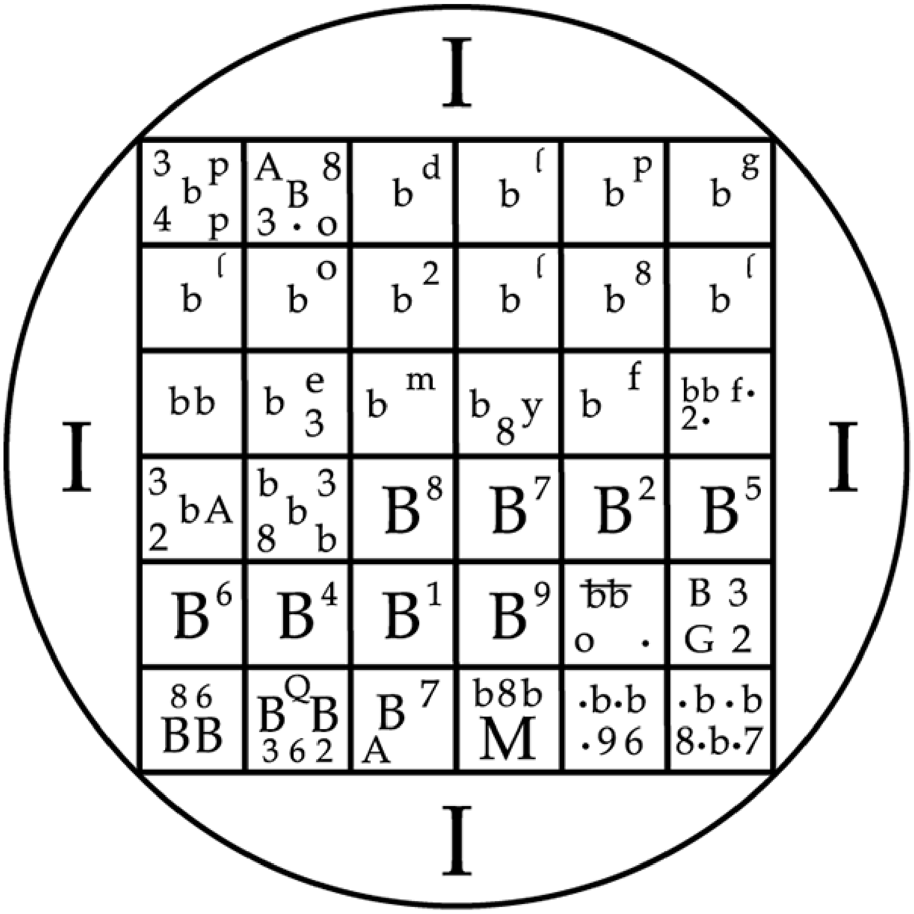


Figure 16: *Ensign of Saturn (Cassiel)*

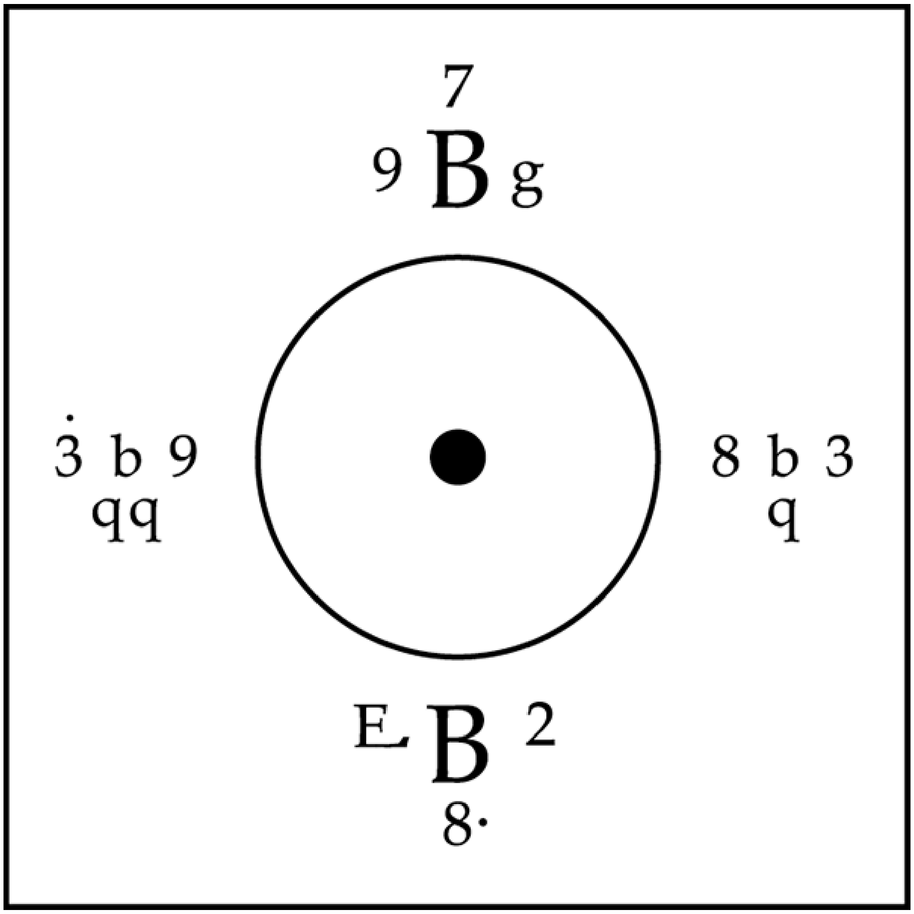


Figure 17: *Ensign of Luna (Gabriel)*

The Seven Archangels of the Planetary Spheres

Next in authority to the seven archangels of Creation are those who govern the seven planets seen in the night sky. Each planet is supposed to be conscious and intelligent in its own right—an angel who transmits his planetary force directly to the earth. This is similar to the Planetary Intelligences described by Agrippa in his *Three Books of Occult Philosophy,*[48] as well as the Olympian Spirits described in the *Arbatel of Magic*. Therefore, this group of angels works more directly with the physical realm than the greater archangels.

The names of the archangels of the planetary spheres are formed from the Hebrew names of the planets themselves, with the name of God "El" added to the end: Table 3: The Seven Archangels of the Planetary Spheres

1	Zabathiel [49]	Saturn (Sabbathai)
2	Zedekiel	Jupiter (Zedek)
3	Madimiel	Mars (Madim)
4	Semeliel [50]	Sol (Shemesh)
5	Nogahel	Venus (Nogah)
6	Corabiel [51]	Mercury (Kokab)
7	Levanael	Luna (Levanah)

Just one of these angels—Levanael—made an appearance in Dee's journals. Otherwise, they seem to play no direct role in the Heptarchic system of magick. However, there are seven names of God recorded in Dee's journals that the angels claimed gave birth to the seven planetary angels. These seven names also appear on an important Enochian magickal tool, so I will include them here: SAAI(21/8.)EME(8.), BTZKASE(30), HEIDENE, DEIMO30A, I(26)MEGCBE, ILAOI(21/8.)VN, and IHRLAA21/8..

Notice the numbers and periods—some attached to letters (in which cases I have placed them in parentheses) and some standing alone. These numbers are, in fact, part of the names, and they are why Dee's angels insisted these names of God cannot be pronounced at all. The mysteries behind these names will be explored in later advanced texts. Also see chapter 7's section on the Seal of the True God.

The Forty-Nine Good Angels of the Heptarchia

Under the command of the seven archangels of Creation are the angels of the Heptarchic royalty. *Heptarchia* literally means "sevenfold rulership," because these are the angels in charge of all created things. There are forty-

nine primary angels of the Heptarchia: a king, a prince, and five governors for each planetary force. Their names are as follows: Table 4: The Forty-Nine Heptarchic Royal Angels

VENUS/ FRIDAY	SOL/ SUNDAY	MARS/ TUESDAY	JUPITER/ THURSDAY
King Baligon	King Bobogel	King Babalel	King Bynepor
Prince Bagenol	Prince Bornogo	Prince Befafes	Prince Butmono
Bormila	Bablibo	Bapnido	Basmelo
Binodab	Buscnab	Busduna	Besgeme
Benpagi	Bariges	Bminpol	Blingef
Bermale	Barnafa	Binofon	Bartiro
Bnagole	Bonefon	Bmilges	Baldago

MERCURY/ WEDNESDAY	SATURN/ SATURDAY	LUNA/ MONDAY
King Bnaspol	King Bnapsen	King Blumaza
Prince Blisdon	Prince Brorges	Prince Bralges
Bazpama	Balceor	Baspalo
Bernole	Blintom	Belmara
Blumapo	Branglo	Bragiop
Barfort	Bmamgal	Brisfli
Bliigan	Bamnode	Basledf

King Carmara and Prince Hagonel

Of the seven planetary kings and their princes, one pair is given supreme command of the Heptarchia. During the 1500s (the age of Annael), the king and prince of Venus (Baligon and Bagenol) were in command. When acting in this role, they took on new names (or perhaps honorary titles): King Baligon was called Carmara (or Marmara), and Prince Bagenol was called Hagonel.[52]

Today we are in the age of the archangel Raphael, which suggests the king and prince of Mercury (Bnaspol and Blisdon) should be in command of the Heptarchic angels. However, it is not clear from Dee's records

whether these two angels should take on the titles of “Carmara” and “Hagonel” or if they have their own unique titles.

The 294 Ministers

The Heptarchic kings and their princes are served by 294 servient angels, or ministers. The names of the ministers are formed from the letters of *most* of the forty-nine royal angels. (The methods are rather complex and unnecessary to cover here.) Of all the angels of the Heptarchia, these appear to be closest to the physical world. They are the beings who manifest the directives of the forty-nine royal angels here on earth.

Each prince is given command of forty-two ministers, who are divided into six groups of seven angels: a primary minister and six general servants. These six groups are each given power for four hours of the day ruled by their prince, beginning at midnight. The six primary ministers collectively rule the entire day. The remaining servants merely act upon the general orders given to them by the six primary ministers and are not directly invoked in the Heptarchic system.[53] (See the following section for the names and functions of the 294 ministers.) The Offices, Appearances, and Seals
of the Heptarchic Royalty

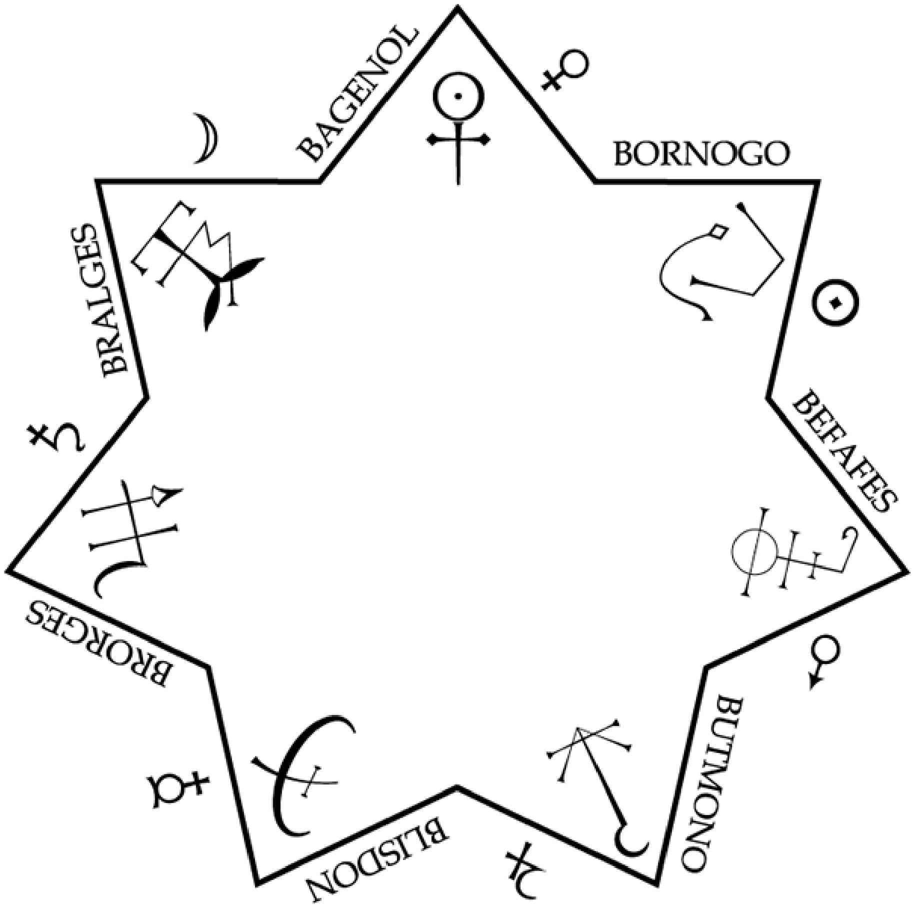


Figure 18: *The Heptagon of the Heptarchic Princes*

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) The following information has been gathered from several places in Dee's journals. Some of it was corrupted (Dee suspected the intrusion of an evil spirit) so that the offices of several of the kings and princes were either switched or missing.[54] Thankfully, Dee left certain marginal notations that have allowed the information to be restored.

King Baligon (Carmara) and Prince Bagenol (Hagonel)—Friday/Venus: Spirits of the Air [55]

The king and prince of Friday are given charge over the air and all aerial spirits and creatures.[56]

In Dee's lifetime, King Baligon appeared as a large man wearing a long purple robe and a golden triple crown upon his head. This represented his position as Carmara, the supreme ruler of the Heptarchic angels. However, his time of rule was limited,[57] and it is unlikely he would take this form today (see King Bnaspol, p. 108). He should, however, still appear as a king

wearing a slightly shorter robe (of a color other than purple) and a simpler crown. His seal is as follows:[58]

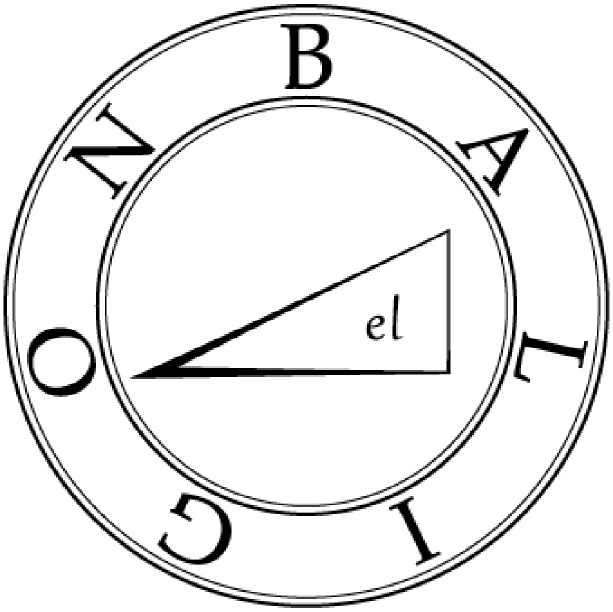


Figure 19: *Seal of Baligon*

Prince Bagenol appeared in a red robe (somewhat shorter than the other princes) and a golden circlet upon his brow.[59] His shorter robe was likely to distinguish him as Hagonel, the ruling prince of the Heptarchic angels.[60] However, like King Baligon/Carmara, the time of his government was limited,[61] and thus his robe would likely be longer now (see Prince Blisdon). His seal was the only one to be given its own name—Barees [62]—

and it appears as follows:

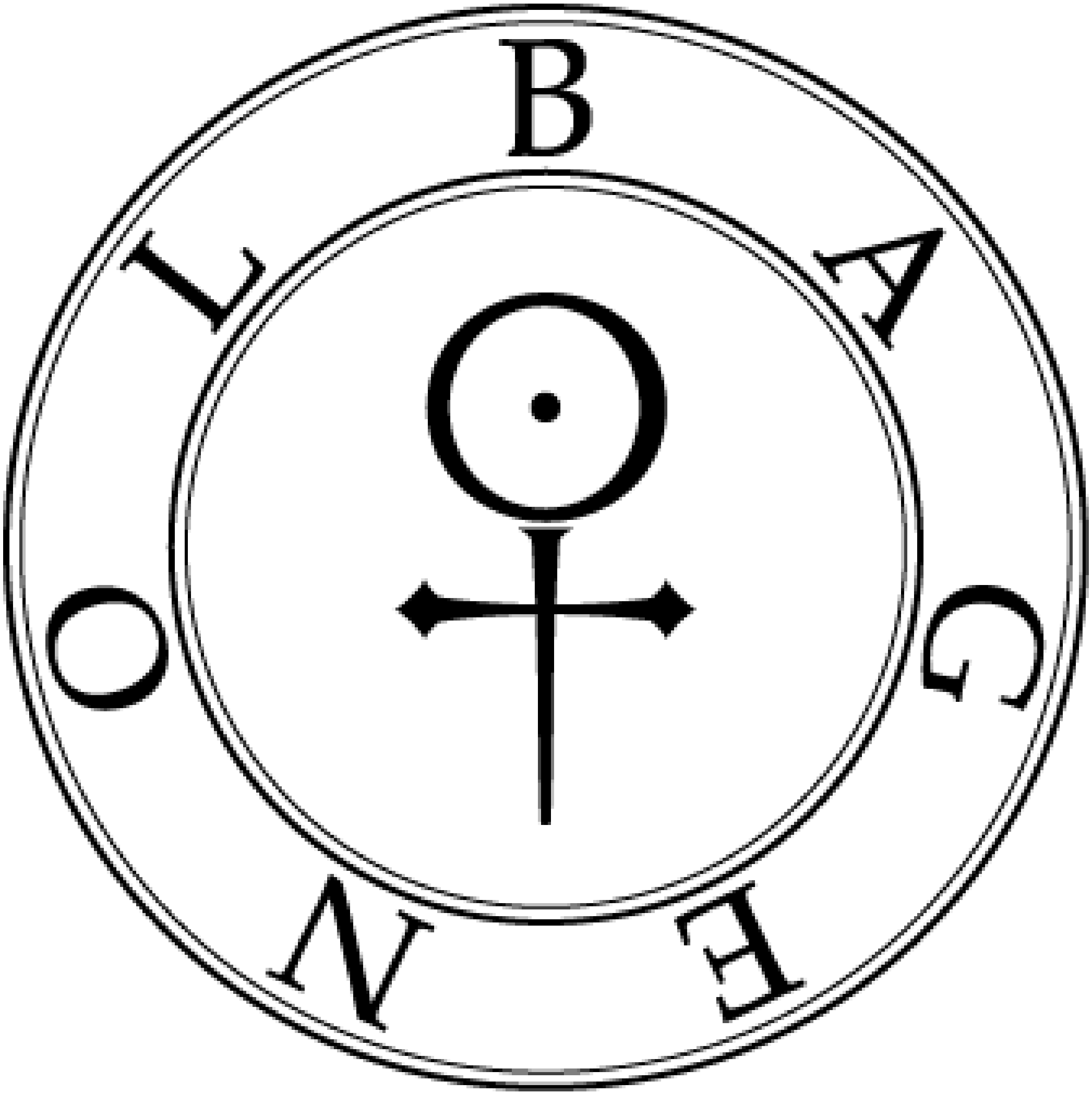


Figure 20: *Seal of Bagenol*

The forty-two ministers who serve Prince Bagenol, and their times, are as follows: Table 5: Ministers of Prince Bagenol—Friday (Venus)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Aoaynnl	Lbbnaav	Ioaespm	Gglppsa	Oeeooez	Nllrlna
Oaynnla	Bbnaavl	Oaespmi	Glppsag	Eeooezo	Llrlnan
Aynnlao	Bnaavlb	Aespmio	Lppsagg	Eooezoe	Lrlnanl
Ynnlaoa	Naavlbb	Espmioa	Ppsaggl	Ooezoee	Rlnanll
Nnlaoay	Aavlbbn	Spmioae	Psagglp	Oezoeeo	Lnanllr
Nloaoyn	Avlbbna	Pmioaes	Sagglpp	Ezoeeoo	Nanllrl
Loaoynn	Vlbbnaa	Mioaesp	Agglpps	Zoeeooe	Anllrln

The ministers of Bagenol can work all operations concerning the air or aerial creatures.

Dee's journals do not specify their appearance, though it is likely the seven ministers active from midnight to 4 AM will appear more regal than the rest, wearing apparel similar to their prince. Any of them may also arrive with swarms of aerial creatures about them.[63]

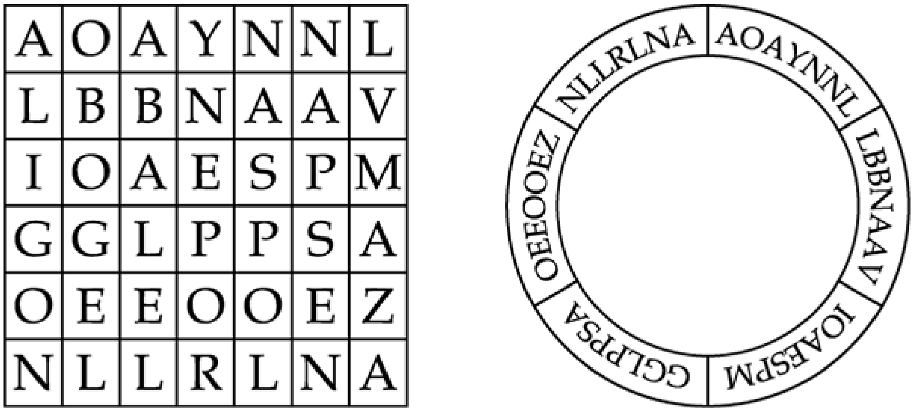


Figure 21: *The Ministers of Venus (left) and the Seal of the Ministers (right)*

King Bobogel and Prince Bornogo—Sunday/Sol: Wisdom and Science

The king and prince of Sunday can bestow wisdom and scientific learning. Prince Bornogo, especially, teaches the altering of nature and the knowledge of metals, which likely includes both metallurgy and alchemy.[64]

King Bobogel appears as a stately and handsome noble with a long beard, wearing a black velvet coat and stockings trimmed with golden lace. He

wears a velvet cap with a black feather in it and a cape that hangs from one shoulder. He has a purse hanging around his neck and tucked into his girdle. He carries a gilt (or gold-encrusted) rapier.[65] He may also appear with seven jester angels playing a sweet melody on seven horns.[66] The horns appear to be a cross between a Renaissance recorder (with a flared end) and a *pungi*—an Indian wind instrument often made from a dried gourd and used by snake charmers.

Figure 22: *The Pungi Played by Bobgel's Musicians*

The recorders/pungis played by Bobogel's seven musicians each have forty-nine (or 7 × 7) holes, implying these angels are playing the harmonies of the seven planetary spheres.

His seal is as follows:

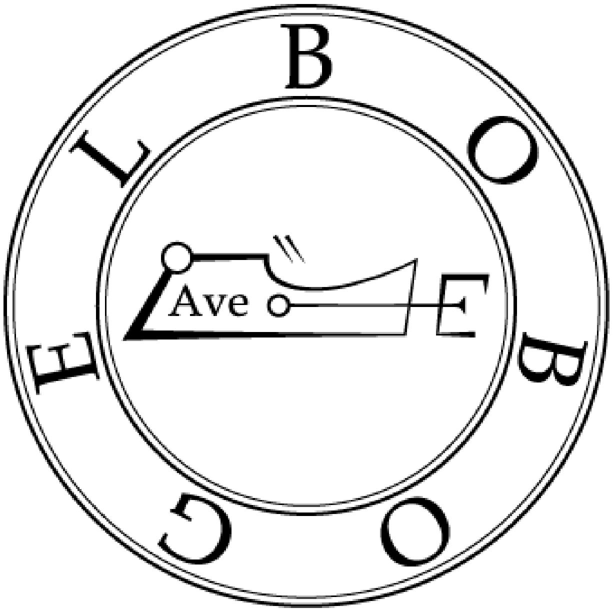


Figure 23: *Seal of Bobogel*

Prince Bornogo appears in a red robe with a golden circlet upon his brow. His seal is as follows:

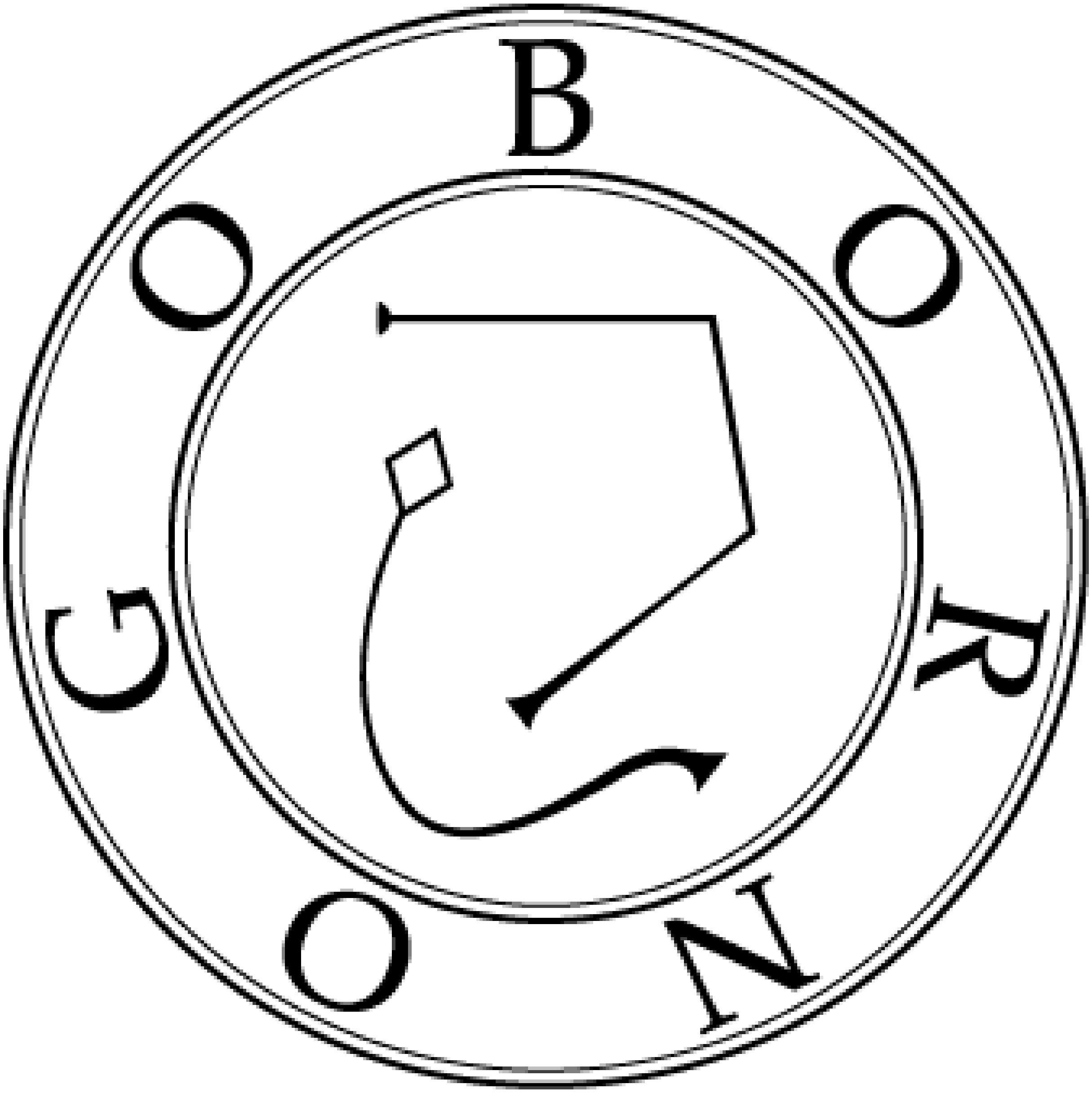


Figure 24: *Seal of Bornogo*

The forty-two ministers who serve Prince Bornogo, and their times, are as follows: Table 6: Ministers of Prince Bornogo—Sunday (Sol)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Leenarb	Lnanaeb	Roemnab	Leaorib	Neiciab	Aoidiab
Eenarbl	Nanaebl	Oemnabr	Eaoribl	Eiciabn	Oidiaba
Enarble	Anaebln	Emnabro	Aorible	Iciabne	Idiabao
Narblee	Naeblna	Mnabroe	Oriblea	Ciabnei	Diabaoi
Arbleen	Aeblnan	Nabroem	Ribleao	Iabniec	Iabaiod
Rbleena	Eblnana	Abroemn	Ibleaor	Abnieci	Abaiodi
Bleenar	Blnanae	Broemna	Bleaori	Bniecia	Baiodia

The Ministers of Bornogo are the "gates of nature." There is no force in nature they cannot manifest nor any wisdom concerning nature they cannot bestow.[67] The first seven, active from midnight to 4 AM, appear to have knowledge of fire. The second seven, active from 4 AM to 8 AM, have knowledge of metals and/or metallurgy. The third group of seven has knowledge of air. The fourth group has knowledge of water. The fifth group has knowledge of storm and hail. The knowledge held by the sixth and final group of seven ministers is not specified.[68]

All of these ministers will appear as handsome noblemen, dressed after the manner of Renaissance nobility, with curled hair and carrying gilt rapiers. The seven ministers who are active from midnight to 4 AM are very sage and stern, and are dressed like King Bobogel. They appear brighter than their fellow ministers. Those remaining thirty-five ministers are darker and more casual in their appearance. Finally, the seven ministers who are active from 8 PM to midnight (whose knowledge was not specified) appear as partly male and partly female or as rather feminine men wearing wide hoop skirts.[69]

King Babalel and Prince Befafes—Tuesday/Mars: The Waters and Seas [70]

The king and prince of Tuesday are given charge over the waters and seas of the earth. Prince Befafes brought life to the seas (see Genesis 1:20–23), controls the movements of the waters, and has charge over all sea creatures and the mysteries of the deep. He claims credit for having drowned the

armies of pharaoh in the Red Sea (see Exodus 14:26–28) and states that Moses knew his name, suggesting he was also the power that parted the waters.[71]

King Babalel appears with a golden crown upon his head and wearing a robe of three colors: the left arm is perfectly white, the right arm is black, and the body of the robe is gray or off-white. He may be preceded by a playful little boy in a green coat, who will identify himself as Multin, the king's minister.[72] Babalel's seal is as follows:

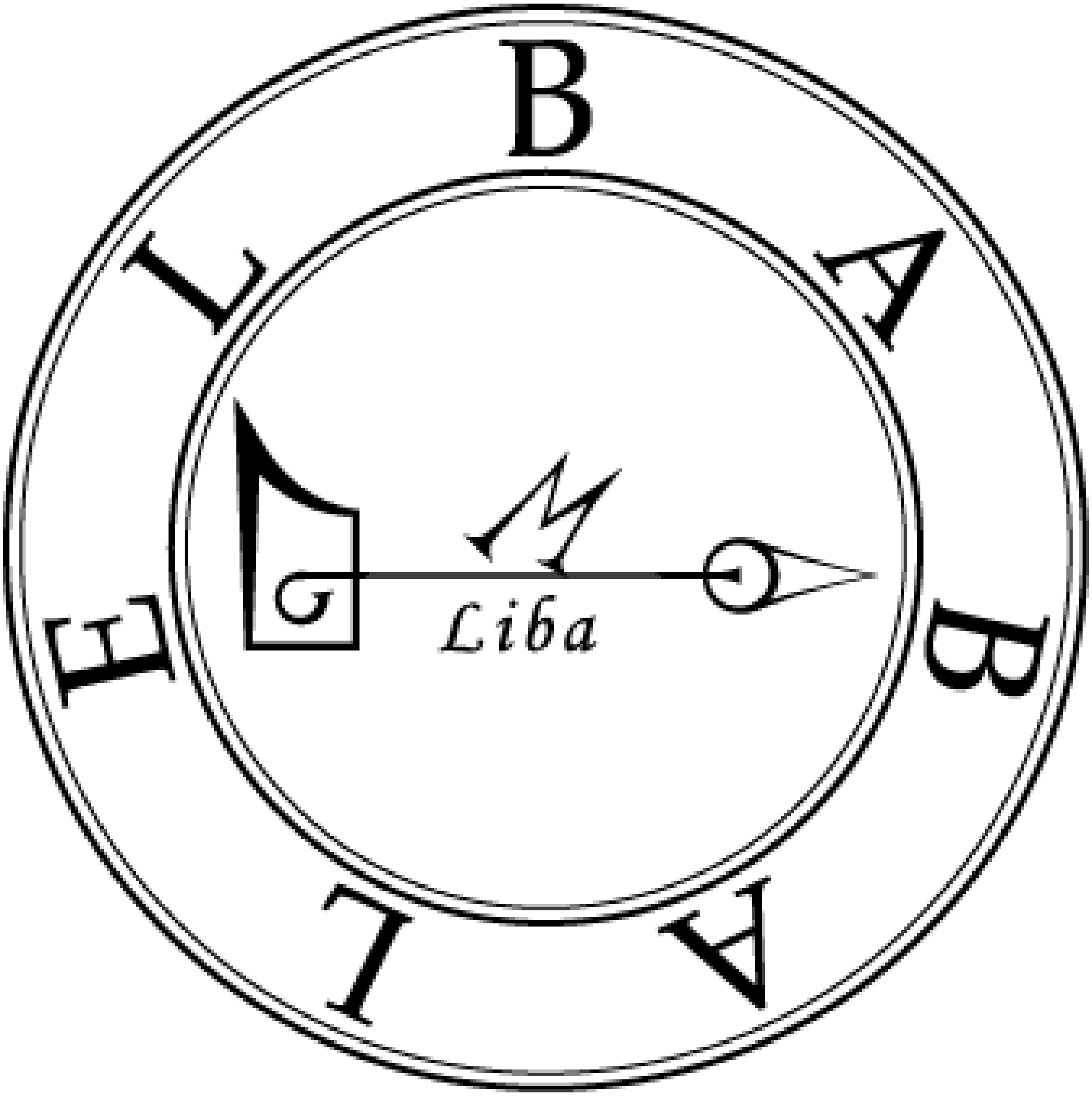


Figure 26: *Seal of Babalel*

Prince Befafes—who is also called Obelison (“a pleasant deliverer”)—appears in a red robe with a golden circlet upon his brow. Beneath his robe he wears a golden girdle with his name engraved upon it, and he appears to be covered in feathers.[73] His seal is as follows:

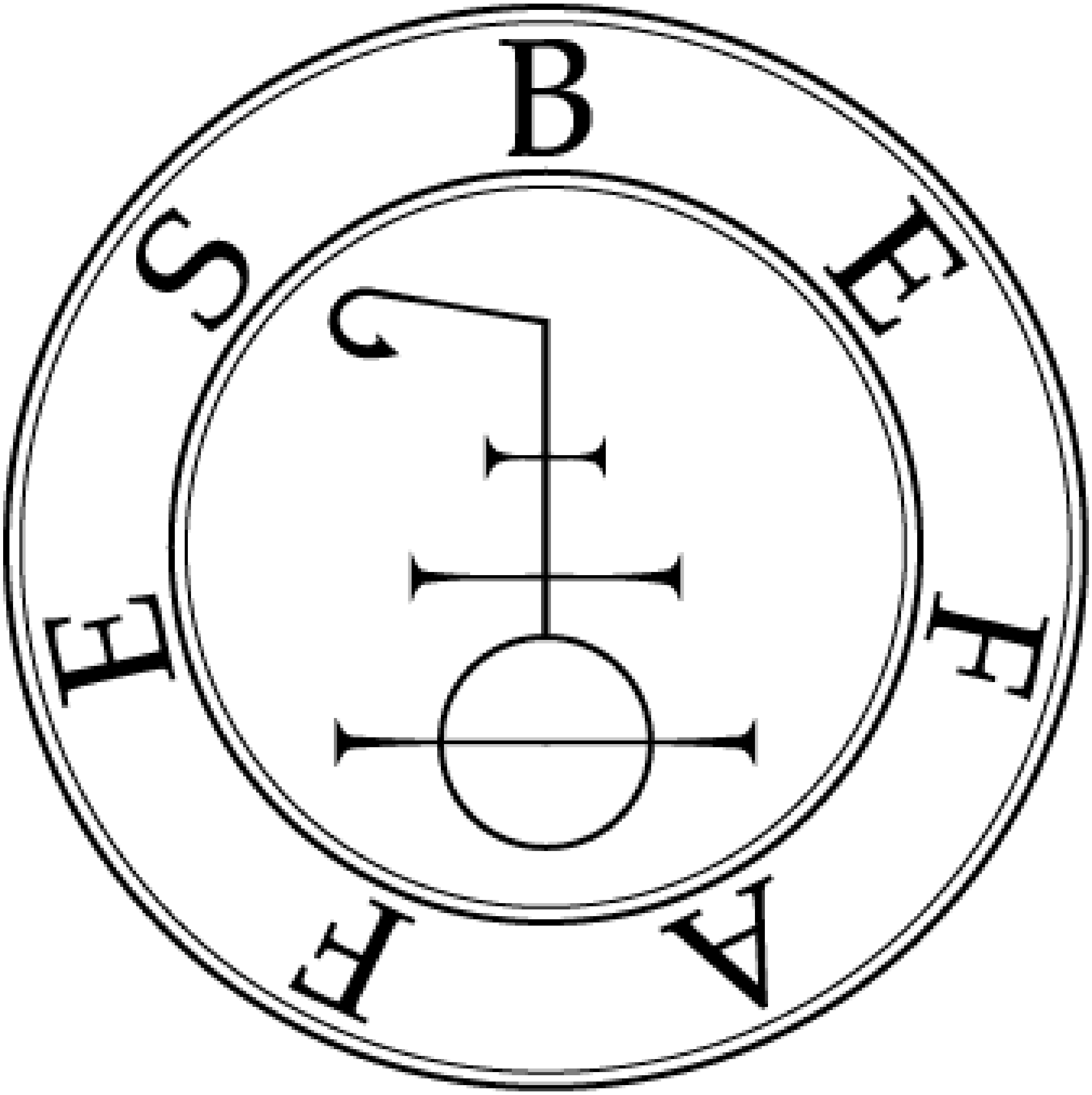


Figure 27: *Seal of Befafes*

The forty-two ministers who serve Prince Befafes, and their times, are as follows: Table 7: Ministers of Prince Befafes—Tuesday (Mars)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Eilomfo	Neotpta	Sagaciy	Onedpon	Noonman	Etevlgl
Ilomfoe	Eotptan	Agaciys	Nedpono	Oonmann	Tevlgle
Lomfoei	Otptane	Gaciysa	Edponon	Onmanno	Evlglet
Omfoeil	Tptaneo	Aciysag	Dponone	Nmannoo	Vlglete
Mfoeilo	Ptaneot	Ciysaga	Pononed	Mannoon	Lgletev
Foeilom	Taneotp	Iysagac	Ononedp	Annoonm	Gletevl
Oeilomf	Aneotpt	Ysagaci	Nonedpo	Nnoonma	Letevlg

The ministers of Befafes can work any operation concerning water. They control the movements of the waters and the saltiness of the seas. They grant victory in naval battles and can sink the ships of one’s enemies. All the fish and sea monsters and myriad forms of life in the seas are known to them. They are the “distributors of God’s judgments upon the waters that cover the earth.”

The first seven ministers, active from midnight to 4 AM, are responsible for manifesting clouds. The second group of seven, active from 4 AM to 8 AM, creates hail and snow. The particular functions of the remaining ministers are not specified, except that they direct the waters throughout the earth and deliver treasures and “unknown substances” from the deep.

The first group of seven ministers wears circlets upon their brows to distinguish them from the rest. No further details of the appearances of these forty-two ministers are recorded.[74]

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

Figure 28: *The Ministers of Mars (left) and the Seal of the Ministers (right)*

King Bynepor and Prince Butmono—
Thursday/Jupiter: Life of All Mortals The king and prince of Thursday are responsible for the life of all mortal things, especially people and beasts that live on the land (see Genesis 1:24–31).[75] *They are in charge of the spread of life on the planet and know the times of birth, lifespan, and death of every creature. King Bynepor, especially, governs the forces of evolution, bringing into existence new worlds, new people, and even new forms of government.*[76]

King Bynepor is given no description except that he appears as a king. He likely wears a crown. His seal appears as follows:

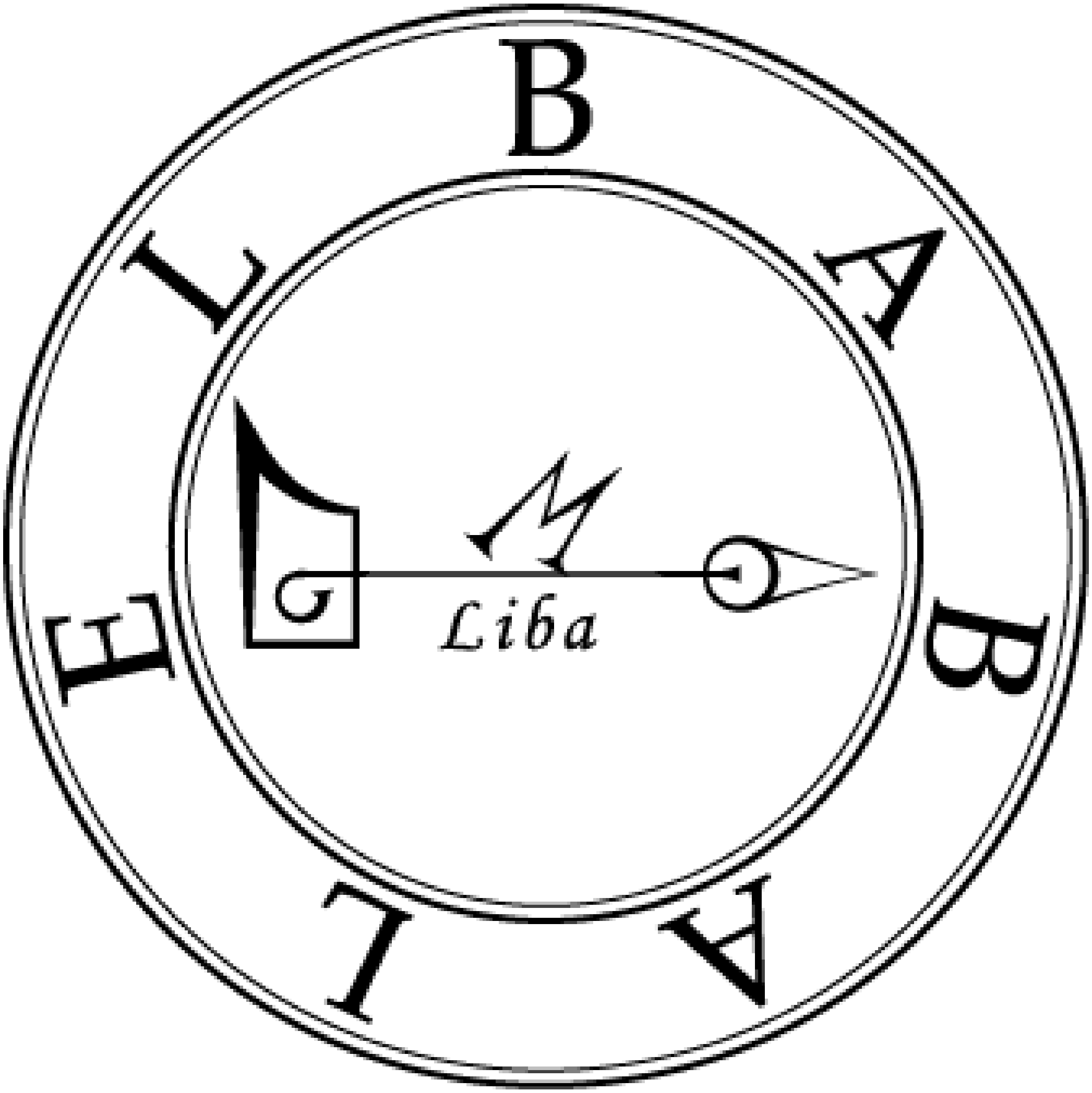


Figure 29: *Seal of Bynepor*

Prince Butmono appears in a red robe with a golden circlet upon his brow. His seal appears as follows:

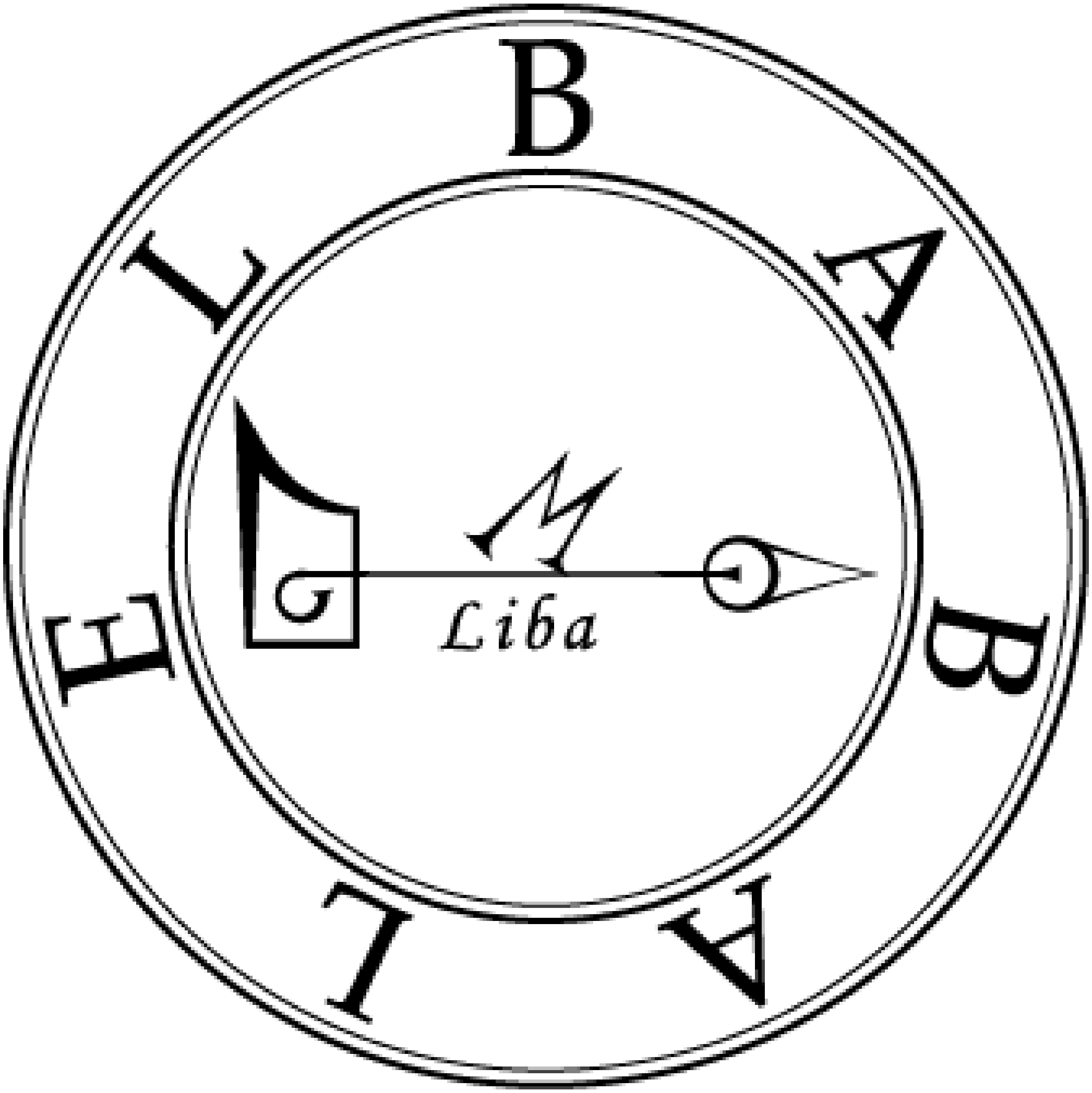


Figure 30: *Seal of Butmono*

The forty-two ministers who serve Prince Butmono, and their times, are as follows: Table 8: Ministers of Prince Butmono—Thursday (Jupiter)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Bbarnfl	Bbaigao	Bbalpae	Bbanifg	Bbosnia	Bbasnod
Barnflb	Baigaob	Balpaeb	Banifgb	Bosniab	Basnodb
Arnflbb	Aigaobb	Alpaebb	Anifgbb	Osniabb	Asnodbb
Rnflbba	Igaobba	Lpaebba	Nifgbba	Sniabbo	Snodbba
Nflbbar	Gaobbai	Paebbal	Ifgbban	Niabbos	Nodbbas
Flbbarn	Aobbaig	Aebbalp	Fgbbani	Iabbosn	Odbbasn
Lbbarnf	Obbaiga	Ebbalpa	Gbbanif	Abbosni	Dbbasno

The ministers of Butmono aid their prince and King Bynepor in the multiplication and evolution of life throughout the world.

All forty-two of these angels appear as formless apparitions (like smoke), each with a bright spark of fire burning within their center. The first seven ministers, active from midnight to 4 AM, are blood red in color and have brighter sparks than the rest. The second seven, active from 4 AM to 8 AM, are a lighter red color. The third group of seven is "like whitish smoke." The remaining twenty-one ministers are described as having diverse colors.[77]

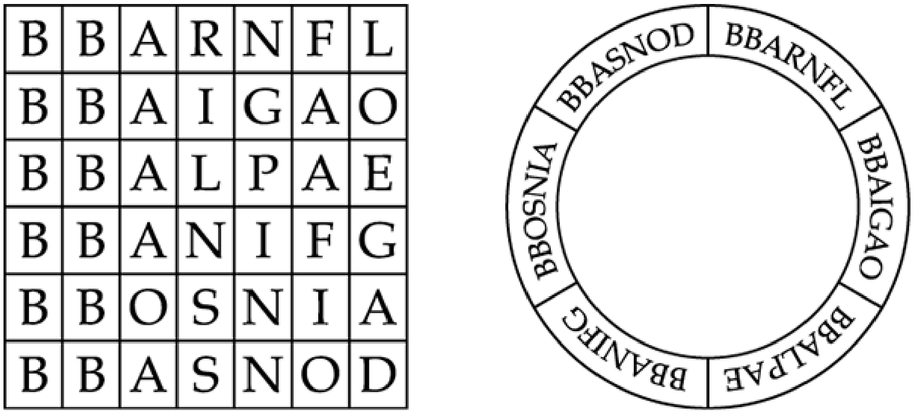


Figure 31: *The Ministers of Jupiter (left) and the Seal of the Ministers (right)*

King Bnaspol and Prince Blisdon—Wednesday/Mercury: The Spirits and Bowels of the Earth [78]

The king and prince of Wednesday are given charge over the spirits of earth and all that reside beneath the ground. The dead are in their charge, as

are all buried treasures, minerals, caverns, etc.[79] This also includes the buried treasures, guarded by evil spirits, that legend claims are stored up for the Antichrist.[80]

During Dee’s lifetime, King Bnaspol appeared in a red robe with a crown upon his head.[81] Today he should be the supreme ruler of the Heptarchic angels (taking over in 1900 from King Baligon), thus he should wear a long purple gown and wear a golden triple crown. His seal appears as follows:

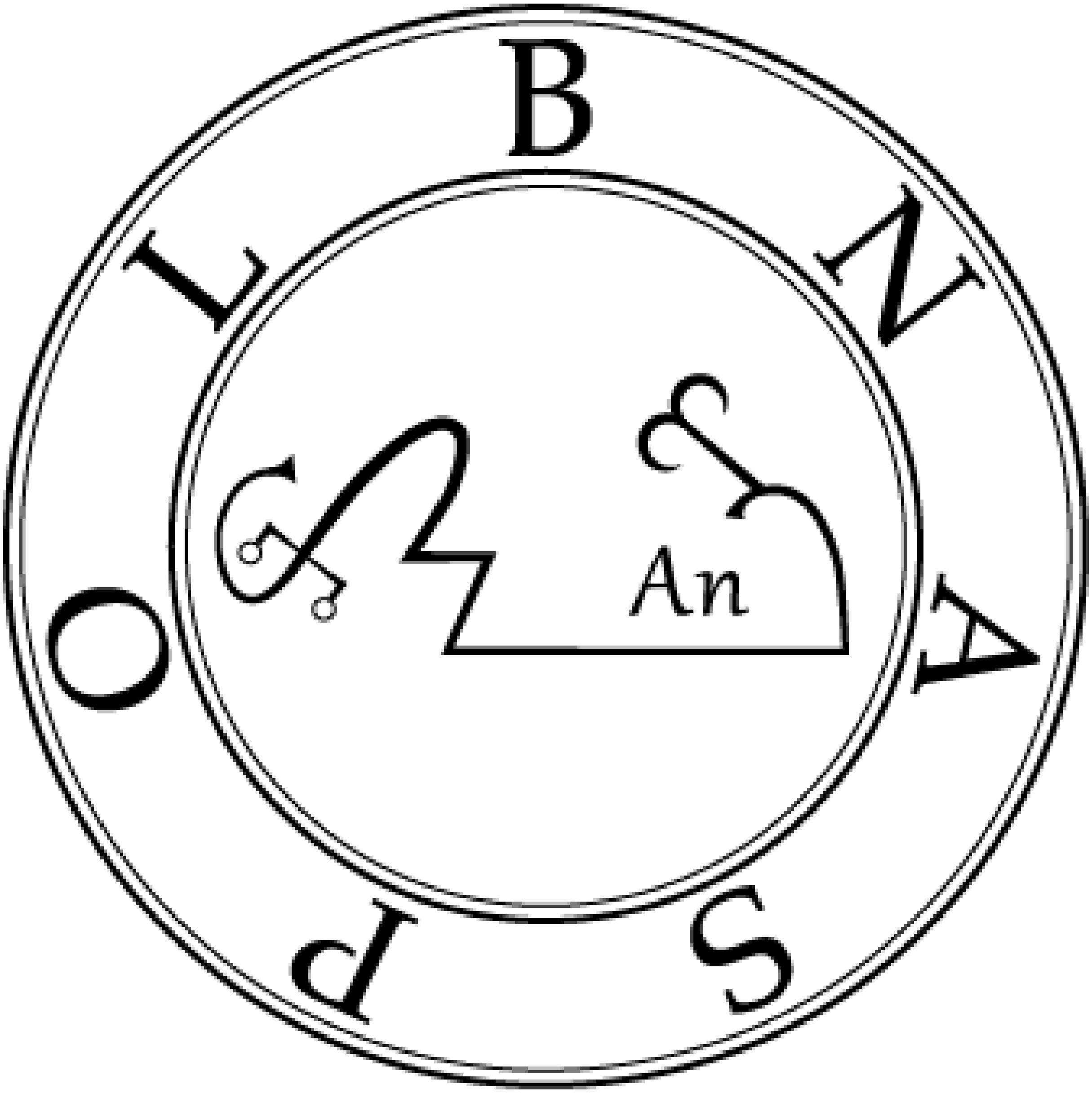


Figure 32: *Seal of Bnaspol*

Prince Blisdon appears in a robe of many colors,[82] with a golden circlet upon his brow.[83] Since inheriting the role of supreme prince of the Heptarchia from Prince Bagenol, Blisdon’s robe should be somewhat shorter today. His seal appears as follows:

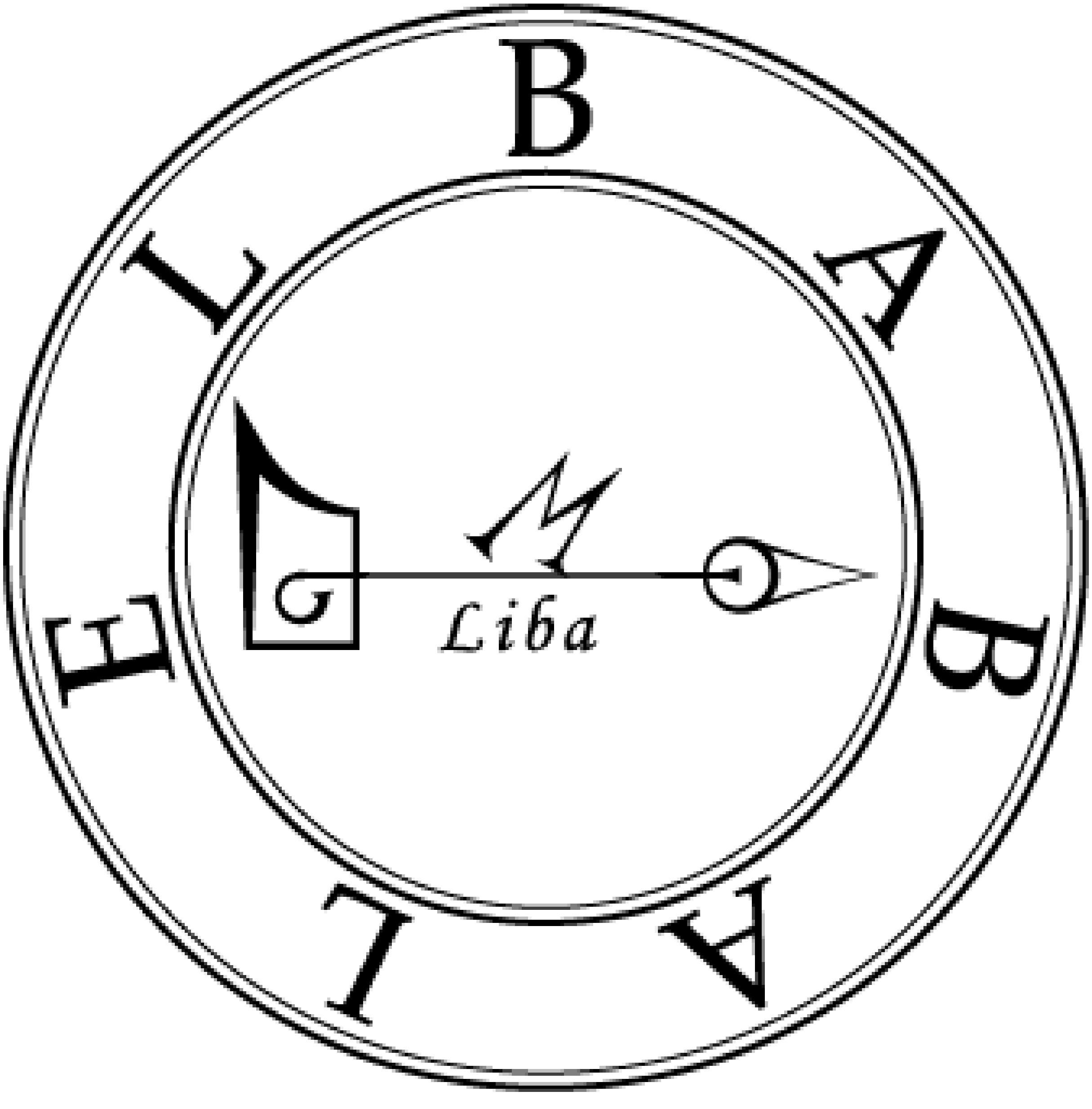


Figure 33: *Seal of Blisdon*

The forty-two ministers who serve Prince Blisdon, and their times, are as follows: Table 9: Ministers of Prince Blisdon—Wednesday (Mercury)

12 AM– 4 AM	4 AM– 8 AM	8 AM– 12 PM	12 PM– 4 PM	4 PM– 8 PM	8 PM– 12 AM
Elgnseb	Nlinzvb	Sfamllb	Oogosrs	Nrpcrrb	Ergdbab
Lgnsebe	Linzvbn	Famllbs	Ogosrso	Rpcrrbn	Rgdbabe
Gnsebel	Inzvbnl	Amllbsf	Gosrsoo	Pcrrbnr	Gdbaber
Nsebelg	Nzvbnli	Mllbsfa	Osrsoog	Crrbnrp	Dbaberg
Sebelgn	Zvbnlin	Llbsfam	Srsoogo	Rrbnrpc	Babergd
Ebelgns	Vbnlinz	Lbsfaml	Rsoogos	Rbnrpcr	Abergdb
Belgnse	Bnlinzv	Bsfamll	Soogosr	Bnrpcrr	Bergdba

The ministers of Blisdon know all the mysteries of the earth and the bowels of the earth.

The individual appearances of these ministers are not recorded. They may appear with an innumerable multitude of ugly spirits who stand far in the background. These ugly spirits were described as the "spirits of perdition" who guard the buried treasures saved for the Antichrist.[84]

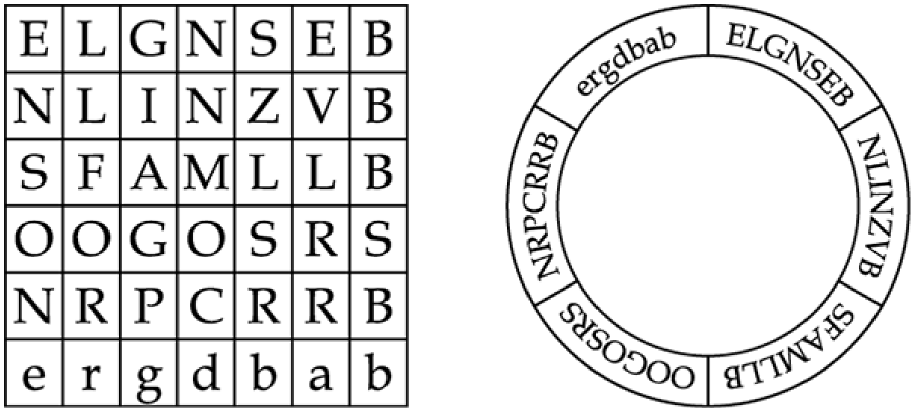


Figure 34: *The Ministers of Mercury (left) and the Seal of the Ministers (right)*

King Bnapsen and Prince Brorges—
Saturday/Saturn: Fire, Wicked Spirits, and Evil Men The king and prince of Saturday are given charge over fire as well as evil spirits and humans. King Bnapsen, especially, governs evil spirits, black witches, and others who live in darkness. By him you may cast out wicked spirits and discover the doings of evil people.[85]

King Bnapsen appears with a crown upon his head.[86] His seal appears as follows:

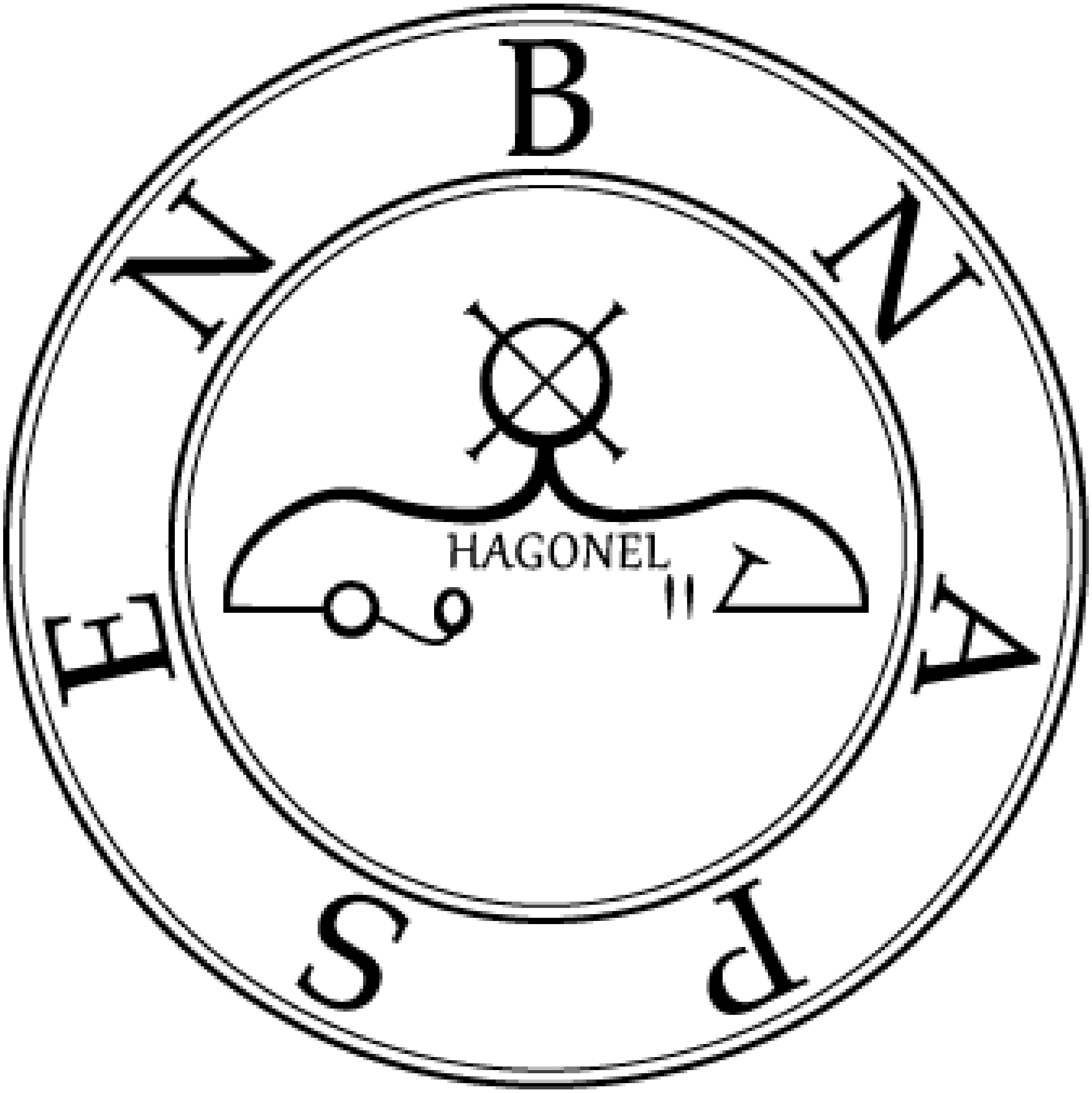


Figure 35: *Seal of Bnapsen*

Prince Brorges appears in “red apparel” (most likely a red robe with a golden circlet upon his brow). Beneath his robes, mighty and terrible flames of fire issue from his sides. His seal appears as follows: Figure 36: Seal of Brorges The forty-two ministers who serve Prince Brorges, and their times, are as follows: Table 10: Ministers of Prince Brorges—Saturday (Saturn)

12 AM– 4 AM	4 AM– 8 AM	8 AM– 12 PM	12 PM– 4 PM	4 PM– 8 PM	8 PM– 12 AM
Banssze	Byapare	Bnamgen	Bnvages	Blbopoo	Babepen
Ansszeb	Yapareb	Namgenb	Nvagesb	Lbopoob	Abepenb
Nsszeba	Apareby	Amgenbn	Vagesbn	Bopoobl	Bepenba
Sszeban	Parebya	Mgenbna	Agesbnv	Opooblb	Epenbab
Szebans	Arebyap	Genbnam	Gesbnva	Pooblbo	Penbabe
Zebanss	Rebyapa	Enbnamg	Esbnvag	Ooblbop	Enbabep
Ebanssz	Ebyapar	Nbnamge	Sbnvage	Oblbopo	Nbabepe

The ministers of Brorges aid their prince and king in the expulsion of evil spirits, revealing the deeds of evil men, the works of fire, etc.

The individual appearances of these ministers are not recorded.[87]

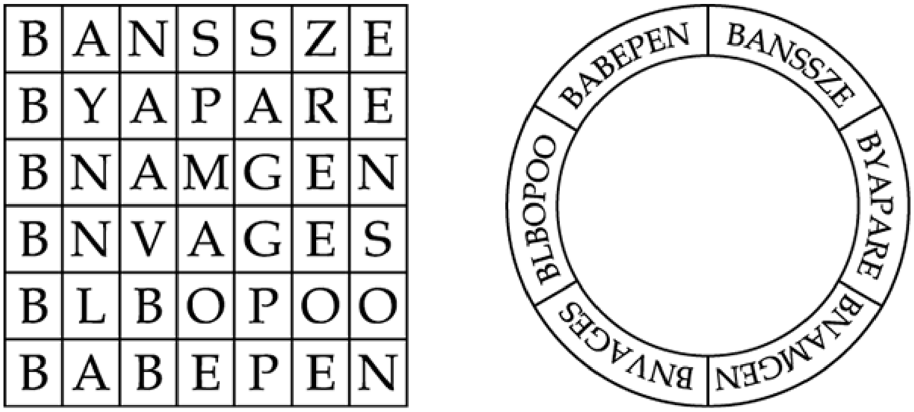


Figure 37: *The Ministers of Saturn (left) and the Seal of the Ministers (right)*

King Blumaza and Prince Bralges—Monday/Luna: The Kings of the World

The king and prince of Monday are given charge of all the kings of the world—both physical kings and the spiritual rulers of nature. They can motivate or restrain a king from any action. They can also be called upon to support virtuous kings or do harm to evil and ill-living kings.[88]

King Blumaza is given no description except that he appears as a king. He likely wears a crown. His seal appears as follows:

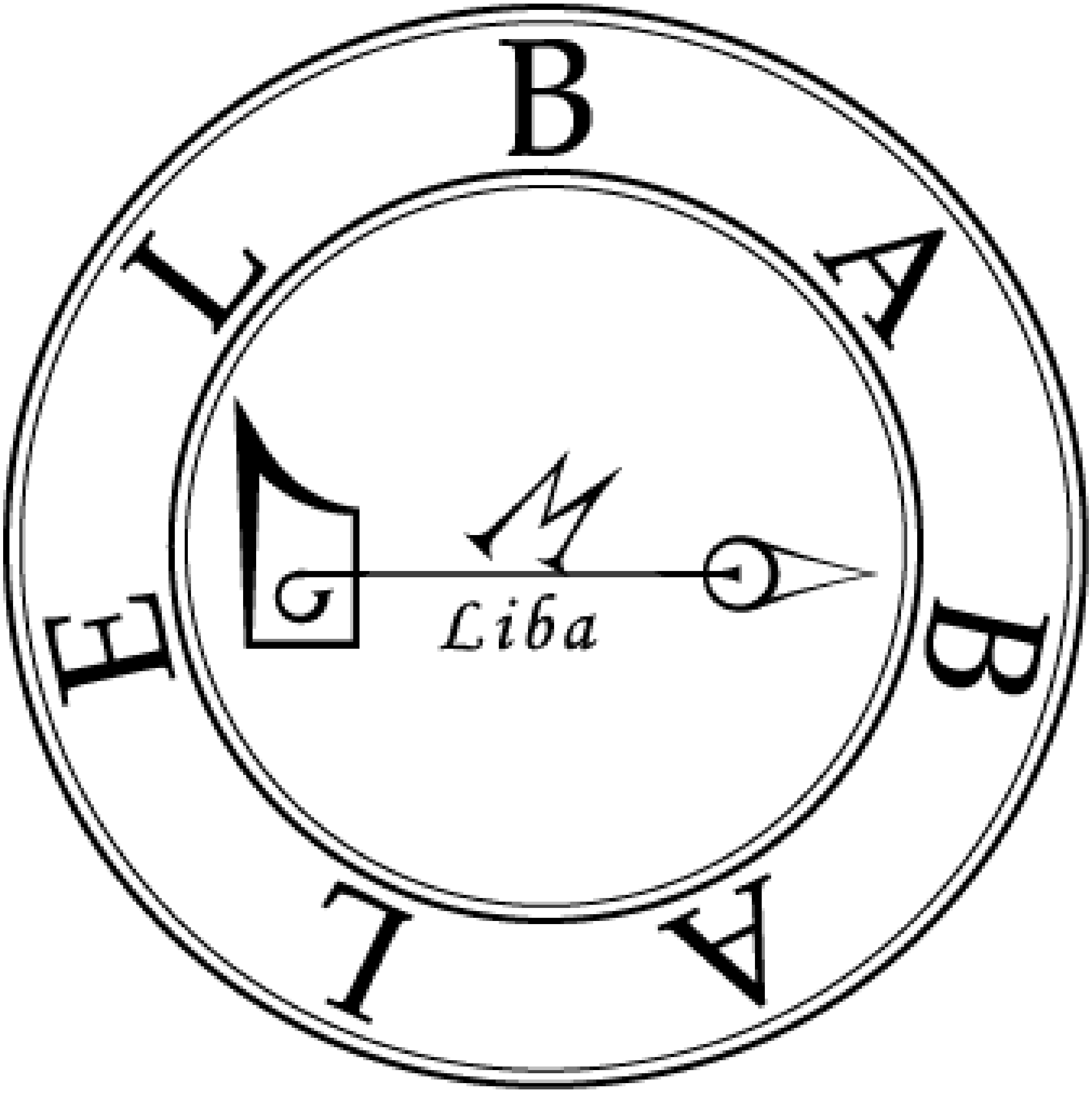


Figure 38: *Seal of Blumaza*

Prince Bralges appears in a red robe with a golden circlet upon his head. His seal appears as follows: Figure 39: Seal of Bralges The forty-two ministers who serve Prince Bralges, and their times, are as follows: Table 11: Ministers of Prince Bralges—Monday (Luna)

12 AM–4 AM	4 AM–8 AM	8 AM–12 PM	12 PM–4 PM	4 PM–8 PM	8 PM–12 AM
Oesngle	Avzniln	Yllmafs	Nrsogoo	Nrrcprn	Labdgre
Esngleo	Vznilna	Llmafsy	Rsogoon	Rrcprnn	Abdgrel
Sngleoe	Znilnav	Lmafsyl	Sogoonr	Rcprnnr	Bdgrela
Ngleoes	Nilnavz	Mafsyll	Ogoonrs	Cprnnrr	Dgrelab
Gleoesn	Ilnavzn	Afsyllm	Goonrso	Prnnrrc	Grelabd
Leoesng	Lnavzni	Fsyllma	Oonrsog	Rnnrrcp	Relabdg
Eoesngl	Navznil	Syllmaf	Onrsogo	Nnrrcpr	Elabdgr

The ministers of Bralges [89] are concerned with the estate and condition of all earthly kings, both human and spiritual. The first group of seven, active from midnight to 4 AM, can be invoked for good and beneficial causes. The next group of seven, active from 4 AM to 8 AM, is invoked for harmful or destructive purposes. Any of the forty-two can be invoked to bring harm to the person or government of an evil and lying king.[90] Beyond that, all that is said of the remaining ministers is that they busy themselves with various intents and purposes concerning kings.[91]

The first group of seven ministers appears brighter than the rest. They are distinguished by wearing longer coats, golden circlets upon their brows, and by carrying whole crowns in their hands. The next group of seven carries three-quarter crowns in their hands. The third group of seven carries robes. The rest carry small spheres of gold that they toss back and forth between one another.[92]

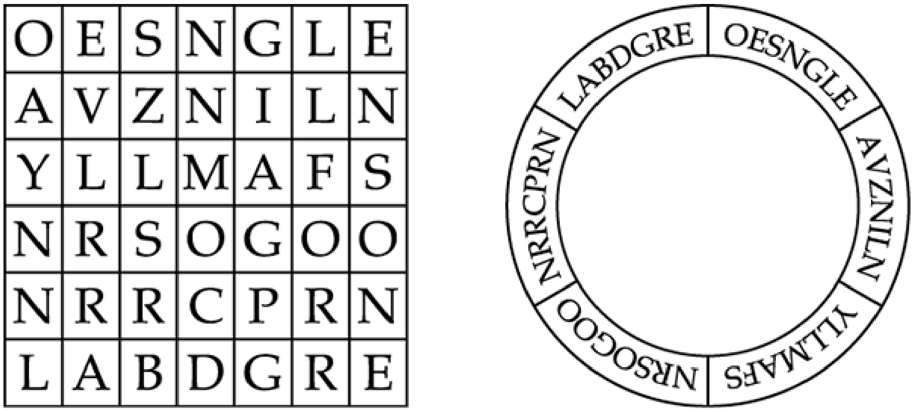


Figure 40: *The Ministers of Luna (left) and the Seal of the Ministers (right)*

Angels of the Family of Light

The 294 ministers are not the only angels who serve the Heptarchic royalty. Another group of angels who "minister" to the royal angels is listed in Dee's journals, and they had a prominent role to play in the transmission of the Enochian system of magick. They are known today as the Family of Light, consisting of four groups of seven angels: the Daughters of Light, the Daughters of the Daughters of Light, the Sons of Light, and the Sons of the Sons of Light.

Each group gives birth to the group that follows, so that the Sons of the Sons of Light are technically the great-grandchildren of the Daughters of Light. In any case, they are all children of the Mother of Angels, who appeared to Dee and Kelley at various times under the names "I Am," Wisdom, and Galvah (the Omega).[93]

At one point in the journals, the prince of the Heptarchia, Hagonel, states that the Heptarchic King Carmara's "power rules in the Sons."[94] Soon afterward, he claims that he is personally in charge of the Sons of the Sons.[95] In another place they are described as the ministers of all the Heptarchic kings.[96] (This seems to be supported by the fact that each of the kings' seals includes the name of one of the Sons of the Sons, and one of them, oddly, includes a single name from the Daughters of the Daughters.) However, the exact role these angels play in Dee's magick is not entirely clear. As mentioned above, the seals of the Heptarchic kings include the names of several of the Family of Light angels, and all of their names appear on the Seal of the True God. Yet they do not otherwise seem to play a direct role in the Heptarchic invocations.

Meanwhile, the Family of Light angels were quite active in the transmission of the Enochian system to Dee and Kelley. One of the Daughters of the Daughters, named Madimi, became one of the men's primary angelic contacts and worked with them on a regular basis. (Dee was especially fond of Madimi and would later name his daughter after her.) She often helped by fetching other angels or bearing messages to and

from her Mother. Others such as Ave, Aath, and Ilemese would make semi-regular appearances throughout the journals, being charged to reveal specific aspects of the system. The seven Daughters revealed the seven Ensigns of Creation. Illemese had some interaction with Mother Galvah and helped reveal the mysteries of *Loagaeth* (including revealing the thirty Aethyrs and their call). Ave revealed the instructions for Gebofal and the Great Table of the Earth.

The names of the Family of Light angels are as follows:

Table 12: *Angels of the Family of Light*

DAUGHTERS OF LIGHT	DAUGHTERS OF THE DAUGHTERS OF LIGHT	SONS OF LIGHT	SONS OF THE SONS OF LIGHT
El	S	I	El
Me	Ab	Ih	An
Ese	Ath	Ilr	Ave
Iana	Ized	Dmal	Liba
Akele	Ekiei	Heeoa	Rocle
Azdobn	Madimi	Beigia	Hagonel[97]
Stimcul	Esemeli	Stimcul	Ilemese

[contents]

Chapter Seven

The Angelic Magickal Tools

"Go forward. God hath blessed thee. I will be thy guide. Thou shalt attain unto thy searching. The world begins with thy doings. Praise God. The angels under my power shall be at thy commandment." (Archangel Michael, March 11, 1582)

The Seal of the True God [98]

"And I saw another angel ascending from the east, having the seal of the living God....And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Revelation 7:2, 4)

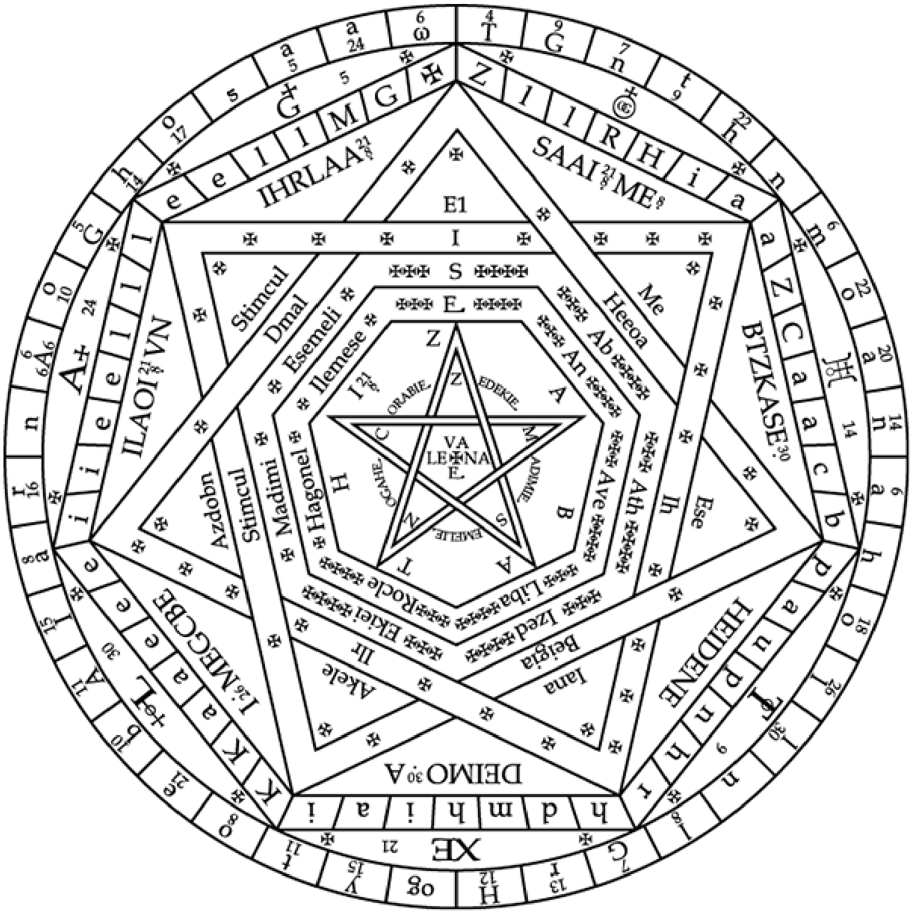


Figure 41: *Seal of the True God*

The above figure is the central glyph of Dee's system of angel magick. He referred to it as the *Sigillum Dei Aemeth*, which literally translates as "Seal-God-Truth." The figure is based upon earlier versions found in grimoires like *Liber Juratis*, where it is called the "Seal of the True and Living God." Therefore, I suggest the intended translation for *Sigillum Dei Aemeth* in Dee's journals is "Seal of the True God." In some cases, Dee shortened this name to *Sigillum Dei* (Seal of God) or *Sigillum Aemeth* (Seal of Truth), the latter of which has become the most common name for the seal today.

The Seal of the True God is a Qabalistic compendium of the sevenfold power of God expressed as a group of Hebrew archangels. However, you will not find governors Annael, Cassiel, Sachiel, and their brothers here. Instead, this glyph is the central powerhouse from which those archangels—and indeed the entire Heptarchic royalty—draw their power. (They do not

lend their own power *to* it.) This image truly represents the seven “Spirits” that stand eternally before the Face of God (Revelation 4).

The Seal of the True God is fashioned of wax and placed in the center of the Holy Table (described in the next section) so that one of the Ensigns of Creation rests just beyond each point of the seven-pointed star. Also, four smaller wax seals are to be placed under the feet of the Holy Table.

The Secret Names of God

In chapter 6’s sections on the seven Spirits of God and the seven archangels of the planets, I revealed fourteen secret and unpronounceable names of God—found in Dee’s journals—that give birth to and govern the two groups of Hebrew planetary archangels. These divine names and their archangels are the true heart and soul of the seal. Nearly every angelic name upon it arises in some fashion from these fourteen names of God.

The first seven names appear in the cells of the large heptagon surrounding the seven-pointed star; they are ZllRHia, aZCaacb, paupnhr, hdmhiai, kkaaeee, iieelll, and eellMG ✠. They are the divine source of the archangels of the Sephiroth: Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. Remember, the Sephiroth are not the planets but the divine wellsprings from which the planetary forces arise. It is from these seven Sephiroth that the Heptarchia ultimately derives its power and authority.

Just inside the large heptagon, between the points of the seven-pointed star, you will find the remaining seven secret names of God: SAAI(21/8.)EME(8.), BTZKASE(30), HEIDENE, DEIMO30A, I(26)MEGCBE, ILAOI(21/8.)VN, and IHRLAA21/8.. They are the divine source of the archangels of the physical planets: Sabathiel, Zedekiel, Madimiel, Semeliel, Nogahel, Corabiel, and Levanael. They are the opposite end of the scale from the archangels of the Sephiroth. They work very close to the physical realm, where they transmit the forces of the seven planets directly to earth.

You will note the names of the planetary angels are found in the very center of the seal, arranged to mirror an earth-central solar system. In the very heart of the symbol is a cross, representing earth. Directly surrounding the cross is the name Levanael, just as the moon closely orbits the earth. Farther out, in the angles of the pentagram, are the names of the angels from Mercury to Jupiter: Corabiel, Nogahel, Semeliel, Madimiel, and Zedekiel.[99] Finally, surrounding all of this is the name "Zabathiel" (changed from Sabathiel, as "Z" and "S" seem to be interchangeable), just as Saturn is the furthest planet whose orbit encompasses the solar system.

The Family of Light

Most of the remaining names on the seal—found within the seven-pointed star and the smaller heptagon within it—are those of the twenty-eight angels of the Family of Light. Remember, they are ministers to the Heptarchic kings. Their names are born from the same seven names of God that give rise to the planetary angels (Sabatheil, Zedekiel, etc.)—a mystery I will explore in a later publication.

Because I gave the names of these angels in the previous chapter, I will not repeat them here. Besides the appearance of a few of their names in the talismans of the Heptarchic kings, they appear to play no direct role in the Heptarchic invocations recorded by Dee.

The Seven Secret Angels of the Circumference

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?" (Revelation 5:1–2)

"And I saw the seven angels which stood before God; and to them were given seven trumpets." (Revelation 8:2)

Dee's angels explained that the forty characters (the combined letters and numbers) found in the circumference of the seal form the greatest name of God.[100] This great name of God, then, gives birth to seven (actually eight)[101] secret angels. However, these angels are not found among the fourteen

Hebrew archangels that govern the rest of the seal. The primary seven names, as recorded in Dee’s journals, are as follows:

Table 13: *The Seven Secret Angels of the Circumference*

1	Galas
2	Gethog
3	Thaoth
4	Horlon
5	Innon
6	Aaoth
7	Galethog

Dee did not indicate what function these angels serve. However, we are given a few clues concerning the angel Galethog, who is apparently the leader of the group. If you look again at the Seal of the True God, you’ll notice that Galethog’s name appears just inside the circumference, surrounding the entire figure. Each letter of his name (the final “og” being counted as a single character) has a cross and a number appended to it:

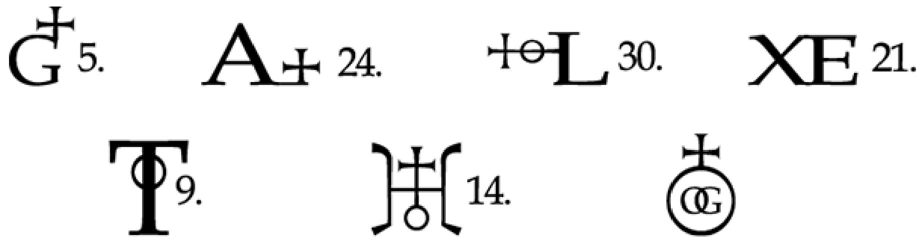


Figure 42: *The Seven Sigils of Galethog*

According to the archangel Michael, these letters are “the seven Seats of the One and everlasting God,” which represent the Father, Son, and Holy

Spirit. The name Galethog is said to banish or destroy the wicked, expel evil spirits, calm rough waters, strengthen the just, and exalt the righteous. (Interestingly, these are some of the very powers attributed to the angels of the Heptarchic royalty.)

Creating the Seal of the True God

The seal must be inscribed upon a disk of pure beeswax. The wax should not be bleached or dyed, merely strained to remove debris. (The angels informed Dee that they “have no respect of color,” at least in relation to the seal.) You can find beeswax in many locations, from health food stores to metaphysical shops to art suppliers. Otherwise, you can search the Internet and easily find suitable beeswax or (best of all) even discover a local apiary (beekeeper) who will sell you wax taken fresh from an active hive.

The disk must be 9 inches in diameter (about 27 inches around the circumference) and it must be 11⁄8 inches thick. You can either make a mold using a clay disk and plaster or silicon, or you can improvise a mold with a 9-inch cake pan. (Make sure you coat the mold with cooking spray before pouring in the wax!) My wife and I went as far as using clay to carve a complete seal, then formed a mold with silicon; that way, we can easily cast a new seal anytime we need one.

The front of the seal should, of course, display the names and figures as shown at the start of this chapter. Upon the back, the following character must be inscribed:

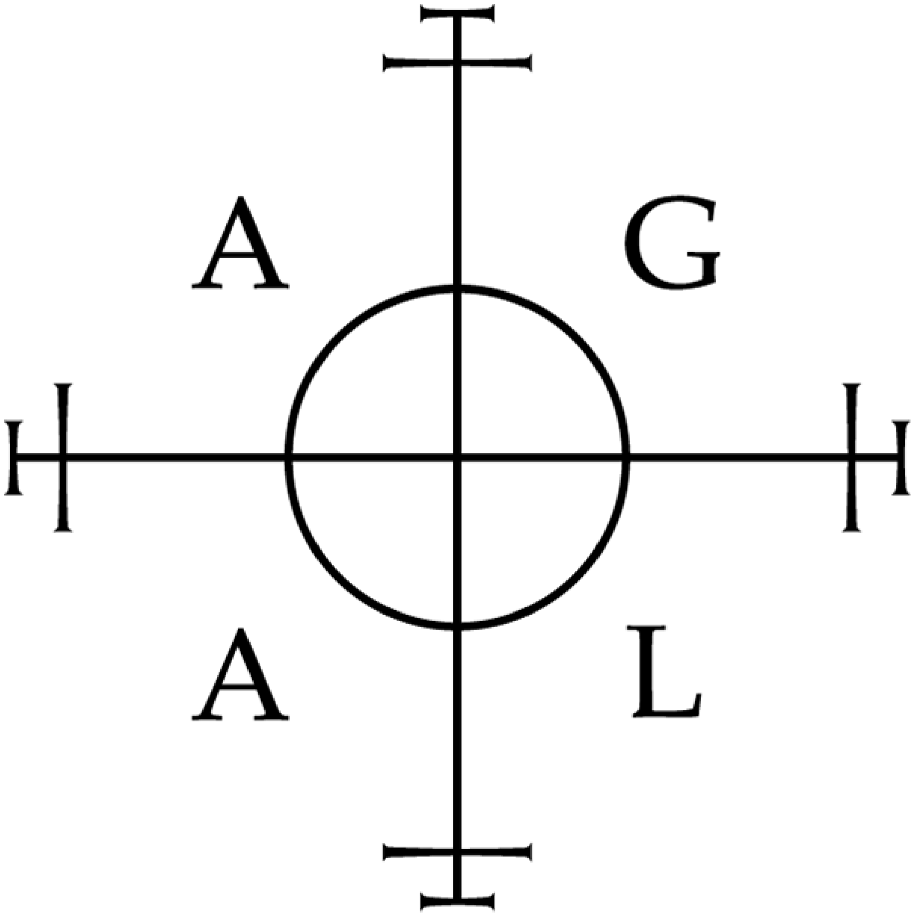


Figure 43: *The “AGLA Cross”*

This kind of wax tablet has a long tradition in Western occultism, where it is usually known as an almadel or almandel. The tradition seems to extend (at least) as far back as ancient Egypt, where sacred pools of water were used for the purpose of skrying. As it developed over the centuries, many different kinds of reflective surfaces were used—from plates of silver to pools of ink and, eventually, non-reflective tablets of wax. The almadel tradition has also been associated with the use of children, virgins, or even pregnant women as skryers while the conjuror focuses upon the invocations used to call the spirits. The tradition comes to us today in various popular forms, including the use of the “Lamen of Silver” and a child skryer in the *Book of Abramelin*, the book in the *Lemegeton* entitled the *Art Almadel of Solomon*, and (of course) the work of John Dee and Edward Kelley.

Dee seems to have been greatly influenced by the *Art Almadel of Solomon* in the construction of his skrying furniture. The geometric figures painted on the Holy Table (see next section) are apparently adopted from the almadel itself. However, the table is made of wood rather than wax, so the Seal of the True God becomes the actual almadel of this setup. Like the Solomonic almadel, the seal is essentially a miniature altar, providing a sacred and pure place where angels can be evoked. If you use a crystal ball or other skrying device, it must be placed upon the seal.

Further, the archangel Michael hinted to Dee that the circumference of the seal could be inscribed upon the ground as a kind of magickal circle. Remember that the forty characters of the circumference, taken altogether, represent an exalted name of God. According to Michael, no "defiled" creature can cross that boundary after having entered it, which suggests it is not intended for the magician to stand within but for a spirit to be summoned into (much like the Triangle of the Art described in the *Goetia*). Most modern Enochian practitioners consider this to be true of the seal's circumference whether it is inscribed upon the ground or carved into wax and placed on the Holy Table.

Finally, you will need to make five of these seals in total. One, full sized (9 inches in diameter), is placed upon the Holy Table. The other four, made much smaller (Dee's were about 5 inches in diameter), are to be placed on the ground so the legs of the Holy Table can rest upon them.

The Holy Table of Practice [102]

"And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits." (Exodus 27:1)

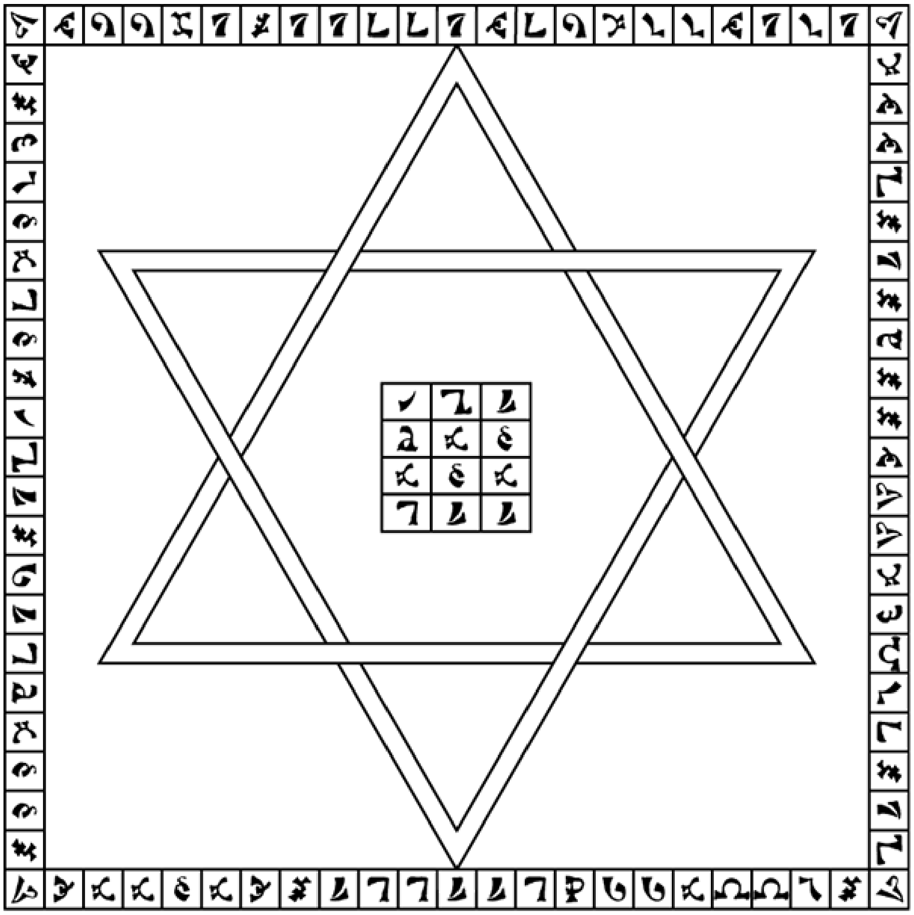


Figure 44: *The Top of the Holy Table*

The Enochian Holy Table or Table of Practice (or Table of the Covenant) provides a sacred space for the invocation of angels. According to Dee's records, it is an "instrument of conciliation"—which means that it reconciles the human/earthly state with the pure state of the angels. Along with the other Enochian magickal tools, it creates a pocket of shared space within which both human and angel can exist and hold a conversation.

Such tables were not uncommon to Western occult literature, where they were routinely used for the invocation and skrying of angels and other spirits. Skrying tables very similar to Dee's version can be found in the *Almadel of Solomon*, the *Pauline Arts*, and even Trithemius's *Art of Drawing Spirits into Crystals*, all of which seem to have had a direct influence upon the design and use of the Enochian holy table.

There is also, as we shall see, a notable relationship between this table and the force of Mercury. Mercury is the traditional planet of both magicians and angels (who are messengers, after all). Thus, one finds a similar focus upon Mercury in the *Key of Solomon the King*, where it is described as the force of all communication, magick, divination, and summoning of spiritual entities.[103] It has just this meaning in relation to the Enochian Holy Table as well.

There are, in fact, two Holy Tables found in Dee's journals. The second version is the one pictured in figure 44. The original design is missing from Dee's records. We only know that its border contained both "characters and names"[104]—which suggests it was similar to the skrying table described by Trithemius.[105] However, an angel later informed Dee that the characters and names were "devilish" and must be removed. He replaced them with the names of the Heptarchic kings and princes—all with the initial letter B removed. (Instead, a single B is written upon each of the four corners.) The letters in the 3 × 4 box in the center of the table are likewise drawn from the names of the kings and princes.[106]

Making and Using the Holy Table

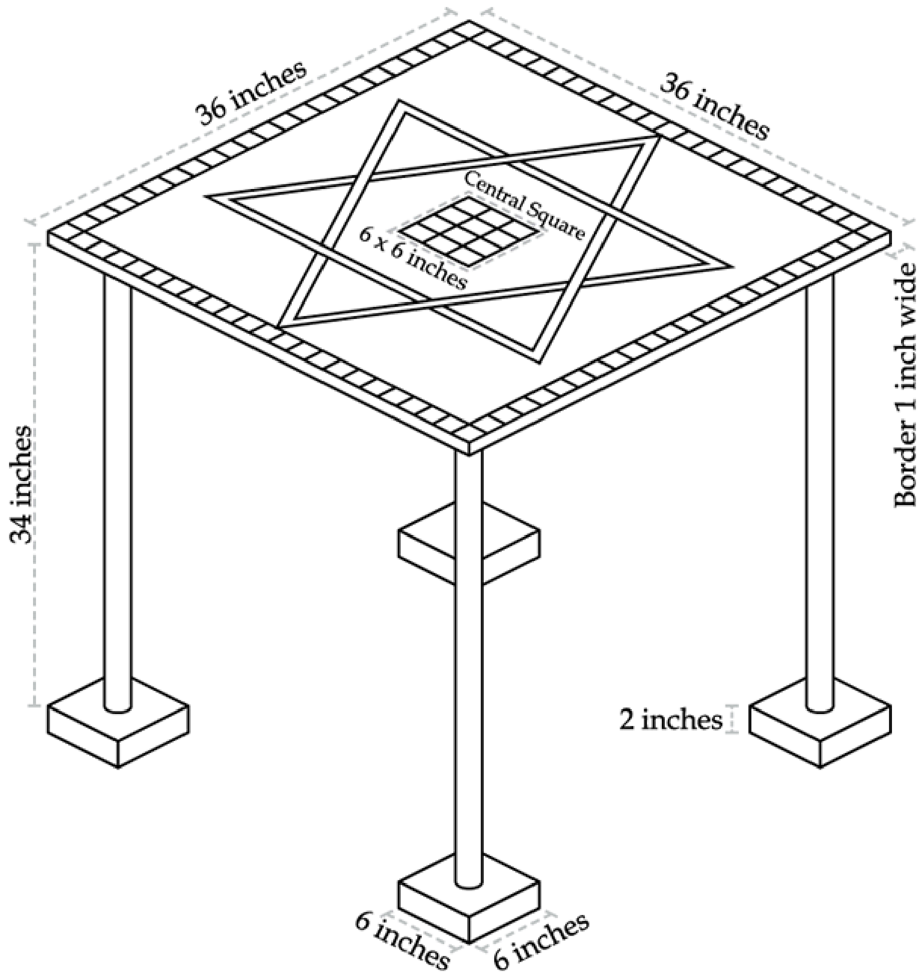


Figure 45: *Dimensions and Measurements of the Holy Table*

The holy table must be 3 × 3 feet wide and 3 feet tall, thus forming a perfect cube. It must be made of “sweetwood,” though there has been some debate over exactly what that term means. In Dee’s lifetime (roughly the same as Shakespeare’s), the word “sweet” was most commonly used to indicate taste rather than smell. (The term for a pleasant smell was “odoriferous.”) Thus, it is possible—perhaps even likely—that the Holy Table should be made with a *sweet-tasting* wood—perhaps a syrup or fruit wood such as maple, apple, or cherry. On the other hand, there are rare instances of the word *sweet* indicating smell at that time (at least one of which appears in Shakespeare), so it remains slightly possible that a *sweet-*

smelling wood such as cedar was intended. By the time antiquarians wrote descriptions of Dee’s own Holy Table, they noted that it had no scent.

The design and characters on the tabletop must be painted with yellow (or gold) oil paint, using oil that has been used in a church (and thus, we must assume, blessed by a priest). The outer border containing the letters should be one inch broad, and the dimensions of the 3 × 4 grid in the center should be 6 × 6 inches.

In the center is placed the large wax Seal of the True God, and four smaller versions of the seal—also waxen—are placed under the boxes to make the “feet” of the table. In fact, the boxes are optional, and the legs of the table can stand directly upon the smaller seals, keeping it from touching the ground. However, if you wish to keep the weight of the table from damaging the lesser seals, you may include the square feet as pictured in the diagram. These are simply small boxes with a top and no bottom, placed directly over each of the lesser seals so that the table legs rest upon the boxes instead of on the wax. Just remember to shorten the table’s legs by the height of the box-feet so the whole remains three feet tall.

The seven Ensigns of Creation must also be used with the Holy Table. You have a choice between either inscribing them upon plates of purified tin[107] or painting them directly upon the Holy Table with the consecrated yellow or gold paint. If you inscribe them into tin plates, you have the option of leaving them off of the table and only bringing out the one you need to use at any given time. Otherwise, you can place (or paint) all seven of them upon the table, surrounding the Seal of the True God, one at each point of the seal’s large heptagram, about seven inches inward from the outer border of the table. They should be placed in proper order, starting with the Ensign of Venus at the top and moving clockwise to the Ensigns of Sol, Mars, Jupiter, Mercury, Saturn, and finally the Ensign of Luna.[108]

At one point, Dee asked if the lettering of the seven ensigns should be transliterated into Angelical characters. The archangel Uriel replied, “Into their proper characters.” Elsewhere in the journals, the angels did use the

term “proper characters” to refer to Angelical, so it is possible Dee was meant to transliterate the letters on his ensigns. However, the ensigns happen to contain both upper- and lowercase lettering, which Angelical does not recognize. This may be why Dee never bothered to transliterate the letters of his own ensigns. I chose to follow Dee’s lead in this, leaving them with English characters.

When the Holy Table is put to use, it should stand upon a red silk cloth that is two yards square. Upon the table rests a long white tablecloth, also made of silk. The Seal of the True God and the seven ensigns are placed upon the white cloth, then the whole is covered with a long mixed-color silk tablecloth with a tassel at each corner.[109] (Such mixed colors—known as pied color, or peacock, in alchemy—are traditionally associated with Mercury, and thus further highlight the table’s function of reconciliation and communication with the angels.)

The Angelic Skrying Stone

“One thing yet is wanting: a meet[110] *receptacle...There is yet wanting a stone...One there is, most excellent, hid in the secret of the depth... In the uttermost part of the Roman possession.”*
(the angel Carmara, November 21, 1582)

The crystal ball, or shewstone, is perhaps the most famous magickal tool associated with Dee and Kelley. However, there has been some confusion over the skrying receptacles used by the men to skry the angels—not only over which crystals were actually used but also over exactly *how* they were used.

There are, in fact, three skrying receptacles associated with Dee’s work. The first was an obsidian mirror (a common magickal mirror of the period) that we still have in the British Museum today. Several books about Dee have claimed he used the obsidian mirror in his Enochian work with Edward Kelley; however, none of Dee’s records indicate that this was the case. Instead, Dee seems to have made use of two specific crystals in his Enochian work: one was his own clear crystal shewstone and the other was

a crystal lens he claimed to have received from an angel. These two crystals are often confused with one another in texts about Dee's magick.

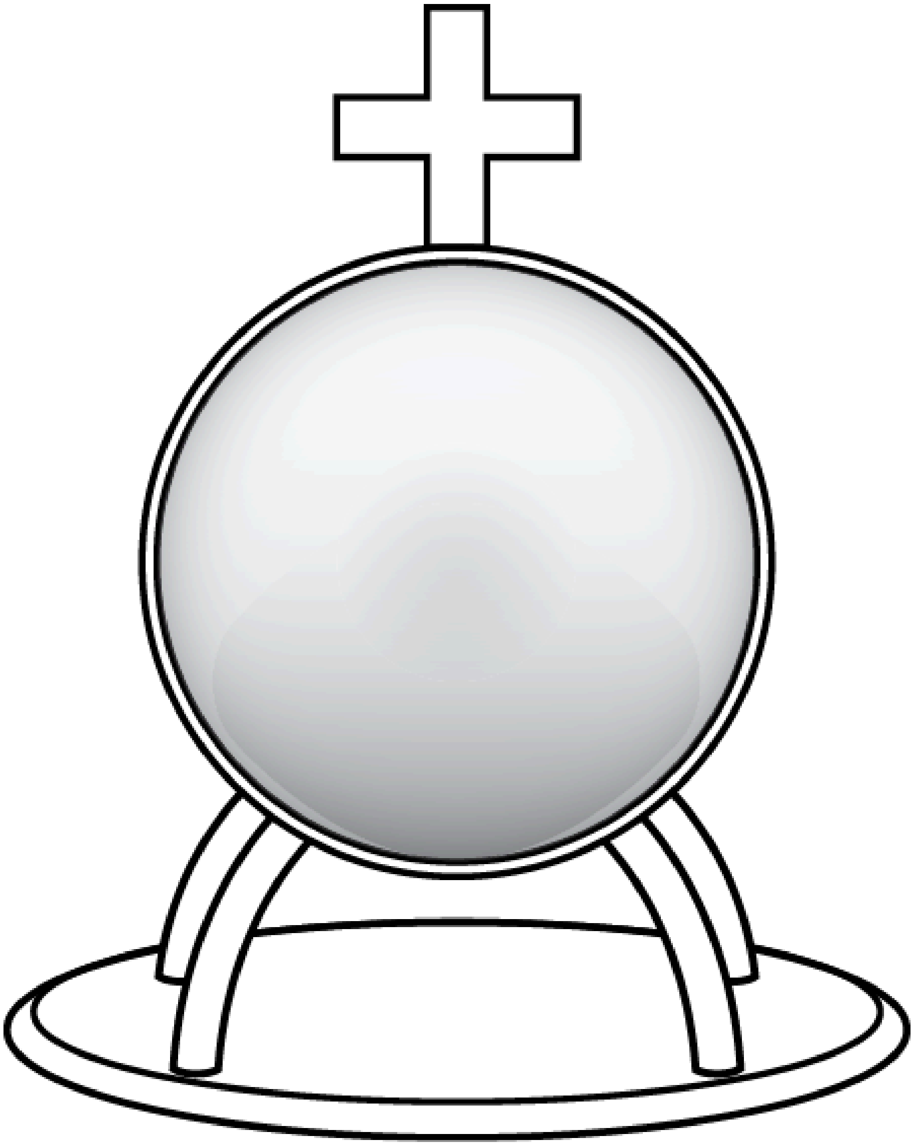


Figure 46: *Dee's Framed Shewstone*

The Framed Shewstone [111]

The first crystal ball we see in Dee's journals is pictured above: a simple crystal sphere set into a metal frame with a cross on the top. Many sources have claimed that Dee received this crystal directly from an angel, but this is not the case.[112] Dee states in the record that he received the shewstone as a gift from a (human) friend.

In the very first skrying session recorded in his *Five Books of Mystery*, Dee used this crystal ball in the invocation of Annael. He asked the archangel if any angel was specifically attached to the crystal and was informed that Michael was bound to it. Later, he learned that there were actually four angels attached to the stone: Michael, Gabriel, Raphael, and Uriel.[113] These four archangels, then, delivered the entire Enochian system of magick via the agency of that shewstone.

What is important here is that Dee did not simply use any old crystal in his magick. His crystal was dedicated strictly to the angels with whom he wished to work. He was instructed to place the shewstone upon the Holy Table, above the silk cloths and directly in the center of the Seal of the True God. Plus, he was to open his window and allow the rays of the sun to shine directly into it.[114]

Having said the above, I should also point out that this shewstone was never listed as an indispensable tool for Enochian magick.[115] The crystal ball was simply the preferred method of skrying for Dee and Kelley, and it was quite traditional in the Solomonic texts known to them. I see little reason why another skrying receptacle couldn't be used—a magick mirror, a chalice of wine, a candle flame, incense smoke, etc., or even no device at all (beyond the Holy Table and its Seal of the True God). It may be a matter of personal preference or something the angels have directed you to use. Still, the crystal ball is certainly traditional to both Solomonic and Enochian angel magick.

The Crystal Lens [116]

The second crystal associated with Dee's Enochian magick is the one famously given to him by an angel. It was first mentioned relatively late in the *Five Books*, on November 21, 1582 (see the quote on page 129), and it has no relationship whatsoever to the framed shewstone that sat on Dee's Holy Table. According to Kelley, the angel Carmara indicated that Dee should look for something near his western window. Kelley saw a small angel (about the height of a child) by the window, holding forth the crystal

as if offering it to Dee. When Dee approached the same window, he saw the actual crystal sitting on some mats by his books.

This crystal was described as being the shape of an egg, somewhat less than the size of the palm of Dee's hand. Later, in the appendix to the *Five Books*, it is described as about half an inch thick, so it was really more like a lens than a ball. Dee was instructed to inscribe the names of five planetary angels in a circle upon the back of the Holy Lamen.[117] The crystal lens was to be set (or affixed) within that circle of names. There, Dee was told he would be able to "see the state of God's people through the whole earth," which likely indicates its use with the Parts of the Earth system.

The Holy Lamen [118]

"And thou shalt make the breastplate of judgment with cunning work...And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord." (Exodus 28:15, 30)

A lamen is a talisman worn by a mage as a symbol of spiritual authority, usually suspended around the neck. The symbols and/or characters upon such a lamen represent a signature of divine authority, indicating that the mage speaks on behalf of the highest god (not unlike a badge carried by a law enforcement officer). Such lamens were (and are) common in the Western occult tradition; countless grimoires include some form of lamen to be worn or carried by the aspirant in order to encourage obedience from the spirits. In fact, it is perhaps the single most common element shared by Medieval and Renaissance occult texts.

The Enochian Holy Lamen pictured opposite is intimately connected to the Table of Practice. Like the table, it is intended to reconcile the nature of the human operator with the pure state of the angels. Whereas the table is an instrument of "conciliation," the lamen is an instrument of "dignification," elevating the state of the operator to a higher state worthy of angelic communication. Also like the table, the Angelical letters found upon it are taken from the names of the Heptarchic kings and princes. (The method is rather complex and will not be covered here.) Finally, again like the Holy

Table, there were two forms of the lamen given in Dee’s journals, the original being declared “false and devilish” by Uriel, who replaced it with the version you see here.

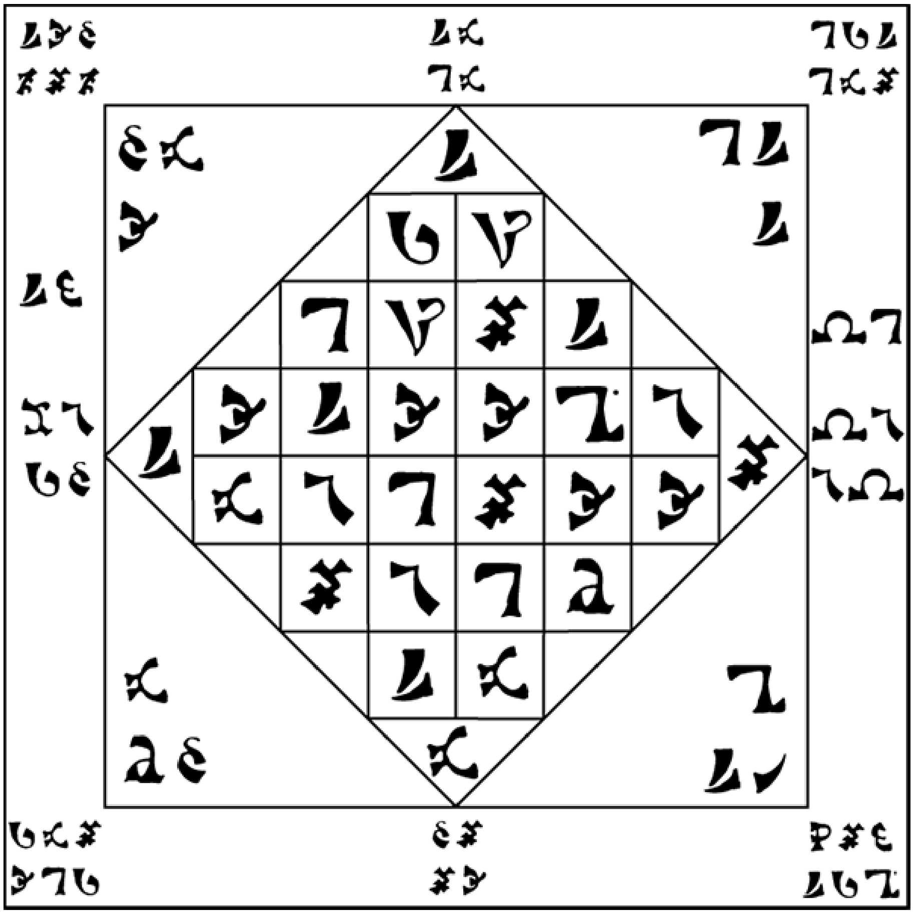


Figure 47: *The Front of the Holy Lamen*

When Dee recorded the original form of the lamen, he was told to wear it upon his chest, likely suspended around his neck—the most common location prescribed for such lamens in the grimoires. More than likely, this convention arose to mimic the breastplate worn by the High Priest of Israel (Exodus 28).

Later, the archangel Michael amended this instruction, telling Dee it must be “hanged unseen in some scarf.” This is similar to an instruction found in the *Goetia* where the lamen called the Hexagram of Solomon is pinned to the skirt of one’s robe and covered with a linen cloth. Once the infernal spirits appear, the lamen is revealed to compel them to take human form

and render obedience. However, nothing is said in Dee's journals about revealing the Holy Lamen once the angels appear. Following the directions as given, one would simply wear the lamen on the chest and cover it with a piece of cloth (such as white linen or silk). However, I admit there still exists the possibility that it was intended to be revealed upon the angels' appearance.

Finally, we have already discussed the small crystal lens that Dee apparently received from an angel and was told to use with the Holy Lamen. He was instructed to inscribe the names of five planetary angels in a circle on the back of the lamen: Zedekiel, Madimiel, Semeliel, Nogahel, and Corabiel (the angels of Jupiter, Mars, Sol, Venus, and Mercury). It is not clear why the angels of Saturn and Luna are excluded. The crystal lens, then, was to be placed or affixed in the center of that circle of names, where the aspirant may "see the state of God's people through the whole earth."[119]

Figure 48: *The Back of the Holy Lamen*

Creating the Holy Lamen

The construction of the Holy Lamen is very simple. It can be drawn on clean white paper—and I would add that such paper should not be recycled

or previously used. For durability, I suggest making it on white card stock. Its size is four inches square. No mention is made of color for the lettering; I suggest black to contrast with the white paper, or even gold ink or gold leaf to highlight its lofty, holy nature.

Make sure you obtain your crystal lens before drawing the names upon the back, so that you can measure the size of the circle properly. Rather than attempting to glue the lens onto the lamen, I would keep them separate. For skrying rituals, the lamen can be placed facedown upon the Holy Table and the lens can be placed within the circle of names.

The Ring of Solomon [120]

"Without this, thou shalt do nothing. Blessed be His Name, that compasseth all things: Wonders are in Him, and His Name is WONDERFUL: His Name worketh wonders from generation to generation."
(the archangel Michael, March 14, 1582)

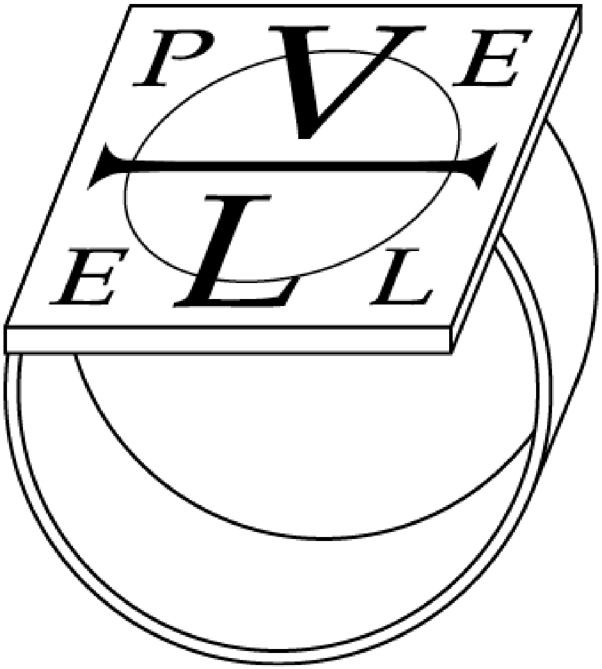


Figure 49: *The Enochian Ring of Solomon*

Legend tells us that King Solomon was given a magickal ring by the archangel Michael. This ring had the power to expel and/or bind demons

and allowed the king to fly through the air, speak with animals, and perform any number of miracles. The actual design of the ring seems to change depending on who is telling the story. It was either made of brass and iron or gold or silver. Some say it was set with four powerful stones, one given to Solomon by each of the angels of the four corners of the world. Other legends insist that a mythical worm called the *Shamir* was housed inside the ring. This worm was said to be able to burrow through solid stone and was thus the instrument used to cut the stones of the Holy Temple without iron tools.

Yet other legends attribute the power of the ring to an occult symbol inscribed upon it; older stories identify it as a pentagram, while more recent legends insist it was the hexagram (or Star of David, aka the Seal of Solomon). In the grimoires, such Seals of Solomon take various forms—such as concentric rings, pentagrams, hexagrams, or other geometric symbols—and usually include various sigils and names of God and/or angels. Quite often they are used along with (or are one and the same with) the lamens intended to render the spirits obedient.

When Dee established contact with Michael, one of the first magickal tools revealed by the archangel was the ring that he had once given to King Solomon. He affirmed that Solomon had worked all of his miracles through the agency of the ring and that Dee would do likewise, as you can see in the quote from archangel Michael on page 135.

Michael's words are a direct reference to the divine name PELE that appears on the bezel of the ring. It is a Hebrew word meaning "wonder" or "miracle," and therefore as a title of God it indicates a worker of miracles. It is mentioned in Agrippa's *Three Books*: "The Lord sayeth, My name which is Pele, signifieth with us, a worker of miracles, or causing wonders."[121] This is quite fitting for a magickal ring that promises to help one produce miracles.

Also note the L and V that appear in the design. These letters are taken from the Ensign of Creation attributed to the sun and Sunday, which are

governed by Michael. In the Angelical language, L (or El) means "the First" and is a name of God. LV (or Lu) means "from One"—likely indicating something that comes directly from God.

The construction of the ring is very simple. It should be made of gold and needs only a simple band and a square bezel. Dee was told by Michael to make it of the purest gold available, which in his lifetime was not nearly as pure as we can make it today. Our 24-carat gold is very pure but too soft for wearing as jewelry. Eighteen carats (¾ pure gold) would likely be workable, though 14 carats would be sufficient and more durable. The letters and figures shown in figure 49 should be engraved upon its face. The ring must be worn for *all* magickal operations.

A Note about Consecrations

"But all the silver, and gold, and vessels of brass and iron,
are consecrated unto the Lord: they shall come into the treasury of the Lord." (Joshua 6:19)

One thing that is notably missing from Dee's records are instructions for the consecration of the magickal tools and furniture. The angels only mentioned such consecrations once: when they told Dee that all things used in the creation of the *Book of Loagaeth* must be purified beforehand. They gave no instructions for how to do this; however, several details of the Gebofal system suggest a close relationship to the *Key of Solomon*, so it is likely that we can turn to that book for instructions on the consecration of pens, papers, inks, etc.

From there, we could assume that "standard grimoiric procedures" could be followed in the consecration of all the Enochian tools. You can find useful instructions in *The Heptameron*, *Fourth Book of Occult Philosophy*, and *Magus*. I would suggest checking into my own *Secrets of the Magickal Grimoires* (chapters 6, 9, and 11) for comprehensive instructions on the creation and consecration of magickal tools.

To summarize the process briefly here: you will need incense such as frankincense or "church" incense, along with a censer and coals. You will

also need to acquire or make a small amount of holy water, and if you have prepared the Solomonic holy water sprinkler (or aspergillum), all the better. You will also need a candle—either a white candle or one made of unbleached beeswax. No consecrations are ever performed without the presence of fire.

You will also need to find psalms or other sacred scripture—or write your own prayers—that are appropriate to each object you will consecrate. For example, in the consecration of the Holy Table, you can mention the altar in the Temple of Solomon. When consecrating the Holy Lamen, you might mention the breastplate of Aaron. (For examples, note the scriptural and other verses I have included at the heads of many chapters and subsections of this book.) Today it is quite easy to use keyword searches in online bibles and other sacred scripture, apocrypha, etc., in order to find prayers suitable for your needs.

You will need to ritually prepare and wash yourself beforehand. Then cense and sprinkle each magickal tool while reciting the related psalms, scripture, or prayers. You should also cense and sprinkle the entire room or sacred space in which you will be working. I have found that Solomon's consecration of the Holy Temple (1 Kings 8: 23–53) is quite appropriate and powerful for blessing a ritual or prayer chamber.

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Chapter Eight

Instructions for Heptarchic Invocation [122]

"Request and invoke our appearance with sincerity and humility." (Archangel Uriel, March 10, 1582)

What You Will Need

In order to summon the angels of the Heptarchia, you will first need to prepare the Enochian magickal tools and furniture: the Holy Table of Practice with its five wax seals and seven purified tin ensigns, the Ring of Solomon, and the Holy Lamen of Dignification. Your chosen skrying receptacle is placed upon the Holy Table's multicolored silk tablecloth. I would also suggest wearing a white robe or one colored according to the planet you wish to invoke, as should your skryer if you choose to work with one.

I also recommend finding psalms and creating prayers that are in harmony with your goal. The prayers should ask for the angels to be present when you call and to aid you in your desire.

Incense

Curiously, incenses are mentioned only once in Dee's journals—in relation to the summoning of Archangel Michael. However, they are quite common to Renaissance angel magick. If you choose not to use them in your Enochian magick, you would not be breaking any specific rule. However, I see no harm (and, in fact, much benefit) in making use of them anyway. If you choose to use an incense, I suggest burning a scent appropriate to the planet whose force you wish to invoke.

Incense of Saturn/Saturday

1 part myrrh

1 part asafoetida

¼ part sulfur

Incense of Jupiter/Thursday

1 part cedar

¼ part clove
1⁄8 part apple pectin
A few drops pine oil

Incense of Mars/Tuesday

1 part pipe tobacco (my favorite is “Black and Mild”)
½ part cinnamon
1⁄8 part crushed red pepper

WARNING: Martian incense is one of the most dangerous substances I’ve worked with; it is, quite simply, tear gas. If you make this, do not add too much red pepper, and when you burn it, do it in small quantities. Never, for any reason, lean over the censer and inhale or draw in breath! Too much pepper or direct inhalation can burn your throat and lungs.

Incense of Sol/Sunday

1 part frankincense

1 part copal

½ part benzoin

Note: You may also use standard church incense, which can be found in most botanicas or Christian supply stores.

Incense of Venus/Friday

1 part sandalwood

1 part benzoin

½ red rose petals

Incense of Mercury/Wednesday

1 part benzoin

¼ part frankincense

1⁄8 part lavender blossoms

Incense of Luna/Monday

1 part calamus

½ part juniper berries
¼ part gardenia flower

Generally I find that the various flowers used in the above incenses tend to produce a burnt smell when placed on hot coals. A good solution is to replace the flowers with a couple drops of essential oil instead. Just be careful, as too much flower essence will quickly overpower the other ingredients in the recipe.

Talismans

You will also need to construct three talismans for the angels you will invoke: one for the king, one for his prince, and one for the forty-two ministers of the day in question.[123] These talismans are all included with the descriptions of the appearances and offices of the Heptarchic royalty (see chapter 6). All three must be cut from the same kind of sweetwood used to build the Holy Table. Though Dee's journals do not indicate color, I would suggest using the same yellow or gold oil paint that was used for the Holy Table.

A Note about the Talismans of the Heptarchic Kings

One of the few truly missing pieces of the Enochian system involves the seals and talismans of the Heptarchic kings. In several places throughout *John Dee's Five Books of Mystery,* mention is made of a large globe the angels had revealed to Kelley. Atop the globe stood a human figure that was understood to be Carmara, the ruling king of the Heptarchic royalty. Within the globe appeared the seals of the seven kings along with a series of letters. Some of the letters were written forward and some of them were written backward. [124]

The significance of these letters was never explained, and the globe itself is never pictured. (It is quite possible the information was contained in some of the journal entries that were destroyed.) We do know that the letters

were supposed to be included on the talismans of the Heptarchic kings, but only a single example has made it to us:

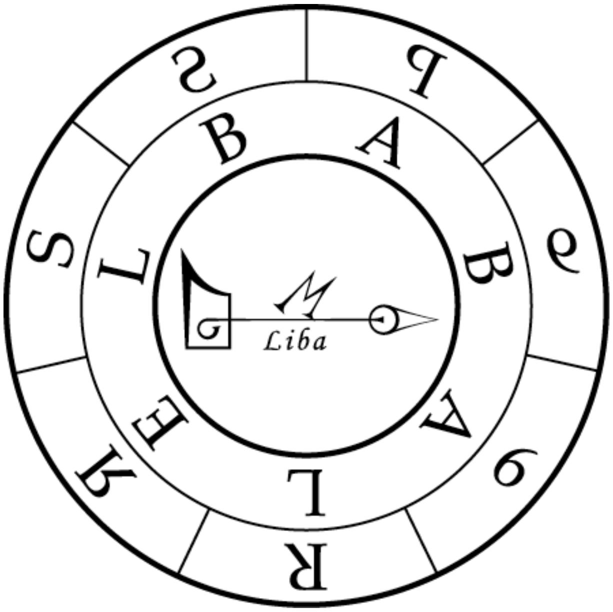

Figure 50: *Dee's Example Heptarchic Talisman with Annexed Letters (Seal of King Babalel)*

In my opinion, if this mysterious globe and the letters associated with the Heptarchic kings had been vital to the magick, it surely would have survived for us to see. We only have the seals of the Heptarchic kings today because Dee thought to include them in his personal Enochian grimoire, yet he did not find it necessary to include the associated letters from the globe. Therefore, I suggest they are not critical to the creation of the kings' talismans. Even including them upon the single talisman for which we have an example would leave the system unbalanced.

Ritual Preparation

You should undertake a nine-day period of preparation during which you must ritually purify yourself: isolate yourself as much as possible for the entire period, eat a fasting diet that includes no meat, and engage in prayer

and washing. During this time, erect and purify your working space and make sure the talismans are properly constructed.[125]

It is also necessary to repeat the Oration to God (see step four below) three times in a row every day. [126]

The nine days must be timed to end the night before the day you wish to work. For example, if you wish to invoke the angels of the sun, you will need to begin preparations on a Friday so they will end on the Saturday night before your chosen Sunday.

Next, consider the time of day you wish to perform the summoning ritual. Remember the day is divided into six segments of four hours, each governed by a group of seven Heptarchic ministers. Decide which group of ministers can accomplish your desire, and work during their four hours. If you would rather invoke the aid of all the ministers in general, then you may work at any time of the day. In that case, I suggest choosing an hour ruled by the planet you wish to invoke.

During the ritual, you will only need to request the appearance of the primary minister who governs his period of the day. (That is, one of the six whose names appear on the ministers' talisman.) Or, if you are working by all the ministers in general, you will need to call upon all six primary minsters to appear.

Summoning

1) Before entering the sacred space, wash thoroughly. Then don the robe, the Holy Lamen, and the Ring of Solomon. Sit—or have your skryer sit—at the Holy Table facing eastward.[127] Remember, the seven Ensigns of Creation may be arranged or painted upon the table at all times; however, you may choose to keep them separate if you wish. If so, you must place the ensign of the archangel who currently governs the universe (which today should be Raphael) upon the table but beneath the multicolored silk tablecloth.[128]

2) Open the ritual by reciting the psalms and prayers you prepared for your goal. Elaborate these prayers as much as possible, as the spirit moves you.

3) The skryer now takes up the talisman of the Heptarchic king, holding it in one hand. Which hand is not specified, but I would recommend the left (receptive) hand.

The talisman of the prince is set upon the table (above the silk cloths) directly atop the ensign of the ruling archangel.[129]

Finally, the talisman of the ministers is placed upon the ground so the skryer's feet can rest directly upon their names. I doubt this is intended to show dominance or disrespect. It likely indicates that the ministers are the foundation of the work.

4) Recite the following Oration to God three times in a row:[130]

O almighty, eternal, true and living God; O King of Glory; O Lord of Hosts. O thou, the creator of heaven and earth, and of all things visible and invisible. Now (even now, at length), among other of thy manifold mercies used, and to be used, toward me, thy simple servant [insert your name here], *I most humbly beseech thee in this, my present petition, to have mercy upon me, to have pity upon me, to have compassion upon me, who faithfully and sincerely, of long time, have sought among men in earth and also by prayer (full oft and pitifully) to have made suit unto thy divine majesty for the obtaining of some convenient portion of true knowledge and understanding of thy laws and ordinances established in the natures and properties of thy creatures.*

By which knowledge thy divine wisdom, power, and goodness (on thy creatures bestowed and to them imparted) being to me made manifest might abundantly instruct, furnish, and allure me (for the same) incessantly to pronounce thy praises, to render unto thee most hearty

thanks, to advance thy true honor, and to win unto thy name some of thy due majestical glory among all people and forever.

And whereas it hath pleased thee, O God, of thy infinite goodness by thy faithful and holy spiritual messengers to deliver unto us long since (through the eye and ear of Edward Kelley and the pen of Dr. John Dee)[131] *an orderly form and manner of exercise Heptarchical. How to thy honor and glory, and the comfort of my own poor soul, and of others thy faithful servants I may, at all times, use very many of thy good angels, their counsels and helps, according to the proprieties of such their functions and offices as to them, by thy divine power, wisdom, and goodness, are assigned and limited. (Which orderly form and manner of exercise, until even now, I never found so urgent opportunity, and extreme necessity, to apply myself unto.)*

Therefore, I, thy poor and simple servant, do most humbly, heartily, and faithfully beseech thy divine majesty, most lovingly and fatherly, to favor. And by thy divine calling [132] *to further this, my present industry, and endeavor to exercise myself according to the aforesaid orderly form and manner.*

And now (at length, but not too late), for thy dearly beloved son Jesus Christ his sake (O Heavenly Father) to grant also unto me this blessing and portion of thy heavenly graces: that thou wilt, forthwith, enable me, make me apt and acceptable (in body, soul, and spirit) to enjoy always the holy and friendly conversation with the sensible, plain, full, and perfect help (in word and deed) of thy mighty, wise, and good spiritual messengers and ministers generally and, namely, of blessed Michael, blessed Gabriel, blessed Raphael, and blessed Uriel. And, also especially, of all those which do appertain unto the Heptarchical Mystery. Isagogically [133] *(as yet), and very briefly unto me declared, under the method of seven mighty kings and their seven*

faithful and princely ministers, with their subjects and servants to them belonging.

And in this, thy great mercy and grace, on me bestowed and to me confirmed (O Almighty God), thou shalt (to the great comfort of thy faithful servants) prove, to thy very enemies and mine, the truth and certainty of thy manifold most merciful promises heretofore made unto me. And that thou art the true and almighty God, creator of heaven and earth, upon who I do call and in who I put all my trust. And thy ministers, to be the true and faithful angels of light, which have hitherto, principally, and according to thy divine providence dealt with us.

And also I, thy poor and simple servant, shall then, in and by thee, be better able to serve thee according to thy well pleasing, to thy honor and glory. Yea, even in these most miserable and lamentable days, grant, O grant, O our heavenly Father, grant this (I pray thee) for thy only begotten son Jesus Christ, his sake: amen, amen, amen.

5) Now recite the following Invitation of the Heptarchic King:[134]

O puissant and right Noble King, (name), and by what name else soever thou art called or mayest truly and duly be called, and to whose peculiar government, charge, disposition, and kingly office doth appertain the (_______).[135] *In the Name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible. O right Noble King, (name), come now and appear with thy prince and his ministers and subjects to my perfect and sensible eye's judgment, in a godly and friendly manner, to my comfort and help, for the advancing of the honor and glory of our almighty God by my service. As much as by thy wisdom and power, in thy proper kingly office and government, I may be helped* [136] *and enabled unto. Amen.*

Come, O right Noble King, (name). I say come. Amen.

Glory be to the Father, to the Son, and to the Holy Spirit.
As it was in the beginning, is now and ever shall be, world without end, amen.

6) Now recite the Invitation of the King's Prince:[137]

O Noble Prince, (name), and by what name else soever thou art called or mayest truly and duly be called, and to whose peculiar government, charge, disposition, office, and princely dignity doth appertain the (_______).[138] *In the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I require thee, O Noble Prince, (name), to come presently and to show thyself to my perfect and sensible eye's judgment, with thy ministers, servants, and subjects, to my comfort and help, in wisdom and power, according to the property of thy noble office. Come, O Noble Prince, (name), I say come. Amen.*

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we have forgiven our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.

If the angels have not appeared to you (or your skryer) after the above two invitations, you may repeat them up to seven times.[139] It is possible the king will appear first, then call upon the prince and ministers, or the king may not appear at all, sending the prince in his stead. In either case, explain to the royal angels what you need and name the minister or ministers who can aid you in your desire. Record what any of these angels have to say, and—very important!—ask them what they require of you in order to achieve your goal.

7) Once you have obtained your vision, thank the angels for speaking with you. Close the ritual with psalms and prayers of thanksgiving.

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Chapter Nine

The *Book of Loagaeth* and Gebofal

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals…And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof." (Revelation 5:1, 9)

The *Book of Loagaeth*—the "book of the speech from God"—is an earthly copy of the celestial "Book of Life" that is the divine record of every created thing that ever was, is, or ever will be. It is said that the book contains the very words with which God created the universe, and it is from this book the angels draw their own Angelical tongue. It has only been revealed to humanity twice: once to the prophet Enoch and once again to the scholar and mystic John Dee and his skryer Edward Kelley. This is the Book of the Lamb described in the Revelation, whose seven seals are opened during the world's final days.

The Holy Book was revealed to Dee and Kelley by Raphael, the archangel of wisdom, language, magick, science, and medicine. He referred to the book as a divine elixir or medicine that would heal the world.

Each table in the book is associated with one of the forty-nine gates of heaven; forty-eight of them lead into the twelve kingdoms of heaven (the astrological houses), but the highest gate remains closed at all times. That sealed gate is reserved for the Christos, or Messiah.

The book also encompasses the entire universe from creation to destruction, symbolically represented by the seven biblical days of Creation. By summoning the angels who guard the gates, one can learn about absolutely anything or achieve any goal. There are strong clues in Dee's journals that each leaf of the *Book of Loagaeth* represents a specific

astrological force (such as the twelve signs of the zodiac, the four elements, etc.)—however, exactly which force is represented by each leaf was never recorded.[140]

Meanwhile, the angels did reveal a set of invocations, or callings, written in their own Angelical language, to open the gates and call forth the angels who guard them. Likewise, the same invocations can grant one access to spiritually enter the gates and explore the celestial cities beyond them. To accomplish either feat, the angels revealed the system of Gebofal for putting the Holy Book into practice.

The forty-nine-day ritual of Gebofal is devotional mysticism—a method of harmonizing oneself with the greater universe, obtaining prophetic visions, and gaining wisdom from the angels. Put simply, Gebofal is an initiation ceremony that introduces you to the gatekeepers of heaven and grants you access to all the wisdom and knowledge of the universe. Many aspirants have come to view Gebofal as the primary initiation ceremony for all Enochian work.

Once the Gebofal initiation has been accomplished, it appears that the Holy Book and the Angelical Callings can be put to any number of practical uses. Only one was outlined in Dee's journals: the Parts of the Earth system (which will be covered in chapter 10). It made use of the last thirty tables of *Loagaeth*, and the Angelical Call(s) that opened them, to perform remote viewing of any location on earth. Sadly, the exact uses of the first eighteen tables of *Loagaeth* were never recorded.[141]

Unfortunately, available space in this book will not allow me to include the forty-nine massive word-tables of *Loagaeth*. At this time, I am only aware of two sources for the tables [142]—however, I do hope to publish my own edition of the *Book of Loagaeth* in the future.

Below, I will give a brief outline of how to accomplish the Gebofal initiation ritual. For an in-depth exploration of this fascinating system of devotion and mysticism, I strongly recommend my own *Angelical*

Language, Volume I: The Complete History and Mythos of the Tongue of Angels, especially chapter 4.

Gebofal: Opening the Gates of Heaven

"And I will give unto thee the keys of the kingdom of heaven..." (Matthew 16:19)

What You Will Need

For this and, in fact, *all* Enochian summoning rituals, you will need the Holy Table (including the five wax seals and seven Ensigns of Creation, the silk cloths, and your chosen skrying receptacle), the Ring of Solomon, and the Holy Lamen. You will also need to establish the same kind of sacred space as for Heptarchic rituals. You will not have to create your own prayers or talismans for this work. If you wish to use an incense, I suggest frankincense, church incense, or Abramelin incense. As before, a plain white robe would be appropriate attire—and it must be perfectly clean.

You will also need to make a “perfected copy” of the *Book of Loagaeth*.[143] All items used in its creation (pen and ink, paper, the silk covering, etc.) must be ritually purified beforehand, and you must purify yourself through washing, fasting, and prayer before working on the book. You are also required to be alone when you do the work.

The creation of the book is a monumental task that requires much dedication and devotion; many consider it an important part of the Gebofal process. Dee and Kelley left us the tables of *Loagaeth* written in English letters. Before you can use the book in your magick, you will need to convert all the letters into Angelical characters and write the text so that it reads from right to left—just as you would see in a Hebrew or Arabic book.

Once you have copied the forty-nine tables—in proper Angelical—into a bound book, you must cover the book with light blue–colored silk. On the front, paint the following title in Angelical characters (see figure 2; note that the seven wax seals in that figure are not required here) in letters of gold: *Amzes Naghezes Hardeh*.[144]

As you might imagine, with forty-nine huge tables filled with letters on the front and back, this leaves a lot of room for errors. The work must be done slowly and carefully, checking and double-checking for mistakes along the way. The angels gave Dee forty days to complete the task, and even he failed to accomplish the feat in that time. Fortunately, we are not

given the same time limit to create our own copies—we need only to work when inspired to do so.

Besides the perfected copy of *Loagaeth*, you will also need to have the forty-eight Angelical Callings and the Prayer of Enoch on hand, as you will be reciting them every day. At the end of this book I will append a copy of my Angelical psalter—including all of the Angelical Callings, their translations, and an easy-to-understand pronunciation guide.

Ritual Preparation

Dee was instructed to purify himself for nine days before attempting Gebofal,[145] which is possibly based upon the nine-day purification outlined in the *Key of Solomon the King*. You must isolate yourself as much as possible for the entire period, eat a fasting diet that includes no meat, and engage in prayer (especially confession) and washing.[146] During this period, you may also prepare the magickal tools and sacred space.

There are no magickal days or times associated with this work; you are to undertake the ritual only when God calls you to do so—that is when you feel inspired. (And then it will be only for important "big picture" purposes, rather than day-to-day magickal uses.) However, once begun, you must commit to the entire process (nine days of purification followed by forty-nine days of invocations) without interruption. This is a lengthy and intensive ritual that will occupy your attentions—morning, noon, and night—for over two months.

The angels began the *Loagaeth* revelations on Good Friday and continued for forty-eight days. It would be traditional to begin the Gebofal working on the morning after Good Friday. Whatever day you choose, make sure your nine days of purification end on the night before your chosen start date.

The Gebofal Ritual

Day 1

Just before dawn, wash yourself thoroughly and don a clean white robe. Enter your sacred space and put on the Ring of Solomon and the Holy Lamen of Dignification. Sit at the Holy Table—facing east—and lay the *Book of Loagaeth* in front of you. Open it to the second table (as the first table is not accessible via Gebofal) and recite the Prayer of Enoch:

The Prayer of Enoch [147]

Lord God, the fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection and my inward darkness. How can I (therefore) speak unto them that speak not after the voice of man, or worthily call on thy name, considering that my imagination is variable and fruitless and unknown to myself? Shall the sands seem to invite the mountains or can the small rivers entertain the wonderful and unknown waves?

Can the vessel of fear, fragility, or that which is of a determined proportion lift up himself, heave up his hands, or gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good angels and creatures excel me far—our proportion is not alike, our sense agreeth not. Notwithstanding, I am comforted, for that we have all one God, all one beginning from thee, that we respect thee as creator. Therefore will I call upon thy name, and in thee I will become mighty. Thou shalt light me, and I will become a seer. I will see thy creatures and will magnify thee amongst them. Those that come unto thee have the same gate, and through the same gate descend such as thou sendest.

Behold, I offer my house, my labor, my heart and soul, if it will please thy angels to dwell with me, and I with them. To rejoice with me that I may rejoice with them. To minister unto me, that I may magnify thy name. Then, lo, the tables (which I have provided and,

according to thy will, prepared) I offer unto thee, and unto thy holy angels, desiring them, in and through thy holy names. That as thou art their light and comfortest them, so they, in thee, will be my light and comfort. Lord, they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them. What it pleaseth thee to offer, they receive. So what it pleaseth them to offer unto me, will I also receive.

Behold, I say (O Lord), if I shall call upon them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, how by what words and at what time I shall call them. O Lord, is there any that measure the heavens that is mortal? How, therefore, can the heavens enter into mans' imagination? Thy creatures are the glory of thy countenance. Hereby thou glorifiest all things, which glory excelleth and (O Lord) is far above my understanding. It is great wisdom to speak and talk according to understanding with kings. But to command kings by a subjected commandment is not wisdom unless it come from thee.

Behold, Lord, how shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, O thou very light and true comfort that canst and mayest and dost command the heavens: behold, I offer these tables unto thee. Command them as it pleaseth thee.

And O you ministers and true lights of understanding, governing this earthly frame and the elements wherein we live, do for me as for the servant of the Lord; and unto whom it hath pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me forty-nine times. Thrice forty-nine times will I lift my hands unto Thee. [148] *Be it unto me as it pleaseth thee and thy holy ministers. I require nothing but thee, and through thee and thy honor and glory. But I hope I shall be satisfied and shall not die (as thou hast promised) until thou gather the clouds*

together and judge all things; when in a moment I shall be changed and dwell with thee forever.

Then recite the first Angelical Calling, which is the key of the second table of *Loagaeth*. Afterward, sit back and meditate, pray, and/or begin to skry, allowing the angels to converse with you about the mysteries contained in their table. Record any insights or visions you gain; however, do not become discouraged if you do not experience much at this early point. If you do nothing more than spend a while in silent meditation, it will be enough.

Repeat this entire process again at noon, and then once again at dusk so the angels of the second table are invoked three times over the course of the day.

Days 2 through 48

At dawn of the next day, repeat the same process as before. Wash thoroughly, then sit at the Holy Table wearing the ring and lamen. This time, open the book to the third table. Recite the Prayer of Enoch followed by the second Angelical Calling, the key of the third table of *Loagaeth*. Once again, sit and meditate, pray, and/or skry for what the angels may have to teach you—if anything—about their table and its key. Again, do not be disappointed if you do not see or hear the angels yet. Just know they are there and that you have invoked their influence in your life. Repeat the invocation process again at noon and once more at dusk.

For the next forty-six days, repeat the same process three times each day—morning, noon, and dusk. On the third day, you must open *Loagaeth* to the fourth table and use the third calling. On the fourth day, open it to the fifth table and use the fourth calling, and so on. Each time, open the book to the proper table, then recite the Prayer of Enoch and finally the table's key to call down its angels. Meditate, pray, or skry, and record any insights or visions you are granted.

Day 49 (Completion)

Once again, just before dawn, wash thoroughly. As the sun rises, don the clean robe along with the ring and lamen and sit at the Holy Table. This time, however, open the *Book of Loagaeth* to the first table—the gate that has no Angelical key to open it. Recite the Prayer of Enoch, then meditate or pray as before. Repeat at noon and again at dusk. That will complete the operation of Gebofal.

The forty-eight gates that you have opened are called the Gates of Wisdom or the Gates of Understanding by the angels. Opening them all is how we attain the forty-ninth gate. While we may not be able to pass through that gate, we can receive divine inspiration and blessings through it. That is the ultimate goal of Gebofal, and you will see its results manifest over the days, weeks, months, or even years that follow.

[contents]

Chapter Ten The Parts of the Earth System *"And (the Holy City) had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."* (Revelation 21:12) The Thirty Aethyrs

"And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above." (Ezekiel 1:22) The final thirty tables of the *Book of Loagaeth* represent what Dee called the "thirty Aethyrs" or "Aires." These are thirty heavens (also called firmaments) that extend from earth all the way to God's throne. The angels who live in these heavens are in charge of the stars (as in astrology) and therefore influence the destinies of all created things. These angels are governed primarily by the twelve archangels (or kings) of the zodiac—who are, in turn, under the authority of the seven archangels of the planets.

The Parts of the Earth "Ask of me, and I shall give thee...the uttermost Parts of the Earth for thy possession." (Psalms 2:8) Meanwhile, the earth is divided into ninety-one (really ninety-two) regions or provinces called the Parts of the Earth. The angelic governments of the primary ninety-one parts are distributed among the thirty Aethyrs: three parts assigned to each heaven, except for the lowest and most earthly heaven, which governs four. (The hidden "ninety-second part" does not fall into the thirty Aethyrs. I will return to this part later in this section.) These regions are governed by the twelve zodiacal kings, who command large numbers of servient angels. In this way, each region of the world is associated with a sign of the zodiac, along with the planet that rules the sign.[149] *If we know which angels govern a given region of the world, then we can contact those angels for information about the people and nations that reside there or even influence them directly.*

Here are the names of the twelve kings of the zodiac, along with the sign, ruling planet, and associated tribe of Israel: Table 14: The Twelve Archangelic Kings of the Zodiac

	ZODIACAL KING	SIGN	PLANET	TRIBE [150]
1	Olpaged	Aries	Mars	Dan
2	Ziracah	Taurus	Venus	Ruben
3	Hononol	Gemini	Mercury	Judah
4	Zarnaah	Cancer	Luna	Manasseh
5	Gebabal	Leo	Sol	Asher
6	Zurchol	Virgo	Mercury	Simeon
7	Alpudus	Libra	Venus	Issachar
8	Cadaamp	Scorpio	Mars	Benjamin
9	Zarzilg	Sagittarius	Jupiter	Naphtali
10	Lavavoth	Capricorn	Saturn	Gad
11	Zinggen	Aquarius	Saturn	Zebulun
12	Arfaolg	Pisces	Jupiter	Ephraim

Following is a chart of the thirty Aethyrs including which tables of *Loagaeth* represent them, which Parts of the Earth they contain, the names of the earthly nations that reside there, which zodiacal kings govern them, and how many servient angels answer to those kings.

Table 15: *The Ninety-One Parts of the Earth*

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
1. Lil	Table 20	1. Occodon 2. Pascomb **3. Valgars**	Egyptus Syria Mesopo- tamia 152	Zarzilg Zinggen Alpudus	7209 2360 5362 (=14931)
2. Arn	Table 21	4. Doagnis 5. Pacasna **6. Dialioa**	Cappadocia Tuscia Asia Minor	Zarnaah Ziracah Ziracah	3636 2362 8962 (=15960)
3. Zom	Table 22	7. Samapha 8. Virooli **9. Andispi**	Hyrcaina Thracia Gosmam	Zarzilg Alpudus Lavavoth	4400 3660 9236 (=17296)
4. Paz	Table 23	10. Thotanp 11. Axziarg **12. Pothnir**	Thebaidi Parsadal India	Lavavoth Lavavoth Arfaolg	2360 3000 6300 (=11660)
5. Lit	Table 24	13. Lazdixi 14. Nocamal **15. Tiarpax**	Bactriane Cilicia Oxiana	Olpaged Alpudus Zinggen	8630 2306 5802 (=16738)
6. Maz	Table 25	16. Saxtomp 17. Vavaamp **18. Zirzird**	Numidia Cyprus Parthia	Gebabal Arfaolg Gebebal	3620 9200 7220 (=20040)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
7. Deo	Table 26	19. Opmacas 20. Genadol **21. Aspiaon**	Getulia Arabia Phalagon	Zarnaah Hononol Zinggen	6363 7706 6320 (=20389)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
8. Zid	Table 27	22. Zamfres 23. Todnaon **24. Pristac**	Mantiana Soxia Gallia	Gebabal Olpaged Zarzilg	4362 7236 2302 (=13900)
9. Zip	Table 28	25. Oddiorg 26. Cralpir **27. Doanzin**	Assyria Sogdiana Lydia	Hononol Lavavoth Zarzilg	9996 3620 4230 (=17846)
10. Zax	Table 29	28. Lexarph 29. Comanan **30. Tabitom**	Caspis Germania Trenam	Zinggen Alpudus Zarzilg	8880 1230 1617 (=11727)
11. Ich	Table 30	31. Molpand 32. Usnarda **33. Ponodol**	Bithynia Gracia Lacia	Lavavoth Zurchol Hononol	3472 7236 5234 (=15942)
12. Loe	Table 31	34. Tapamal 35. Gedoons **36. Ambriol**	Onigap India Major Orchenij	Zurchol Cadaamp Ziracah	2658 7772 3391 (=13821)
13. Zim	Table 32	37. Gecaond 38. Laparin **39. Docepax**	Achaia Armenia Nemro-diana	Lavavoth Olpaged Alpudus	8111 3360 4233 (=15684)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
14. Uta	Table 33	40. Tedoond 41. Vivipos **42. Ooanamb**	Paphlo-gonia Phasiana Chaldei	Gebabal Alpudus Arfaolg	2673 9236 8230 (=20139)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
15. Oxo	Table 34	43. Tahamdo 44. Nociabi **45. Tastoxo**	Itergi Macedonia Garamannia	Zarzilg Lavavoth Arfaolg	1367 1367 1886 (=4620)
16. Lea	Table 35	46. Cucarpt 47. Lauacon **48. Sochial**	Sauroma-tica Ethiopia Fiacim	Ziracah Hononol Arfaolg	9920 9230 9240 (=28390)
17. Tan	Table 36	49. Sigmorf 50. Avdropt **51. Tocarzi**	Colchia Cireniaca Nasamoma	Ziracah Olpaged Zarzilg	7623 7132 2634 (=17389)
18. Zen	Table 37	52. Nabaomi 53. Zafasai **54. Yalpamb**	Carthago Coxlant Adumea	Gebabal Alpudus Arfaolg	2346 7689 9276 (=19311)
19. Pop	Table 38	55. Torzoxi 56. Abriond **57. Omagrap**	Parstavia Celtica Vinsan	Arfaolg Cadaamp Zinggen	6236 6732 2388 (=15356)
20. Chr	Table 39	58. Zildron 59. Parziba **60. Totocan**	Tolpam Carcedoma Italia	Gebabal Hononol Alpudus	3626 7629 3634 (=14889)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
21. Asp	Table 40	61. Chirzpa 62. Toantom **63. Vixpalg**	Brytania Phenices Comaginen	Arfaolg Cadaamp Zurchol	5536 5635 5658 (=16829)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
22. Lin	Table 41	**64. Ozidaia** 65. Paraoan [153] **66. Calzirg**	Apulia Marmarica Concava Syria	Arfaolg Olpaged Arfaolg	2232 2326 2367 (=6925)
23. Tor	Table 42	67. Ronoomb 68. Onizimp **69. Zaxanin**	Gebal Elam Adunia	Zarnaah Lavavoth Zinggen	7320 7262 7333 (=21915)
24. Nia	Table 43	70. Orcanir 71. Chialps **72. Soageel**	Media Arriana Chaldea	Zarnaah Lavavoth Zinggen	8200 8360 8216 (=24796)
25. Uti	Table 44	73. Mirzind 74. Obvaors **75. Ranglam**	Sercia Populi Persia Gongatha	Zarnaah Ziracah Arfaolg	5632 6333 6236 (=18201)
26. Des	Table 45	76. Pophand 77. Nigrana **78. Bazchim**	Gorsin Hispania Pamphilia	Arfaolg Cadaamp Arfaolg	9232 3620 5637 (=18489)

	LOAGAETH	PARTS OF THE EARTH	NATIONS OF MAN [151]	ZODIACAL KINGS	SERVIENT ANGELS (= TOTAL)
27. Zaa	Table 46	79. Saziami 80. Mathula **81. Orpanib**	Oacidi Babylon Median	Ziracah Zarnaah Gebabal	7230 7560 7263 (=22043)
28. Bag	Table 47	82. Labnixp 83. Pocisni **84. Oxlopar**	Adumian Felix Arabia Metagoni-tidim	Lavavoth Zarzilg Zurchol	2630 7236 8200 (=18066)
29. Rii	Table 48	85. Vastrim 86. Odraxti **87. Gomziam**	Assyria Affrica Bactriani	Hononol Zarnaah Arfaolg	9632 4236 7635 (=21503)
30. Tex	Table 49	88. Taoagla 89. Gemnimb 90. Advorpt **91. Doxinal**	Asnan Phrygia Creta Mauritania	Arafolg Zarnaah Hononol Zurchol	4632 9636 7632 5632 (=27532)

The "Hidden" Part of the Earth: Laxdizi or Paraoan As mentioned in chapter 2's section on the Parts of the Earth, there are actually ninety-two Parts of the Earth in Dee's system. However, only ninety-one of them are mentioned in the journals. Plus, of the listed ninety-one parts, one of them stands apart from the others in a manner that is not fully understood. I think there may be some overlap or even confusion between these two unique parts, and I will briefly cover them here.

Let us first consider Paraoan, the sixty-fifth Part of the Earth in the list recorded by Dee. In the next section we will see how the Great Table of the Earth was formed by compiling the names of the ninety-two parts into a large grid divided into four quadrants, or Watchtowers. There are letters from twenty-two parts contained in each quadrant, and three parts' letters are used to form a large cross in the center of the diagram, making a total of ninety-one parts. Finally, one further name is separated between all four quadrants, written with backward letters—forming a somewhat hidden ninety-second Part of the Earth. These backward letters form the name Paraoan.

In order to explain the backward letters and the separation of those letters between the Watchtowers, the angels told Dee that any nation touched by the *N* in Paraoan would "be consumed with fire and swallowed into hell, as Sodom was for wickedness. The end of all things is even at hand. And the earth must be purified and delivered to another." A few pages later, he was told, "Every letter in Paraoan is a living fire, but all of one quality and one creation. But unto *N* is delivered a viol of destruction..."[154] Apparently, Paraoan has something to do with the End Times and the Tribulation, but the angels were never specific about the subject in the journals. Therefore, for the purpose of this introductory book, I will save my theories for a later publication.

Meanwhile, you will note that Paraoan *is* included in Dee's list of the ninety-one parts. This means that one of the other parts—one of the twenty-two found in each quadrant of the Great Table—is missing from Dee's list for some unknown reason. A careful analysis of the twenty-two names in each Watchtower reveals that the name Laxdizi is missing from Dee's list (not to be confused with part number 13, Lazdixi). That means it was never associated with a specific place on the planet, nor with any nation or people, nor with one of the thirty Aethyrs.

My suspicion is that Paraoan and Laxdizi had somehow become confused with one another. Dee listed Paraoan as the sixty-fifth Part of the Earth,

covering the nation of Marmarica (which existed in northern Africa, between modern Libya and Egypt)[155]—but why should Marmarica, in particular, be consumed with fire? Furthermore, the angels said that *any* nation falling within Paraoan would be subject to such catastrophe, suggesting that perhaps that part is not a fixed location at all. Therefore, could it be that Laxdizi was supposed to be the sixty-fifth Part of the Earth (Marmarica) all along, and Paraoan was supposed to be the part without a specific location or nation?

Unfortunately, this question is never answered by Dee. Therefore, I have opted to leave Paraoan in the above table as the sixty-fifth Part of the Earth, as it appears that way in Dee's journals. However, personally, I would replace Paraoan with Laxdizi in that table and reserve Paraoan itself as the true "hidden" Part of the Earth.[156]

The Parts of the Earth and the Great Table The ninety-two names of the Parts of the Earth—with a few mysterious spelling changes [157]*—can be arranged upon a large 25 × 27 grid called the Great Table of the Earth.*[158] *The Great Table is divided into four quarters, each containing the names of twenty-two parts. Three further parts (Lexarph, Comanan, and Tabitom, found in the tenth Aethyr) are arranged upon a central cross where the four quadrants join together. Finally, the letters of the "averse" part (Paraoan) are found dispersed in pairs throughout the four quadrants.*[159]

Following is Dee's diagram of the parts arranged upon the Great Table. Each character, or sigil, below represents one seven-lettered Part of the Earth, each one beginning with a capital letter. Each quarter of the Great Table also includes a short dash, which represents the two letters of Paraoan found in that quarter:

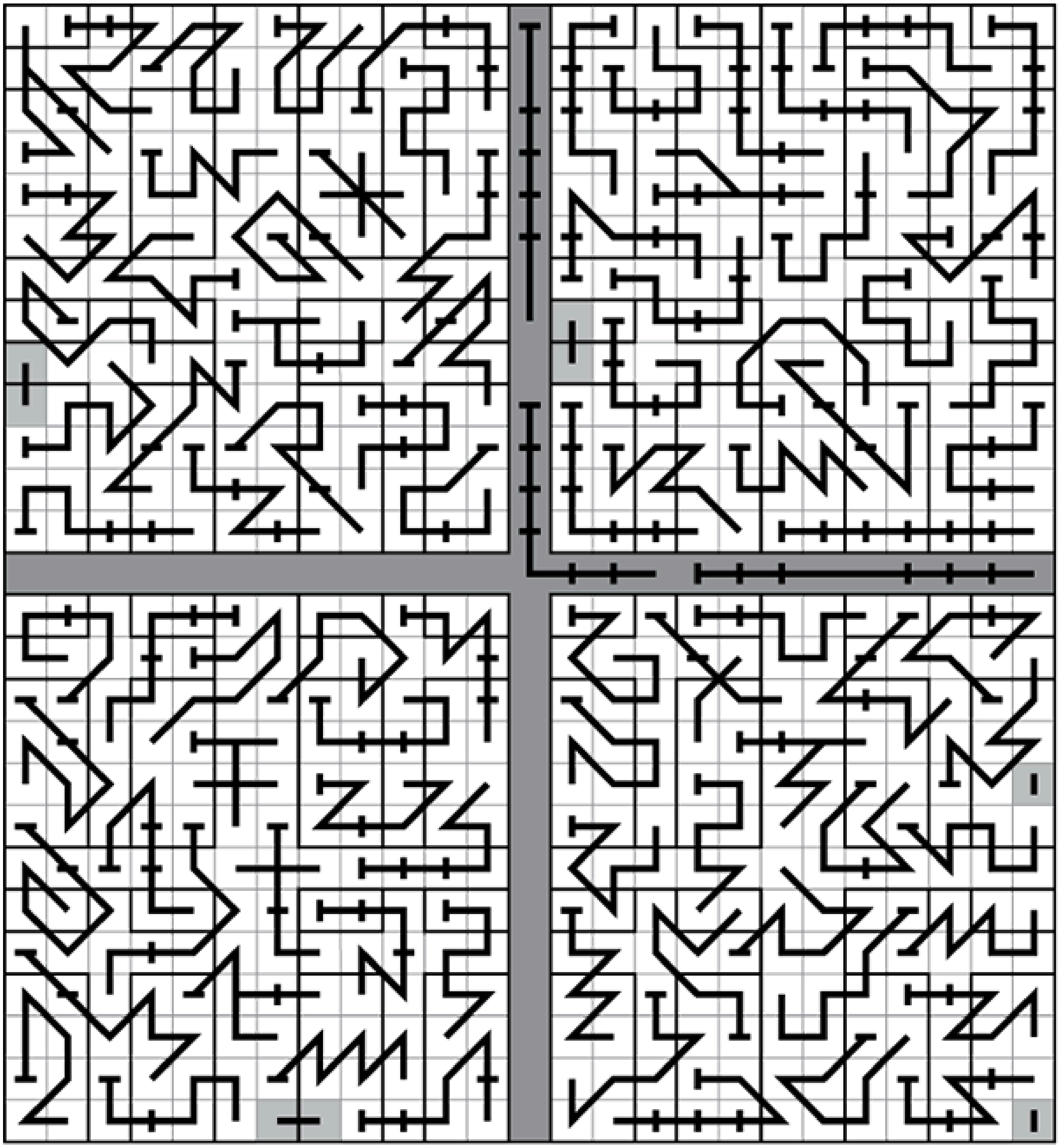


Figure 51: *The Parts of the Earth Sigils on the Great Table. These "sigils" indicate how to arrange the names of the Parts of the Earth*

into the Great Table. It illustrates the thirty Aethyrs stretched out like a firmament (sky) above the face of the earth. I have made corrections to these sigils based upon Dee's personal grimoire.

Skrying the Parts of the Earth Dee failed to record instructions for the Parts of the Earth system, or perhaps the records have not survived. We only know that the parts are opened by reciting one of the final thirty Angelical Calls, inserting the name of the Aethyr that contains the Part(s) of the Earth you wish to view.[160] *We also know that the Holy Lamen included a special skrying stone, through which Dee was to "behold (privately to thyself), the state of God's people through the whole earth."*[161] *Therefore, we can also assume it was intended for use with the Parts of the Earth system.*

Another aspect of the system that we lack is an updated and modernized list of the nations covered by the Parts of the Earth. Dee's angels assured him this list would change over time (nations rise and fall, new lands are discovered, etc.). Because this current book is concerned with the Enochian system as Dee recorded it, I will save my work on updating the list of nations in the parts for the later advanced publication.

Fortunately, more than enough information has survived to allow us to construct what the ritual might have looked like: What You Will Need

- Holy Table (with its seals, ensigns, and silks)
- Ring of Solomon
- Holy Lamen (along with the skrying stone that you intend to use with the lamen)
- *Book of Loagaeth*
- White robe
- For incense, use a scent sacred to the planet that rules the governing sign of the zodiac

- You will need to write a prayer to the Highest and to the zodiacal king you wish to invoke
- No talismans are associated with this system

Ritual Preparation

Again I suggest a nine-day purification including isolation, prayer, and a fasting or vegetarian diet. (If the matter is urgent, a shorter time of purification may be acceptable, even as little as twelve hours.) Prepare the ritual space with the Holy Table and implements. Recite the prayer to the Highest and to the zodiacal king at least three times each day (at morning, noon, and dusk).

I would perform the skrying on the day sacred to the planet that rules the sign of the zodiacal king (for example, the kings of Gemini or Virgo would be invoked on Wednesday), so make sure the nine days of purification end on the night before your chosen day. The next day, you may perform the ritual at any convenient time or you might perform it during the proper planetary hour. (The hour beginning at sunrise always belongs to the planet that governs the entire day. Thus, for example, Wednesday at dawn is always the day and hour of Mercury.) The Skrying Ritual

1) On the day you have chosen to perform the ritual, and just before the chosen hour, wash thoroughly. Enter your sacred space and don your clean white robe. Put on the Ring of Solomon and place the Holy Lamen around your neck. Place the *Book of Loagaeth* on the Holy Table and open it to the leaf that represents the Aethyr containing your target Part of the Earth. Sit, or have your skryer sit, at the Holy Table while you perform the invocations.

2) Open the ritual with psalms and/or prayers that relate to your goal. Especially recite the invocations you composed to the Highest and to the zodiacal king you wish to summon.

3) Now take off the lamen and place it *face down* directly atop the Seal of the True God upon the Holy Table. Set the skrying stone upon the lamen

so it rests in the circle made from the five angels’ names.

4) Finally, recite the Angelical Call of the Aethyr that contains the Part(s) of the Earth you wish to view. The zodiacal king who governs the Aethyr should appear. (It is not clear if he will arrive with his servient angels.) Welcome him, then ask him questions or make your requests. Record any information, insights, or visions you obtain.

The king should be able to grant you visions of the Part(s) of the Earth—or the people who live there—that you desire to see. You can also converse with him about the nations that reside in those parts and even make requests that involve those nations.

5) When you are finished, thank the angel. Close with psalms and prayers of thanksgiving.

[contents]

Chapter Eleven

The Great Table of the Earth (Watchtowers)

"Also out of the midst (of the whirlwind) came the likeness of four living creatures...And every one had four faces, and every one had four wings…As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle." (Ezekiel 1:5–6, 10) *"The four houses are the four Angels of the Earth, which are the four Overseers, and Watch-towers, that the eternal God in His providence hath placed against the usurping blasphemy, misuse and stealth of the wicked and great enemy, the Devil."* (the angel Ave, June 20, 1584) On the following page is the Great Table of the Earth, a diagram showing the names of the angels who govern the four quarters of the world. The Great Table is divided into four quadrants called Watchtowers, each one representing one of the four world civilizations: Eastern, Western, Northern, and Southern. Thus, if one wishes to affect the Western nations (Europe, America, etc.), one must call upon the angels from the Western Watchtower. If one wishes to affect the Eastern nations (East Asia, Japan, etc.), one must call upon the angels from the Eastern Watchtower, and so on.[162]

The four Watchtowers are bound together in the Great Table by a large cross, which Dee named the Black Cross or Cross of Union. Most of the letters that fall upon the Black Cross are used to generate the names of demons. However, a few of the letters are used to generate names of God that govern certain Watchtower angels.

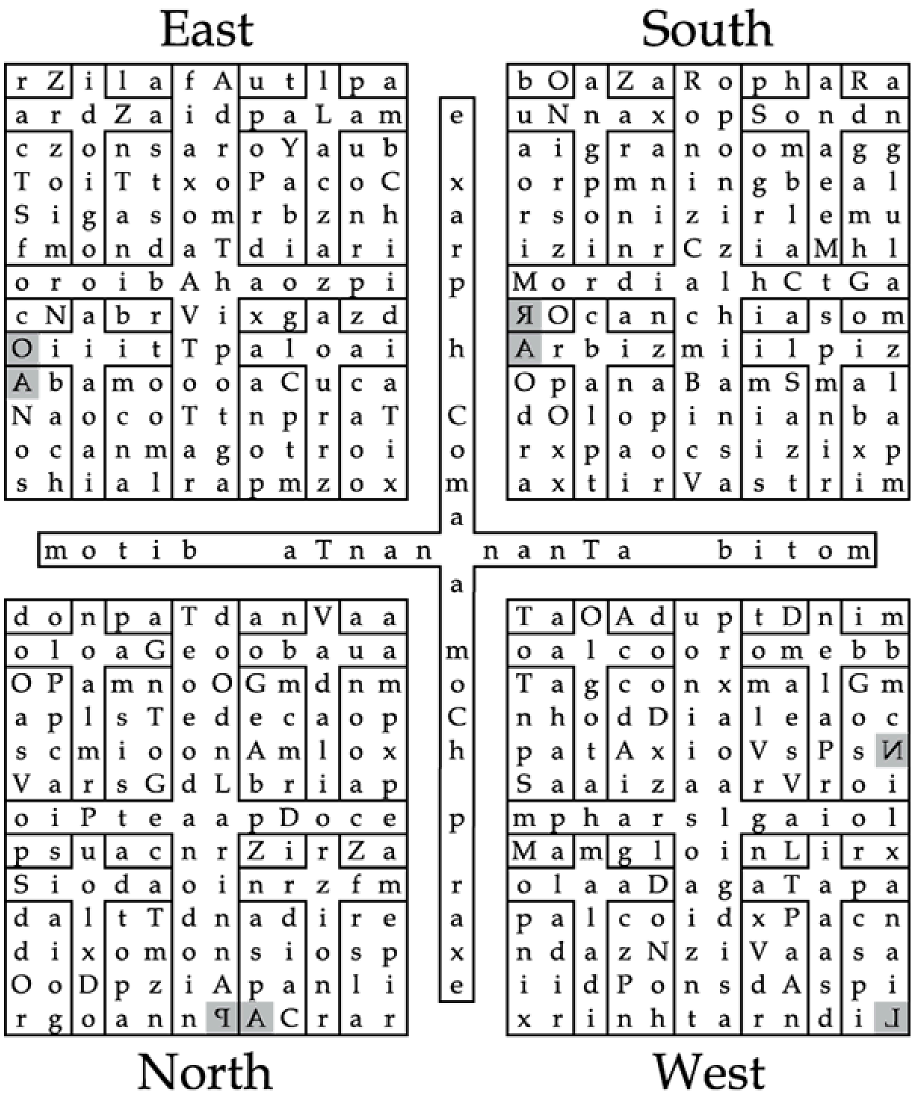


Figure 52: *The Great Table of the Earth with the Four Watchtowers Separated*

The Four Alchemical Colors of the Watchtowers

There are also colors associated with each Watchtower. These colors were revealed to Kelley during the very first vision of the Watchtowers.[163] In that vision, the Watchtowers were not large grids filled with letters; they were actual fortified watchtowers placed in the four quarters of the world. The massive doors of the towers opened, carpets were rolled out, and the hierarchies of angels emerged in royal procession. Each carpet was given a specific color: East: Red

South: White

West: Green

North: Black

These four colors appear in many places in esoteric literature. Three such instances may have had the most influence on Dee. One, found in the book of Revelation, is the colors of the horses of the four Horsemen of the Apocalypse.[164] Second are the colors given to the four Almadels in the *Almadel of Solomon* found in the *Lemegeton*. The third, and perhaps most important source, is alchemy—where each color represents a stage of the alchemical process.[165] As we shall soon see, the Watchtowers—and the angels that reside within them—do indeed appear to have an alchemical focus.

The Four Seals of the Watchtowers

Later, Kelley would be shown several seals, or symbols, that appeared to represent each individual Watchtower.[166] They were shown upon a clay table divided into four quadrants, representing the Great Table of the Earth itself.

Upon the upper-left corner—or the Watchtower of the East—was a capital *T* with four beams of light issuing from its top. The angel Ave explained this was one and the same with the first character in the circumference of the Seal of the True God—a capital *T* with the number 4 above it. This, it was explained, was a symbol of the cross of the Crucifixion with the INRI plaque nailed above the sacrificed Christ.[167] As it happens, INRI was later adopted as an alchemical formula: *Igne Natura Renovatur Integra*, "Through fire, nature is reborn whole." Ave referred to the four beams of light issuing from the *T* as the "four powers of God principle in earth."

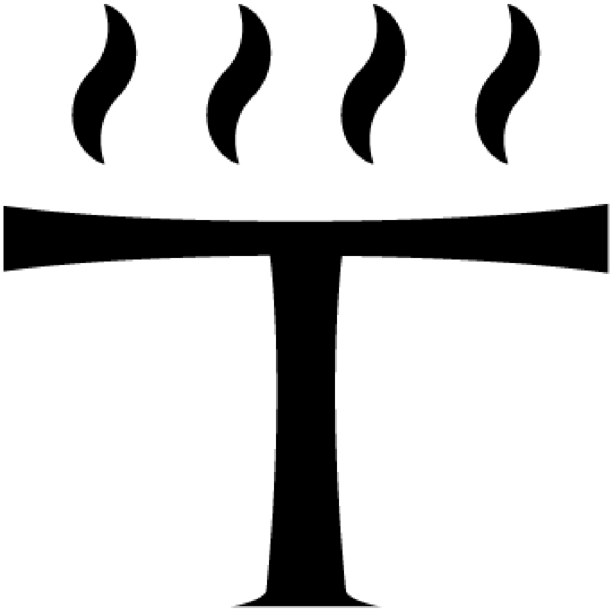


Figure 53: *Seal of the Eastern Watchtower*

Upon the upper-right corner—the Watchtower of the South—was a plain cross with arms of equal length. Ave explained that this was the same cross found upon the Seal of the True God in the last place of the “table of the seven angels who stand in the presence of God.” This also corresponds to the cross found in the very center of the seal, where it represents the earth. As Ave said, “The earth is the last, which is with the angels but not as the angels.”

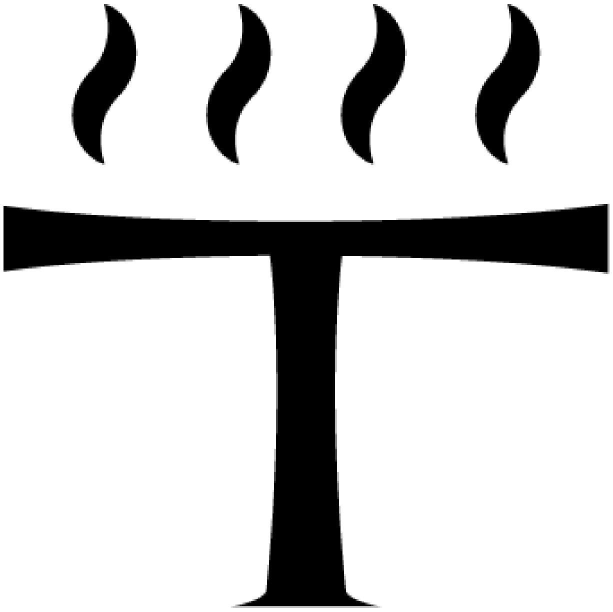


Figure 54: *Seal of the Southern Watchtower*

Next, upon the lower-right corner—representing the Watchtower of the West—appeared another equal-armed cross. This one was surrounded by letters and numbers: b, 4, b, and 6. Ave explained that this cross could be found upon the 4 × 8 Ensign of Creation, which happens to be the Ensign of Mercury/Wednesday.[168]

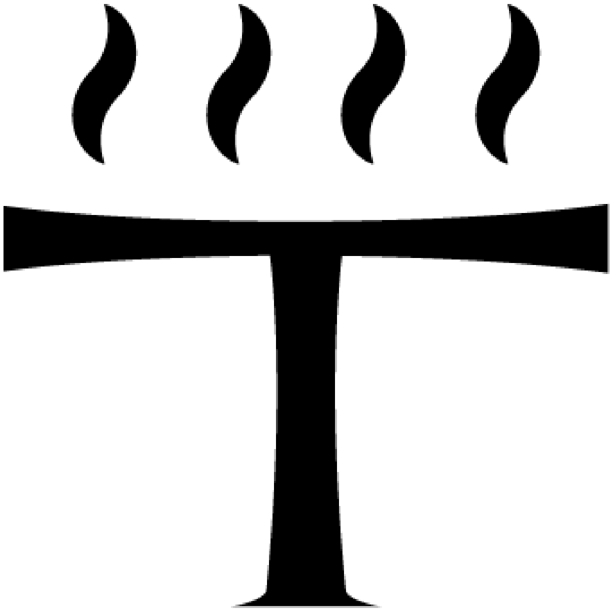


Figure 55: *Seal of the Western Watchtower*

You may have noticed that all of these symbols are crosses, fittingly representing the fact that each Watchtower is divided into four smaller quadrants, much as the Great Table itself is divided into four Watchtowers.

However, when Kelley attempted to view the final seal in the lower- left corner of the clay table—representing the Watchtower of the North—he only saw a small pinpoint of smoke, and Ave had nothing to say in explanation. Almost immediately, the entire scene was obscured by a mist and the vision was over.

It seems apparent that the seal of the Northern Watchtower was withheld from Dee and Kelley, though Dee makes no mention of the fact in his journal entry. He does appear to hint at it much later in the journals, where he mentions “4 Characters... and one of them closed” in relation to the Great Table.[169]

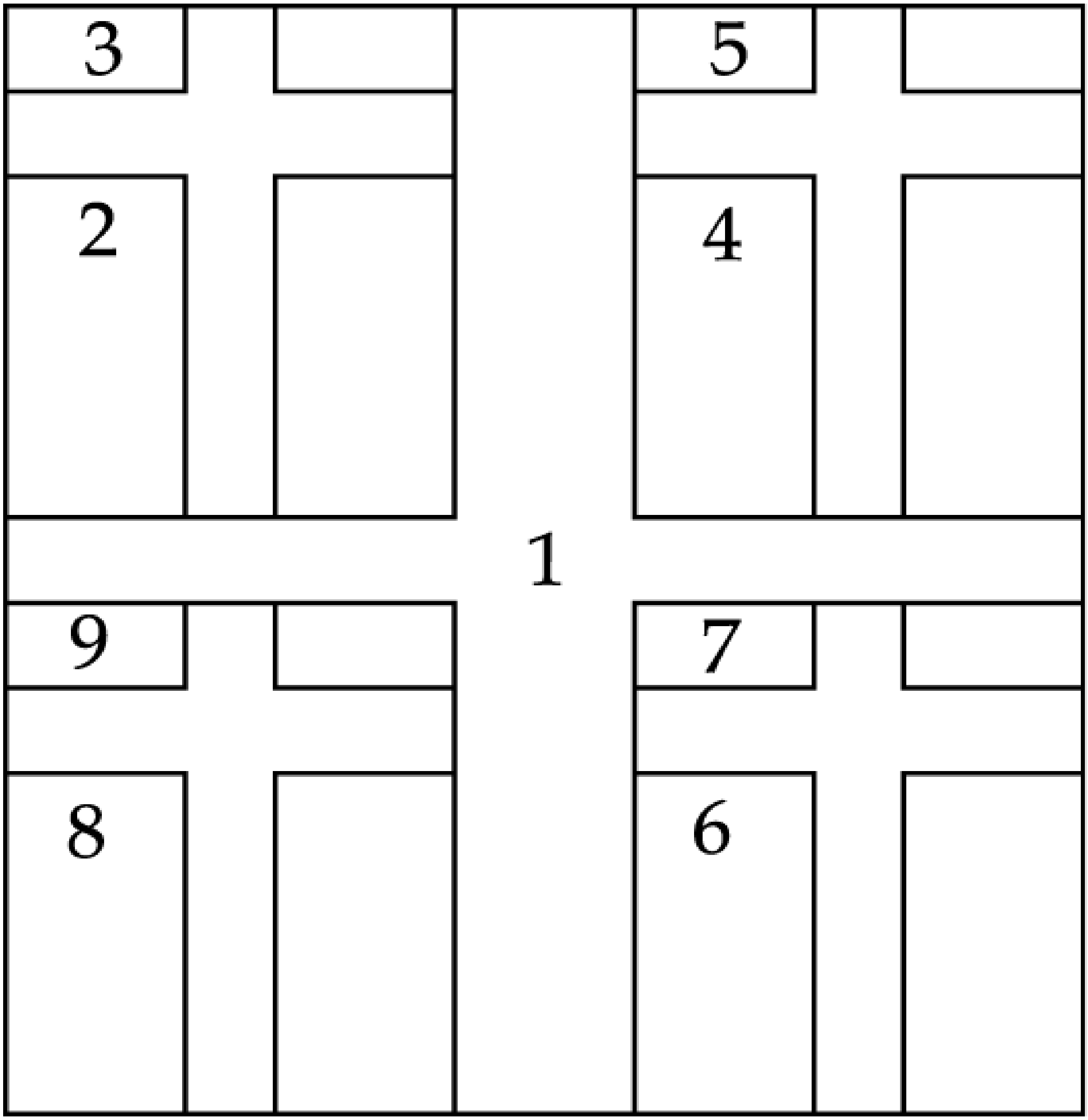
When he recorded the seals in his personal grimoire, he held the place of the missing fourth seal with a diagram of a little puff of smoke, leading many Enochian scholars to assume the puff of smoke was itself the fourth seal. I find that to be very unlikely. Because each of the other three seals

were crosses, and each already existed somewhere else in the Enochian system (specifically upon the Seal of the True God and the Ensigns of Creation), I find it quite probable that the fourth seal should follow the same pattern. It is likely a cross, and it may very well be one of the many crosses found within the ensigns—perhaps even one of several found upon the Ensign of Mercury.

The Names and Offices of the Watchtower Angels

The offices of the angels in each Watchtower are the same as those in the other three. The only difference between them is the location on earth that each group of angels governs. (Choose the Watchtower that governs the world civilization you wish to influence.) Therefore, the following angelic

offices apply to all four Watchtowers:



1. Human Knowledge and Counsel on any Matter.
2. Medicine.
3. Mixture of Substances.
4. Metals and Stones.
5. Transportation.
6. The Four Elements.
7. Discovery of Secrets.
8. Transformation.
9. Mechanical Crafts.

Figure 56: *The Offices of the Watchtower Angels*

Note: In Early Modern English, Dee's native language, some letters were considered interchangeable, such as U and V or X and Z. On the Great Table, I have left the letters exactly as Dee recorded them. However, in the following lists, I have modernized the use of such letters for ease of pronunciation. So you will find some cases where I have written a Z while an X appears on the Great Table, or where I have written a U in place of a V, etc.

The Twelve Names of God

"Behold," sayeth your God, "I am a circle on whose hands stand 12 Kingdoms." (The Third Angelical Call) The Great Table of the Earth is governed overall by twelve names of God, just as the physical earth is governed by the twelve signs of the zodiac.[170] You can find three of these names written upon the horizontal arm of the Great Cross in each Watchtower. Dee created a diagram of all the names written upon twelve banners, divided into four groups, with three names at each point of the compass (see figure 10).[171] The twelve names are as follows: Table 16: The Twelve Names of God

	EAST	SOUTH	WEST	NORTH
1	Oro	Mor	Mph	Oip
2	Ibah	Dial	Arsl	Teaa
3	Aozpi	Hctga	Gaiol	Pdoce

Dee never recorded specific associations between these names and the signs of the zodiac. However, there is reason to suspect the names, taken in groups of three, represent the four zodiacal triplicities, which Dee illustrated in his diagram of the Holy City: Fire signs in the east, Earth signs in the south, Air signs in the west, and Water signs in the north (see figure 8).[172]

The only use for these twelve names mentioned in Dee's journals is during the lengthy Great Table rite of initiation, where all twelve names are

invoked together as the ruling authority of the four Watchtowers. (The rite will be outlined later in this chapter.) However, it is reasonable to assume they should be used when working with the Watchtower angels at any time.

The Twenty-Four Elders

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." (Revelation 4:4)

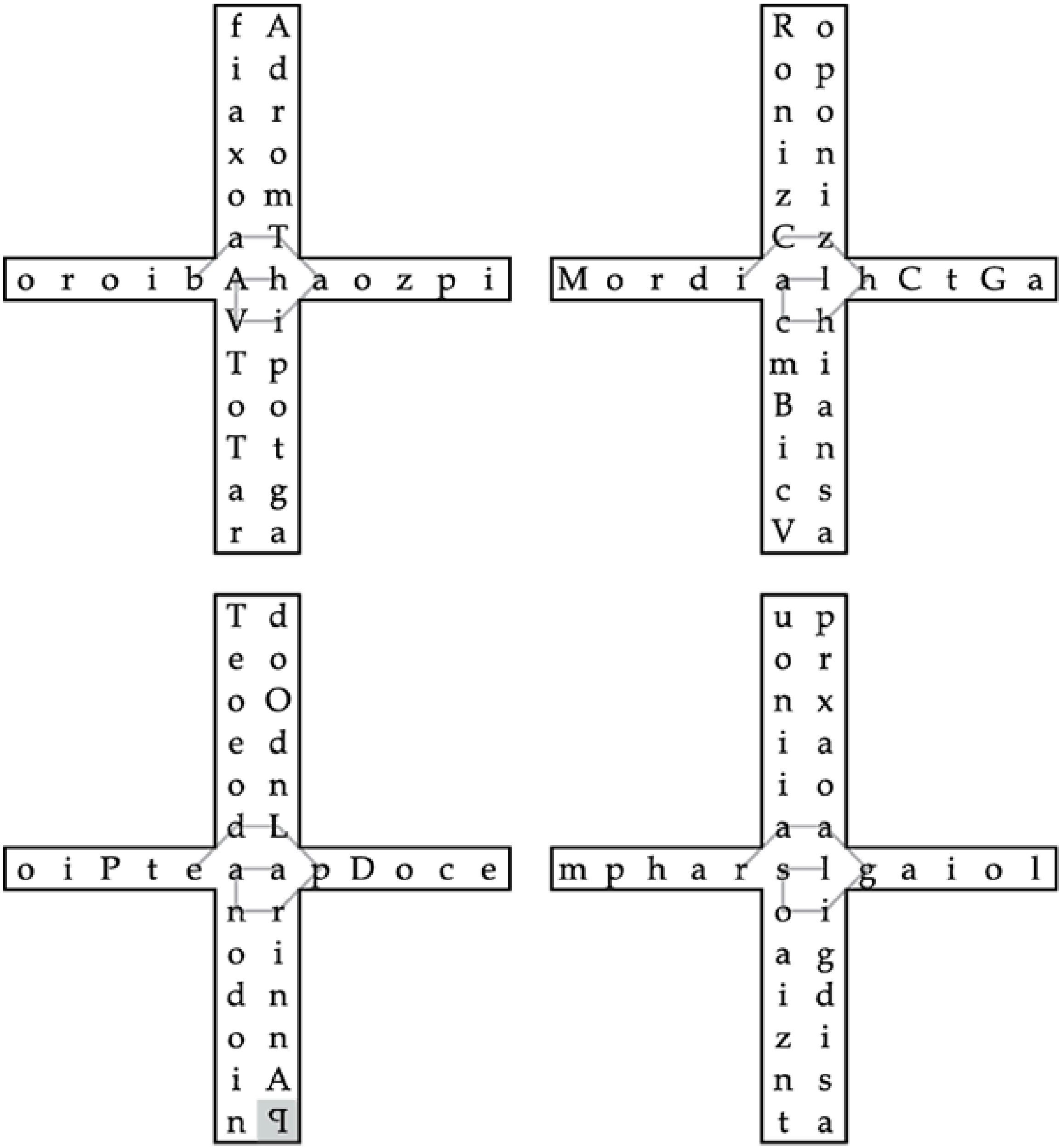


Figure 57: *The Four Great Crosses*

Notice that each Watchtower is divided into four subquadrants joined together by a large central cross. There are six names upon the arms of this large cross, for a total of twenty-four such names in the entire Great Table. These are the twenty-four elders described in the book of Revelation, as quoted above.

The office of the elders is to give knowledge and judgment in all human affairs. They will give council and advice on important situations. It seems most likely they are intended to be called in groups of six. Their names are as follows:

Table 17: The Twenty-Four Elders

	EAST	SOUTH	WEST	NORTH
1	Abioro (or Habioro)	Aidrom (or Laidrom)	Srahpm (or Lsrahpm)	Aetpio (or Aaetpio)
2	Aaoxaif	Aczinor	Saiinou	Adoeoet
3	Htmorda	Lzinopo	Laoaxrp	Alndvod [173]
4	Haozpi (or Ahaozpi)	Lhctga (or Alhctga)	Lgaiol (or Slgaiol)	Apdoce (or Aapdoce)
5	Hipotga	Lhiansa	Ligdisa	Arinnap [174]
6	Autotar	Acmbicu	Soaiznt	Anodoin

Note that two of the elders in each Watchtower have names of only six letters (such as Abioro). However, those two can be expanded to seven letters when “the wrath of God is to be increased” (such as Habioro).[175]

Call upon the elders in one of the names of God that governs their point of the compass. Each direction has two God names: one for calling peaceful elders and one for their wrathful aspect: Table 18: The Peaceful and Wrathful Names of God

	EAST	SOUTH	WEST	NORTH
Peaceful:	Bataiva	Iczhhca	Raagios	Edlprna
Wrathful:	Bataivh	Iczhhcl	Raagiol	Edlprna

You will find these names of God in the center of the Great Crosses that bear the elders' names, written in the form of a spiral (or *galgal* in Hebrew). The first version of each of these names invokes the elders in their peaceful and friendly aspect, while the second version invokes their wrathful (even tyrannical) aspect.[176] These wrathful names of God would, of course, be used with the wrathful names of the elders.

Dee never associated the elders with astrological forces; however, Qabalistic tradition has long associated them with the zodiac—two elders to each of the twelve signs.[177] Therefore, it is possible that the three pairs of elders found in each Watchtower, along with the divine name that governs them, are associated with the zodiacal triplicity of their point of the compass.[178]

The Angels (and Demons) of the Subquadrants

The large cross in the center of each Watchtower binds together four subquadrants. Each subquadrant contains the names of eight angels (and four demons) who are active in their quarter of the world and those names of God that command them. It is interesting to note that most of the angels have offices related to the practice of alchemy, such as medicine, transforming and combining natural substances, and working with metals, precious stones, and the four classical elements.

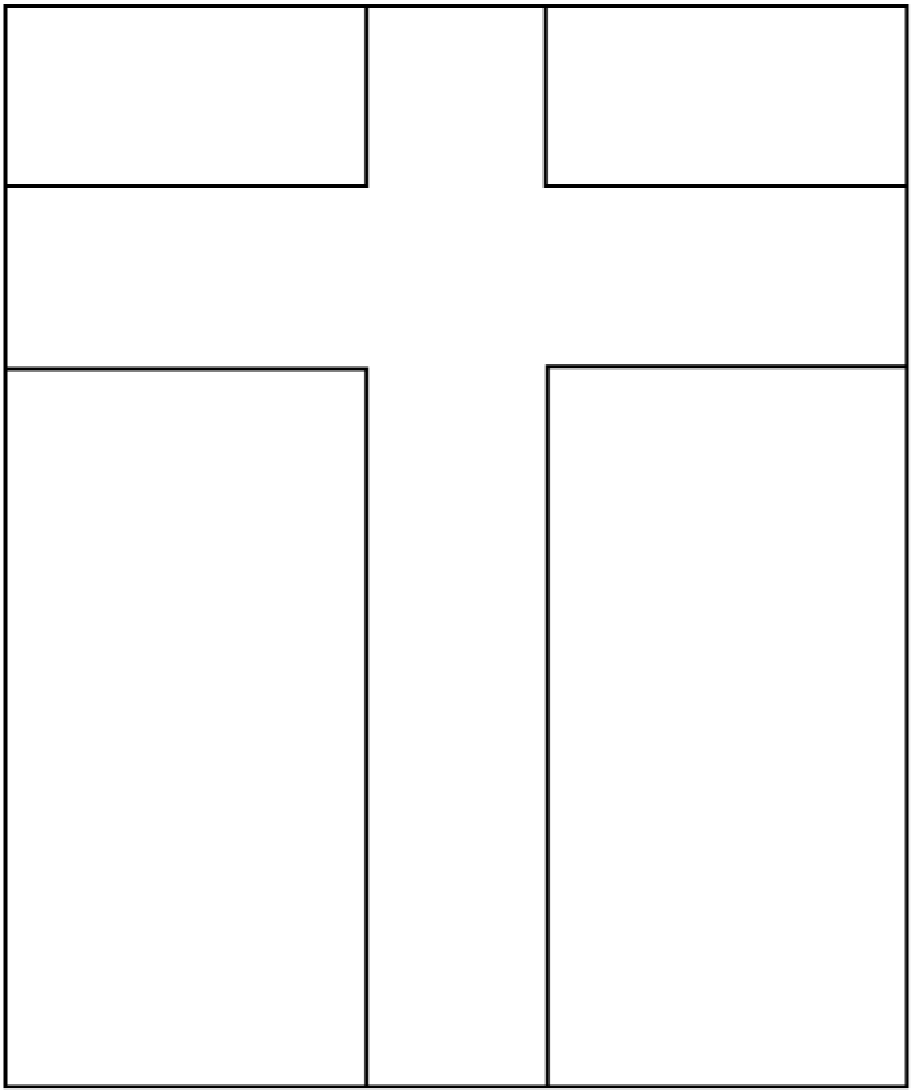


Figure 58: *Subquadrant with Calvary Cross*

You will note that each subquadrant in the Watchtowers is marked by a traditional Christian-style crucifix called a Calvary Cross.[179] Each Calvary Cross in the Great Table contains two names of God: one written downward and one written across. Beneath the arms of the cross we find the names of four angels who answer directly to the two names of God written upon it. The first divine name (written downward) will summon the angels, while the second name (written across) is used to command them.

The names of four further angels can be found above the arms of the Calvary Cross, where you can see there are four letters (not including the letter inside the cross). All four of these angels share the same four letters in

their names; only the order of the letters is different in each. The first angel’s name is written directly in the subquadrant. The other angels’ names are found by taking the first letter of the name and moving it to the back of the name, done three times to reveal the other three angels. (It follows this pattern: ABCD, BCDA, CDAB, and DABC.) These angels are governed by a name of God formed by prefixing the corresponding letter from the Black Cross to the name of the first angel in the group (as in EABCD).

As I mentioned previously, the subquadrants also contain the names of demons, or “wicked angels.” They are found with the names of the four angels beneath the arms of each Calvary Cross. Simply remove the final two letters of an angel’s name, then prefix the corresponding letter from the Black Cross to form a name of three letters. Most of these demons have powers that directly oppose the angels’ powers.

Dee listed the specific powers of the demons along with the (reversed) names of God that will command them, implying that they do have a role to play in the overall system. However, when Dee asked if the demons should be called during the Great Table initiation ritual, the angels replied that they were “at no time to be called.” Instead, Dee was urged to use the power of the angels to banish such demons when they arise.

The Upper-Left Subquadrants

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

East

b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	o	n	i
i	z	i	n	r

South

d	o	n	p	a
o	l	o	a	G
O	P	a	m	n
a	p	l	s	T
s	c	m	i	o
V	a	r	s	G

North

T	a	O	A	d
o	a	l	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

West

Figure 59: *The Four Upper-Left Subquadrants*

The Angels of Healing and Medicine

The angels in charge of healing and the making of medicines are found beneath the Calvary Cross in each upper-left subquadrant of the Great Table. For most healing purposes, these angels will each have four-lettered names. However, if the disease is thought to be incurable, a fifth letter—taken from the Calvary Cross itself—may be included in the center of the angels' names for added power.

Their names are as follows:

Table 19: *The Angels of Healing and Medicine*

	EAST	SOUTH	WEST	NORTH
1	Czns (Czons)	Aira (Aigra)	Taco (Tagco)	Opmn (Opamn)
2	Tott (Toitt)	Ormn (Orpmn)	Nhdd (Nhodd)	Apst (Aplst)
3	Sias (Sigas)	Rsni (Rsoni)	Paax (Patax)	Scio (Scmio)
4	Fmnd (Fmond)	Iznr (Izinr)	Saiz (Saaiz)	Vasg (Varsg)

The divine names from the Calvary Crosses that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Idoigo	Angpoi	Olgota	Noalmr
Command:	Ardza	Unnax	Oalco	Oloag

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of Sickness and Disease

The demons in this subquadrant inflict disease and injury upon their victims.

Their names are as follows:

Table 20: *The Demons of Sickness and Disease*

	EAST	SOUTH	WEST	NORTH
1	Xcz	Xai	Mta	Mop
2	Ato	Aor	Onh	Oap
3	Rsi	Rrs	Cpa 180	Csc
4	Pfm	Piz	Hsa	Hua

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Ogiodi	Iopgna	Atoglo	Rmlaon
Command:	Azdra	Xannu	Oclao	Gaolo

The Angels of Conjoining Natural Substances

The mixing together of natural substances is an important part of medicine, alchemy, and science in general. The creation of medicinal elixers, perfume tinctures, witch’s brews, mixed incenses, oils, etc., are all governed by these angels. Their names are found above the Calvary Cross in the upper-left subquadrant of each Watchtower.

These angels can teach you the mysteries of mixing natural substances together to create new substances. They can tell you the effects of each ingredient as well as the combined effect when they are mixed.

Their names are as follows:

Table 21: *The Angels of Conjoining Natural Substances*

	EAST	SOUTH	WEST	NORTH
1	Rzla	Boza	Taad	Dopa
2	Zlar	Ozab	Aadt	Opad
3	Larz	Zabo	Adta	Pado
4	Arzl	Aboz	Dtaa	Adop

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Erzla	Eboza	Ataad	Adopa

There are no demons associated with the angels of natural substances.

The Upper-Right Subquadrants

u	t	l	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

East

p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	l
r	l	e	m	u
i	a	M	h	l

South

a	n	V	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	l	o	x
b	r	i	a	p

North

t	D	n	i	m
o	m	e	b	b
m	a	l	G	m
l	e	a	o	c
V	s	P	s	И
r	V	r	o	i

West

Figure 60: *The Four Upper-Right Subquadrants*

The Angels of Metals and Precious Stones

The angels in charge of metals and precious stones are found in the upper-right subquadrant of each Watchtower, just below the arms of the Calvary Cross. They can teach you the virtues of the seven alchemical metals (lead, tin, iron, gold, copper, mercury, and silver) as well as how to find and use them. They also teach the finding, virtues, and uses of jewels. These angels

have names of four letters, though a fifth letter can be added from the Calvary Cross when the matter is urgent.

Their names are as follows:

Table 22: *The Angels of Metals and Precious Stones*

	EAST	SOUTH	WEST	NORTH
1	Oyub (Oyaub)	Omgg (Omagg)	Magm (Malgm)	Gmnm (Gmdnm)
2	Paoc (Pacoc)	Gbal (Gbeal)	Leoc (Leaoc)	Ecop (Ecaop)
3	Rbnh (Rbznh)	Rlmu (Rlemu)	Vssn (Vspsn)	Amox (Amlox)
4	Diri (Diari)	Iahl (Iamhl)	Rvoi (Rvroi)	Brap (Briap)

The divine names from the Calvary Crosses that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Llacza	Anaeem	Nelapr	Vadali
Command:	Palam	Sondn	Omebb	Obava

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of Money and Greed

The demons in this subquadrant are the princes of the greedy upon the earth. They have the power to bring coined money. (Their opposing angels bring raw metals, but not coined.) The demons' names are as follows:

Table 23: *The Demons of Money and Greed*

	EAST	SOUTH	WEST	NORTH
1	Xoy	Xom	Mma	Mgm
2	Apa	Agb	Ole	Oec
3	Rrb	Rrl	Cvs	Cam
4	Pdi	Pia	Hru	Hbr

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Azcall	Meeana	Rpalen	Iladav
Command:	Malap	Ndnos	Bbemo	Avabo

The Angels of Transportation

These angels can cause anyone or anything to be moved from one location to another. This likely means they can protect travelers as well. Their names are found above the Calvary Cross in the upper-right subquadrant of each Watchtower.

Their names are as follows:

Table 24: *The Angels of Transportation*

	EAST	SOUTH	WEST	NORTH
1	Utpa	Phra	Tdim	Anaa
2	Tpav	Hrap	Dimt	Naaa
3	Paut	Raph	Imtd	Aaan
4	Autp	Aphr	Mtdi	Aana

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Eutpa	Ephra	Atdim	Aanaa

There are no demons associated with the angels of transportation.

The Lower-Right Subquadrants

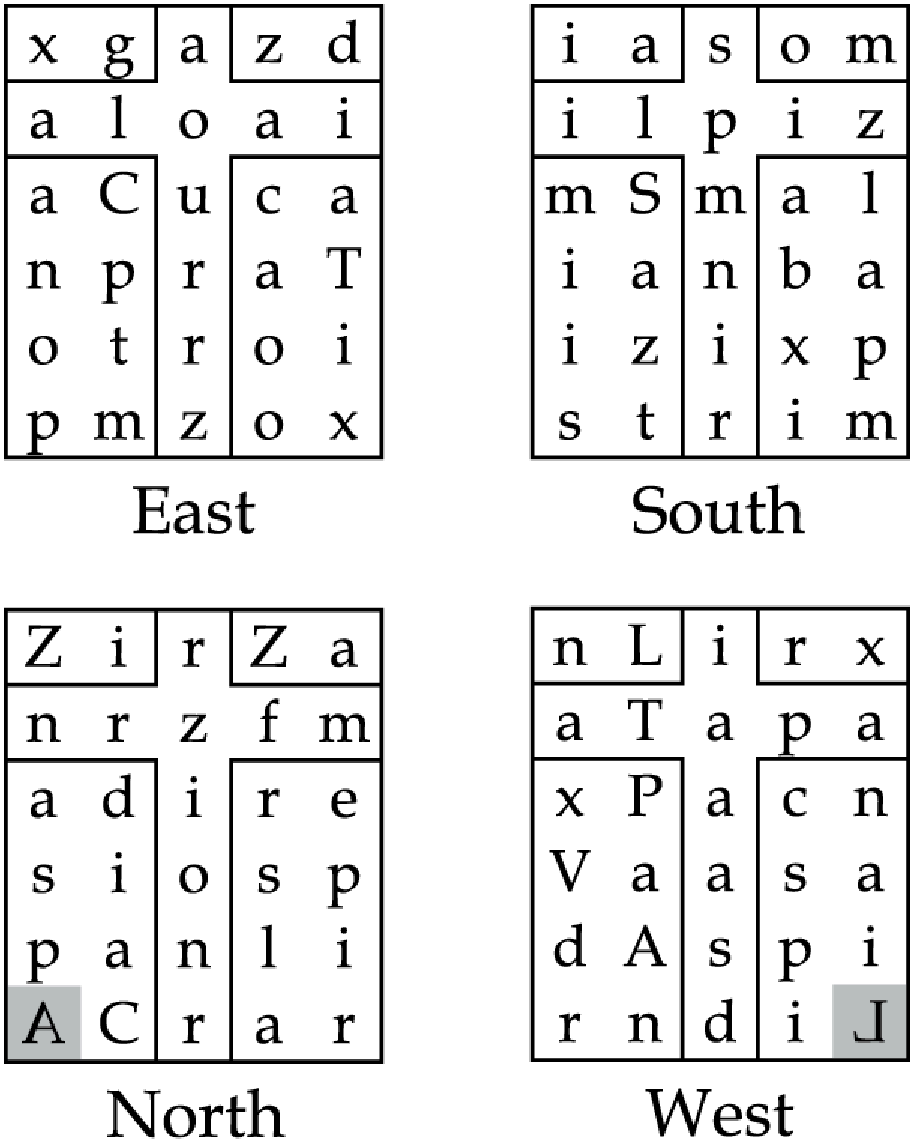


Figure 61: *The Four Lower-Right Subquadrants*

The Angels of the Four Elements (Air, Water, Earth, Fire)

These angels' names appear beneath the arms of the Calvary Crosses in the lower-right subquadrants of the Watchtowers. They are the angels of the four philosophical elements of alchemy: Air (or heat and moisture), Water (or cold and moisture), Earth (or cold and dryness), and Fire (or heat and dryness). They know the qualities and uses of the four elements in alchemy or magick. Note that these are the only elemental angels found in the entire Great Table.

Their names usually have four letters each, but if the matter is urgent a letter may be taken from the Calvary Cross and placed into the center of the name for added power. Their names are as follows:

Table 25: *The Angels of the Four Elements*

	EAST	SOUTH	WEST	NORTH
Air:	Acca (Acuca)	Msal (Msmal)	Xpcn (Xpacn)[181]	Adre (Adire)
Water:	Npat (Nprat)	Iaba (Ianba)	Vasa (Vaasa)	Sisp (Siosp)
Earth:	Otoi (Otroi)	Izxp (Izixp)	Dapi (Daspi)	Pali (Panli)
Fire:	Pmox (Pmzox)	Stim (Strim)	Rnil (Rndil)	Acar (Acrar)

The divine names from the Calvary Cross that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Aourrz	Spmnir	Iaaasd	Rzionr
Command:	Aloai	Ilpiz	Atapa	Nrzfm

Summon the angels by the first (longer) name. Command them by the second (shorter) name.

The Demons of the Four Elements

The demons in this subquadrant were never directly mentioned in Dee's journals. However, they should represent the destructive aspects of the

elements. House fires, floods, storms, and earthquakes are just some of the negative forces embodied by these demons.

Their names are as follows:

Table 26: *The Demons of the Four Elements*

	EAST	SOUTH	WEST	NORTH
Air:	Cac	Cms	Rxp	Rad
Water:	Onp	Oia	Ava	Asi
Earth:	Mot	Miz	Xda	Xpa
Fire:	Apm	Ast	Ern	Eac

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Zrruoa	Rinmps	Dsaaai	Rnoizr
Command:	Iaola	Zipli	Apata	Mfzrn

The Angels of Secrets

These angels appear above the arms of the Calvary Crosses in the lower-right subquadrants of the Watchtowers. They are skilled in the discovery of the secrets of any person whatsoever. They usually have names of four letters each; however, if the matter is urgent, an extra letter can be taken from the Calvary Cross and inserted into the middle of the angel’s name for added power.

Their names are as follows:

Table 27: *The Angels of Secrets*

	EAST	SOUTH	WEST	NORTH
1	Xgzd	Iaom	Nlrx	Ziza
2	Gzdx	Aomi	Lrxn	Izaz
3	Zdxg	Omia	Rxnl	Zazi
4	Dxgz	Miao	Xnlr	Aziz

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Hxgzd	Hiaom	Pnlrx	Pziza

There are no demons associated with the angels of secrets.

The Lower-Left Subquadrants

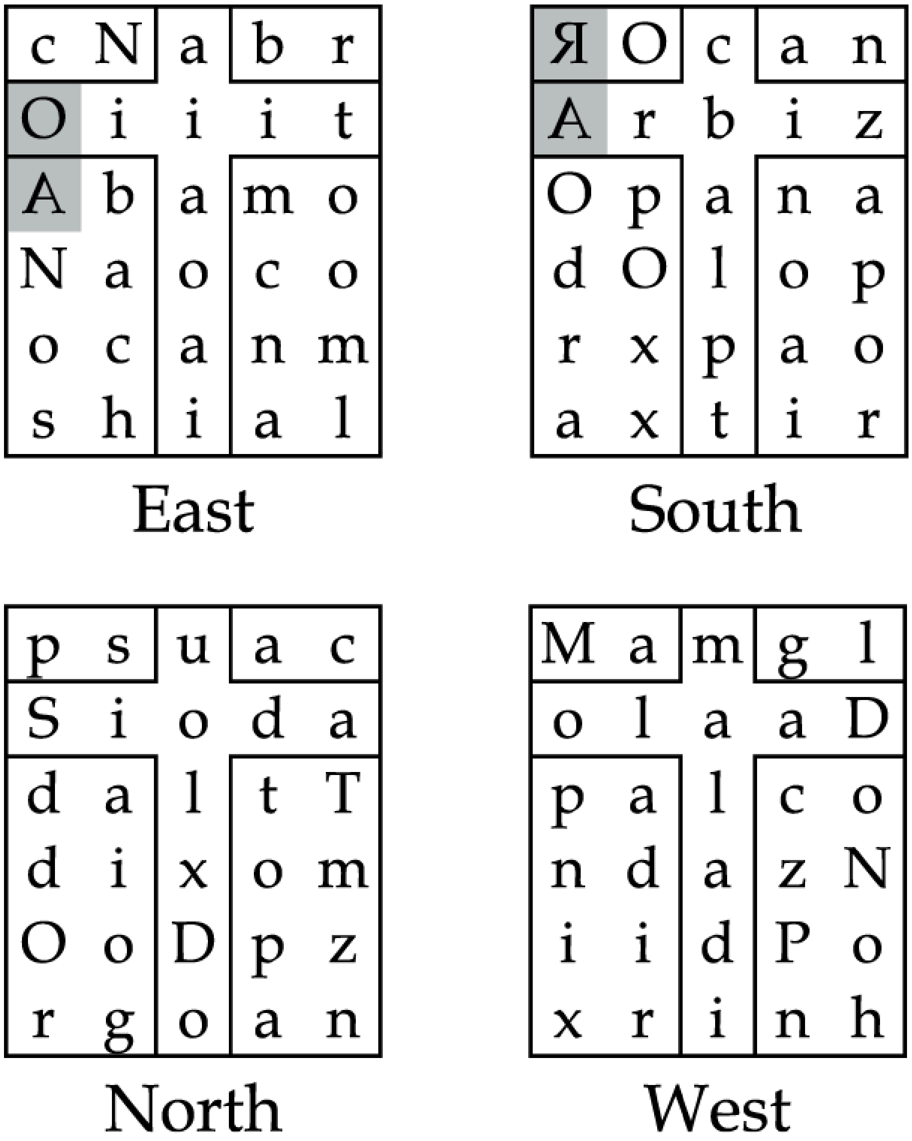


Figure 62: *The Four Lower-Left Subquadrants*

The Angels of Transformation
(of Form but Not Essence)

These angels' names appear beneath the arms of the Calvary Crosses in the lower-left subquadrants of the Watchtowers. Their exact powers are not made clear in Dee's journals. They may be in charge of the alchemical transformation of substances: changing matter from one state to another

(such as solid to liquid or liquid to gas), the chemical transformation of poisonous substances into medicines, and even the transmutation of lead into gold.

On the other hand, they are said to be able to transform the form of something but not its true essence. This brings to mind shapeshifting spells found in many grimoires that often promise an illusory transformation only. These spells often involve the mage taking on the form of an animal or of another person. It could very well be that these angels are in charge of all of these things.

For most purposes, these angels each have four-lettered names. However, if the desired transformation is massive or complex, a fifth letter can be taken from the Calvary Cross and included in the center of the angel's name for added power. Their names are as follows: Table 28: The Angels of Transformation

	EAST	SOUTH	WEST	NORTH
1	Abmo (Abamo)	Opna (Opana)	Paco (Palco)	Datt (Daltt)[182]
2	Naco (Naoco)	Doop (Dolop)	Ndzn (Ndazn)	Diom (Dixom)
3	Ocnm (Ocanm)	Rxao (Rxpao)	Iipo (Iidpo)	Oopz (Oodpz)
4	Shal (Shial)	Axir (Axtir)	Xrnh (Xrinh)	Rgan (Rgoan)

The divine names from the Calvary Cross that govern these angels are:

	EAST	SOUTH	WEST	NORTH
Summon:	Aiaoai	Cbalpt	Maladi	Volxdo
Command:	Oiiit	Arbiz	Olaad	Sioda

Summon the angels by the first or longer name. Command them by the second or shorter name.

The Demons of Transformation (?)

The demons in this subquadrant were never directly mentioned in Dee's journals, and it is unclear what forces they embody. Many grimoires associate shapeshifting spells directly with the powers of demons, so the same may be the case here. However, it is not clear exactly how their powers of transformation differ from those of their opposing angels.

Their names are as follows:

Table 29: *The Demons of Transformation (?)*

	EAST	SOUTH	WEST	NORTH
1	Cab	Cop	Rpa	Rda
2	Ona	Odo	And	Adi
3	Moc	Mrx	Xii	Xoo
4	Ash	Aax	Exr	Erg

To summon and command these demons, you must invoke the Calvary Cross names backward:

	EAST	SOUTH	WEST	NORTH
Summon:	Iaoaia	Tplabc	Idalam	Odxlov
Command:	Tiiio	Zibra	Daalo	Adois

The Angels of Mechanical Arts

These angels appear above the arms of the Calvary Crosses in the lower-left subquadrants of the Watchtowers. They are said to be skilled and powerful in the "mechanical arts." In Dee's time, the term "mechanical" was not a reference to machinery but to work done with the hands. Painting, sketching, sculpting, writing, construction, and even the building and repair of machines are all examples of mechanical arts.

Their names are as follows:

Table 30: *The Angels of Mechanical Arts*

	EAST	SOUTH	WEST	NORTH
1	Cnbr	Roan	Magl	Psac
2	Nbrc	Oanr	Aglm	Sacp
3	Brcn	Anro	Glma	Acps
4	Rcnb	Nroa	Lmag	Cpsa

These angels are under the command of the following names of God:

EAST	SOUTH	WEST	NORTH
Hcnbr	Hroan	Pmagl	Ppsac

There are no demons associated with the angels of the mechanical arts.

The Great Table Rite of Initiation [183]

"One book of perfect paper. One labor of a few days. The calling of them together, and the yielding of their promise, the repetition of the names of God, are sufficient." (the angel Ave)
Before you can work with any of the entities listed upon the Great Table, it is first necessary to undertake a nineteen-day ritual of initiation. This consists of calling each day upon all the names of God and the angels found in the Watchtowers and asking them to guide, teach, and protect you throughout your life. Once this is accomplished, you should have ready access to any of the angels without need of complex evocation ceremonies.

The Book of Supplication [184]

The primary tool of the Great Table initiation is the Book of Supplication. This is a book of prayer that first calls upon the twelve names of God (Oro, Ibah, Aozpi, etc.) and then upon each of the thirty-six groups of angels from the Watchtowers by the divine names that govern them. When Dee asked what form the book and its prayers should take, he was told to follow his own inspiration (for the angel Ave told him that "invocation proceedeth of

the good will of man”). It was only necessary that the names of God should be invoked and the angels invited and asked for a promise to minister unto the aspirant. The prayers should come from the heart of the aspirant, rather than using prayers created by others. Nothing was said about consecrating the paper and ink used to construct the book, though it would not be harmful to do so.

Fortunately, Dee left us his own Book of Supplication contained in his personal grimoire,[185] so we can at least get an idea of what it should look like. It begins with a diagram of the Great Table, followed by the diagram of the Twelve Banners. These are followed by the invocation of the twelve names of God and invitations to the thirty-six groups of Watchtower angels.

I would like to quote one of Dee’s angelic invitations here for you to see, in order to get an idea of how the prayers should be written. However, this should not be used as a “form letter” to call all of the Watchtower angels. As Dee was instructed, you must create your own versions of these invitations.

The Invitation of the Four Good Angels of Medicine in the East:

> **You angels of light Czns or Czons, Tott or Toitt, Sias or Sigas, Fmnd or Fmond, dwelling in the eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures. In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these His divine and mystical names IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all, to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and**

through the peculiar strength and power of your office and ministry. Through the Sacrosanct Names of God IDOIGO and ARDZA. Amen.+

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

Figure 63: *Eastern Subquadrant of Medicine*

Notice that Dee covered some specific ground in his prayer, which you will also want to cover in your own. First, he called upon the angels by their regular names and their alternates. He described their office. He used both names of God in this case (though after the initiation is complete, only the first name would be used to call; the second would be used to command them). He asked that they appear to him and complete his requests at any time he calls them throughout his entire life. (He made no mention of the demons or the reversed names of God.) When creating your own invitations, make sure to cover these points along with anything else you are inspired to mention. Also avoid making them too long or elaborate, as you will be reciting all thirty-six of these invocations nearly every day of the rite. (Dee's angels told him each prayer need only be "a short and brief

speech.”) You will need to write prayers for the following into your own Book of Supplication: 0) The Fundamental Obeisance to God: Invoking the twelve divine names that govern the Great Table: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsl, Gaiol. Ask that the angels who are listed in your book be sent to you over the coming days, and that they faithfully and obediently serve you for the rest of your life. Otherwise it should cover much of the same ground as described above.

1) The Invitation of the Six Elders of the East (peaceful *and* wrathful names) 2) The Invitation of the Six Elders of the South (peaceful *and* wrathful names) 3) The Invitation of the Six Elders of the West (peaceful *and* wrathful names) 4) The Invitation of the Six Elders of the North (peaceful *and* wrathful names) 5) The Invitation of the Four Angels of Medicine in the East 6) The Invitation of the Four Angels of Medicine in the South 7) The Invitation of the Four Angels of Medicine in the West 8) The Invitation of the Four Angels of Medicine in the North 9) The Invitation of the Four Angels of Metals and Jewels in the East 10) The Invitation of the Four Angels of Metals and Jewels in the South 11) The Invitation of the Four Angels of Metals and Jewels in the West 12) The Invitation of the Four Angels of Metals and Jewels in the North 13) The Invitation of the Four Angels of Transformation in the East 14) The Invitation of the Four Angels of Transformation in the South 15) The Invitation of the Four Angels of Transformation in the West 16) The Invitation of the Four

Angels of
Transformation in the North 17) The Invitation of the Four Angels of
the Four Elements in the East 18) The Invitation of the Four Angels of
the Four Elements in the South 19) The Invitation of the Four Angels of the Four Elements in the West 20) The Invitation of the Four Angels of the Four Elements in the North 21) The Invitation of the Four Angels of Natural Substances in the East 22) The Invitation of the Four Angels of Natural Substances in the South 23) The Invitation of the Four Angels of Natural Substances in the West 24) The Invitation of the Four Angels of Natural Substances in the North 25) The Invitation of the Four Angels of Transformation in the East 26) The Invitation of the Four Angels of Transformation in the South 27) The Invitation of the Four Angels of Transformation in the West 28) The Invitation of the Four Angels of Transformation in the North 29) The Invitation of the Four Angels of Mechanical Arts in the East 30) The Invitation of the Four Angels of Mechanical Arts in the South 31) The Invitation of the Four Angels of Mechanical Arts in the West 32) The Invitation of the Four Angels of Mechanical Arts in the North 33) The Invitation of the Four Angels of Transformation in the East 34) The Invitation of the Four Angels of Transformation in the South 35) The Invitation of the Four Angels of Transformation in the West 36) The Invitation of the Four Angels of Transformation in the North What You Will Need

Along with the Book of Supplication, you will need:

- the Holy Table with its ensigns, seals, and silks
- the Ring of Solomon

- the Holy Lamen

I suggest having your skrying receptacle in place upon the Holy Table, though it should not be necessary to use it until the final day of the rite.

You will also need a clean white linen robe that also only will be used on the final day of the ritual. (The robe and Book of Supplication will never be used again after the rite is complete.) And while incense is not mentioned in Dee's journals, I would suggest using "church" incense or incense of Abramelin.

The Nineteen-Day Watchtower Initiation Ritual

Prepare the Book of Supplication as described above, then establish your sacred space as usual, along with the Enochian magickal tools and furniture. No magickal timing is suggested for this work, though dawn is always a good choice for summoning these kinds of angels.

Days 1–4:

Wash yourself thoroughly and don clean garments. (Do not wear the white linen robe yet! You can use a black robe if you wish.) Enter your sacred space and put on the ring and lamen. Face eastward, recite the Fundamental Obeisance to God you have written in your Book of Supplication, then leave the sacred space and do not disturb it again for the rest of the day.

Days 5–18:

Over the next fourteen days, repeat the procedure from the first four days: wash yourself, then don clean garments along with the ring and lamen. Facing eastward, recite the Fundamental Obeisance to God.

Then recite all thirty-six invitations to the good angels of the Watchtowers from your Book of Supplication. I suggest reading the invitations in groups of four. Begin by reading the first invitation toward the east. Then move to face the south for the second invitation, then the west for the third, and finally read the fourth invitation toward the north. This would be traditional in Renaissance angel magick but is not mentioned in Dee's journals. In

practice, it will result in your making nine complete rounds of your sacred space.

Day 19:

On the final day, wash yourself and don the white linen robe. Enter your sacred space and put on the ring and lamen. Sit—or have your skryer sit—at the Holy Table before the skrying receptacle. Recite the Fundamental Obeisance to God, then call the Watchtower angels (in general) to appear and make themselves known. Spend as long as you feel necessary with the angels, and record any visions, inspiration, or instructions you receive.

After the initiation ritual is completed, put away the white linen robe and the Book of Supplication. They no longer have a part to play in the magick and are not to be used again. Dee's journals include no instructions for disposing of these items. I would not recycle them for other uses; perhaps they should be buried or burned. It may be worthwhile to ask the angels what should be done with them.

Working with the Watchtower Angels

Dee never recorded a procedure for summoning the Watchtower angels after the initiation ritual. In theory, it would not be very different from the Heptarchia evocations, except the Watchtower angels are given no seals or talismans. If any talisman were to be made and used, I suspect it would be a simple word-square made from the portion of the Watchtower in which the angel(s) are found.[186] Otherwise, one could simply lay the diagram of the complete Great Table of the Earth upon the Holy Table.

In any case, you will want to set up the Holy Table with its seals, ensigns, silks, and skrying receptacle. You will need a clean robe or garment (but not the white linen robe you used during the initiation). And, of course, you will need the Ring of Solomon and the Holy Lamen.

You will also need to write two prayers, or invocations. The first should be a prayer to the Highest, calling upon Him by several specific names: first, if you are working with the entire Great Table, you will want to invoke

all twelve divine names (Oro, Ibah, Aozpi, etc.). However, if you are working with a single Watchtower, invoke only the three names that govern that Watchtower. Secondly, the prayer should also invoke the name of God that governs the angel(s) you wish to summon. (Remember, the angels found beneath the arms of the Calvary Crosses are governed by two names of God. Invoke both of those names in this prayer to the Highest.) Finally, ask that God—in those names—will send the angel(s) to you, to appear before you and accomplish your desire.

The second prayer should be an invitation to the angel(s) you wish to summon. Invoke them by the name of God that directly governs them, and state your desire clearly. (For the angels beneath the Calvary Crosses, use the longer name of God to compel them to appear, then ask that your desire be fulfilled by the shorter divine name.) Though Dee's records make no mention of ritual preparation for this work, I suggest undertaking some period of purification before attempting to call these angels. The same nine-day preparation suggested for Gebofal would work here, or you might choose a number more appropriate for the Great Table, such as twelve days or four days. In any case, I wouldn't do less than twelve hours of purification beforehand.

Whatever you are inspired to do, make sure to include a recitation of your prayer to the Highest each day. I suggest reading while kneeling and facing east: once at dawn, twice at noon, three times in the afternoon, and four times at dusk.

At your chosen time of working, wash thoroughly and enter your sacred space. Put on the ring and lamen. If you wish, place the Great Table (or a word-square made from the proper portion of the Great Table) upon the Holy Table, just in front of the skrying receptacle. Sit—or have your skryer sit—at the Holy Table and begin to gaze into the skrying receptacle.

Begin by reciting the prayer to the Highest again. Then recite the invitation to the angel(s) you wish to summon. I would repeat this invitation up to four times or until the angel(s) appear. Once they make themselves

known, you may converse with them, state your desire, and record any visions, instructions, or inspiration you receive.

Once complete, thank the angels for coming and close the ceremony with prayers of thanks.

[contents]

Chapter Twelve

Neo-Enochiana

Everything up to this point has been Dee-purist Enochiana, taken directly from Dee's journals and presented in a form in which Dee himself might have practiced. Everything from this point will focus upon the neo-Enochian system, drawing from *Book H* and the *Concourse of the Forces*.

To begin with, neo-Enochian makes use of the Reformed Great Table of Raphael. This version of the Great Table does appear in Dee's journals, but it was not directly related to the rest of his magickal system. Instead, it was used to decipher an encrypted message from God (transmitted through Kelley to Dee). Because of this, various changes were made in the ordering of the Watchtowers as well as some changes to their lettering. You can see the Reformed Great Table of Raphael in figure 5. This version of the Great Table is the one found on the frontispiece of *Book H*.

It is also noteworthy that the Reformed Great Table of *Book H* does not include the mysterious Black Cross that binds together Dee's original Watchtowers in the Great Table. Instead, the three Parts of the Earth that are written upon it (Lexarph, Comanan, and Tabitom, excluding the initial *L*) are broken down into four sets of five letters:[187]

e	x	a	r	p
h	C	o	m	a
n	a	n	T	a
b	i	t	o	m

This little table does appear in Dee's journals[188] but not as part of the Great Table. Its purpose was merely to illustrate to Dee how to separate the letters of the three Parts of the Earth so they would fit properly into the Black Cross. It is never hinted that EXARP, HCOMA, NANTA, and BITOM are words in their own right. Still, the author of *Book H* decided to eliminate the Black Cross from his Great Table and replace it with the little table above, which he called the Table of Union. The methods he gave for forming names from the Watchtowers with letters from the Table of Union are largely similar to Dee's original instructions, except they have been altered or expanded. (This is why the *Book H* version of the system includes a somewhat different set of angel names than we find in Dee's personal grimoire.) The combination of the Reformed Great Table of Raphael with the Table of Union is the very hallmark of the neo-Enochian tradition.

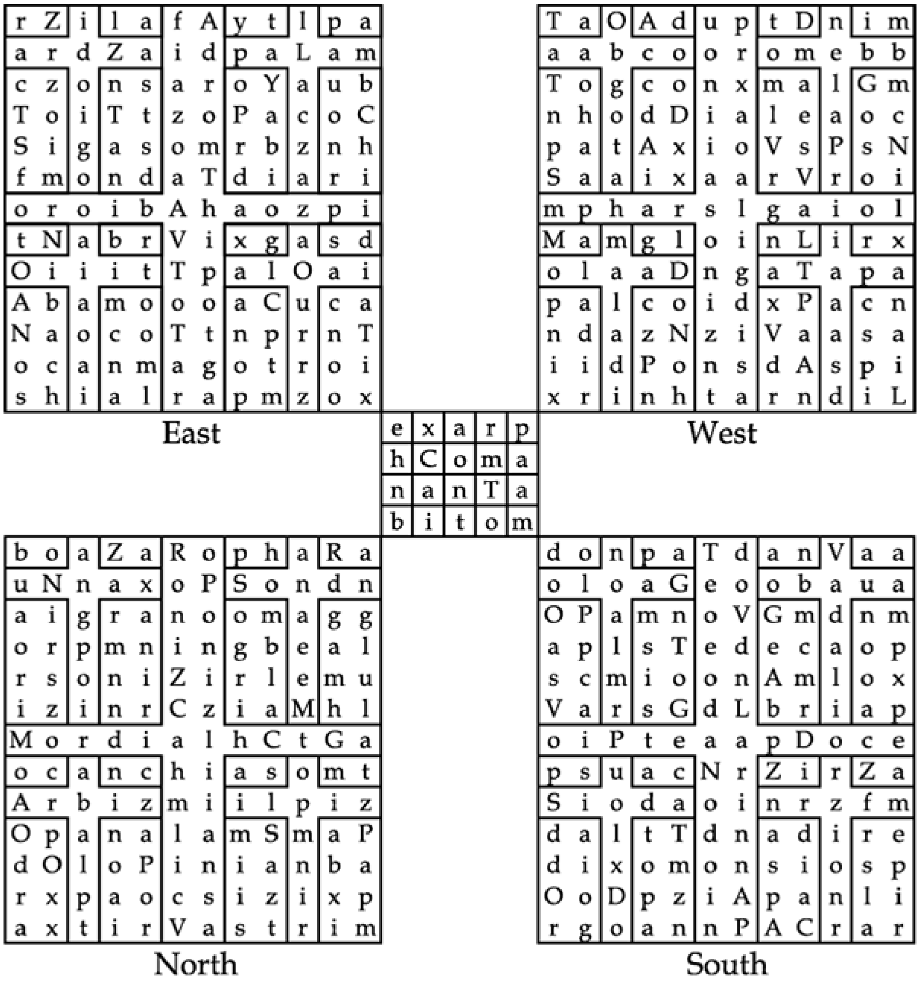


Figure 64: *The Reformed Great Table of Raphael with the Table of Union (Book H)*[189]

The Colors of the Watchtowers

The Watchtowers and Table of Union are colored according to their Golden Dawn–based elemental associations: Table 31: Colors of the Elements

Spirit = white (The supplemental, or “flashing,” color to white is black.)[190]
Air = yellow (The flashing color is violet.)
Water = blue (The flashing color is orange.)
Earth = black (The flashing color is white.)
Fire = red (The flashing color is green.)

The Table of Union, representing Spirit, is drawn upon a white background.

- The letters EXARP, representing Spirit of Air, are drawn in yellow.
- The letters HCOMA, representing Spirit of Water, are drawn in blue.

- The letters NANTA, representing Spirit of Earth, are drawn in black.
- The letters BITOM, representing Spirit of Fire, are drawn in red.

Spirit is also represented in each Watchtower via the five crosses (the Great Cross in the center and the four Calvary Crosses in each subquadrant). All of these have a white background, and the lettering upon them is the flashing color black.

The four subquadrants of each Watchtower are colored according to the subquadrant's element:

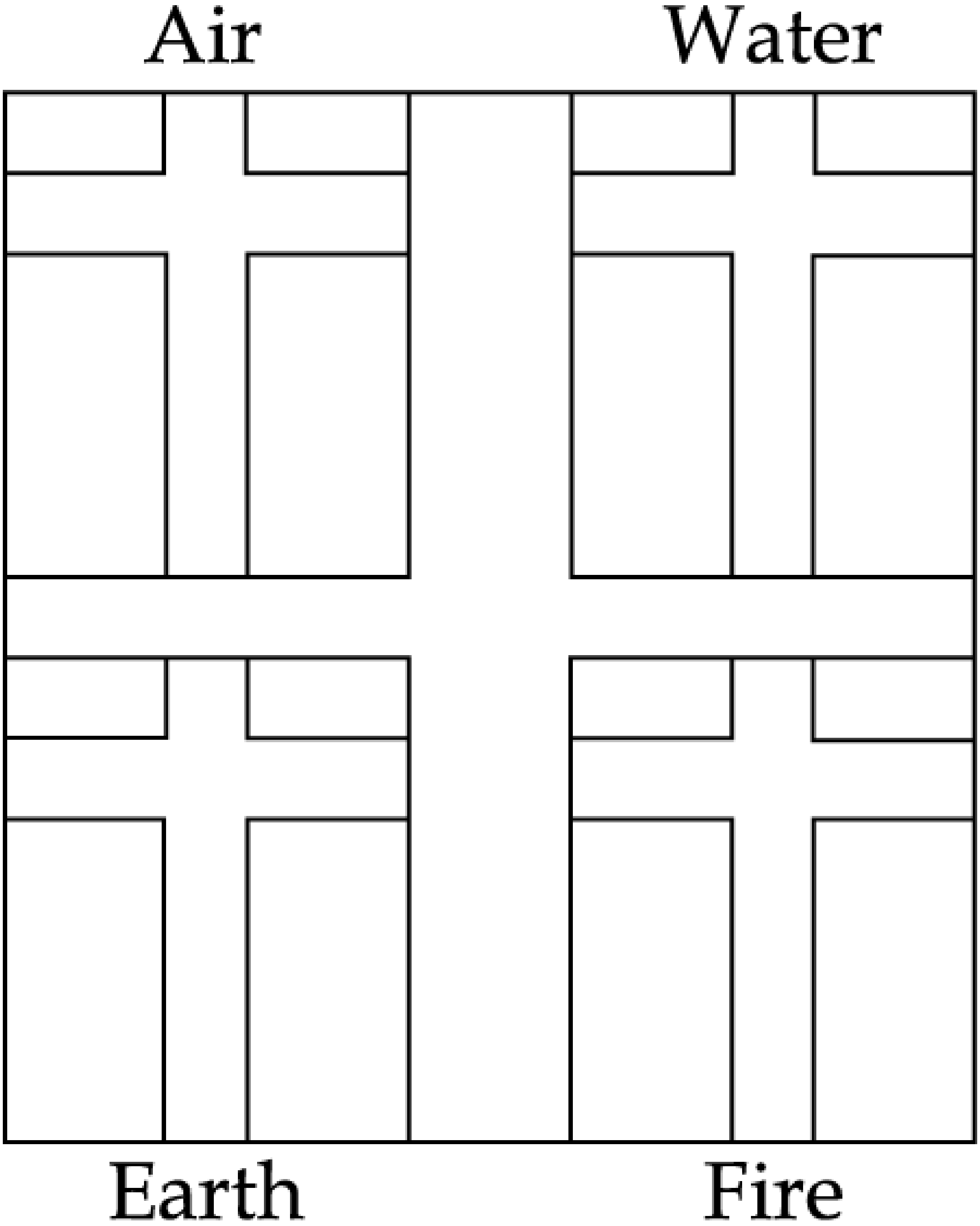


Figure 65: *The Four Elements in a Watchtower*

The Watchtower of the East, representing the element of Air, is drawn upon a yellow background.

- The upper-left subquadrant represents Air of Air. Because yellow letters on a yellow background would be invisible, the letters are instead drawn in the flashing color violet.
- The upper-right subquadrant represents Water of Air. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Air. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Air. Its letters are drawn in black.

The Watchtower of the South, representing the element of Fire, is drawn upon a red background.

- The upper-left subquadrant represents Air of Fire. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Fire. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Fire. Its letters are drawn in the flashing color green.
- The lower-left subquadrant represents Earth of Fire. Its letters are drawn in black.

The Watchtower of the West, representing the element of Water, is drawn upon a blue background.

- The upper-left subquadrant represents Air of Water. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Water. Its letters are drawn in the flashing color orange.
- The lower-right subquadrant represents Fire of Water. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Water. Its letters are drawn in black.

The Watchtower of the North, representing the element of Earth, is drawn upon a black background.

- The upper-left subquadrant represents Air of Earth. Its letters are drawn in yellow.
- The upper-right subquadrant represents Water of Earth. Its letters are drawn in blue.
- The lower-right subquadrant represents Fire of Earth. Its letters are drawn in red.
- The lower-left subquadrant represents Earth of Earth. Its letters are drawn in the flashing color white.

These Watchtower tablets, along with the Table of Union, can be painted and hung in their respective quarters in your temple. The Table of Union should be placed in the center of the room, upon the altar.

The Highest Spiritual Names

The highest, most divine names upon the Watchtowers are those found in the five crosses of each Watchtower—that is, the Great Cross and the Calvary Crosses found in each subquadrant.

The three names of God that govern the entire Watchtower are found upon the horizontal arm of the Great Cross in the center of each tablet:

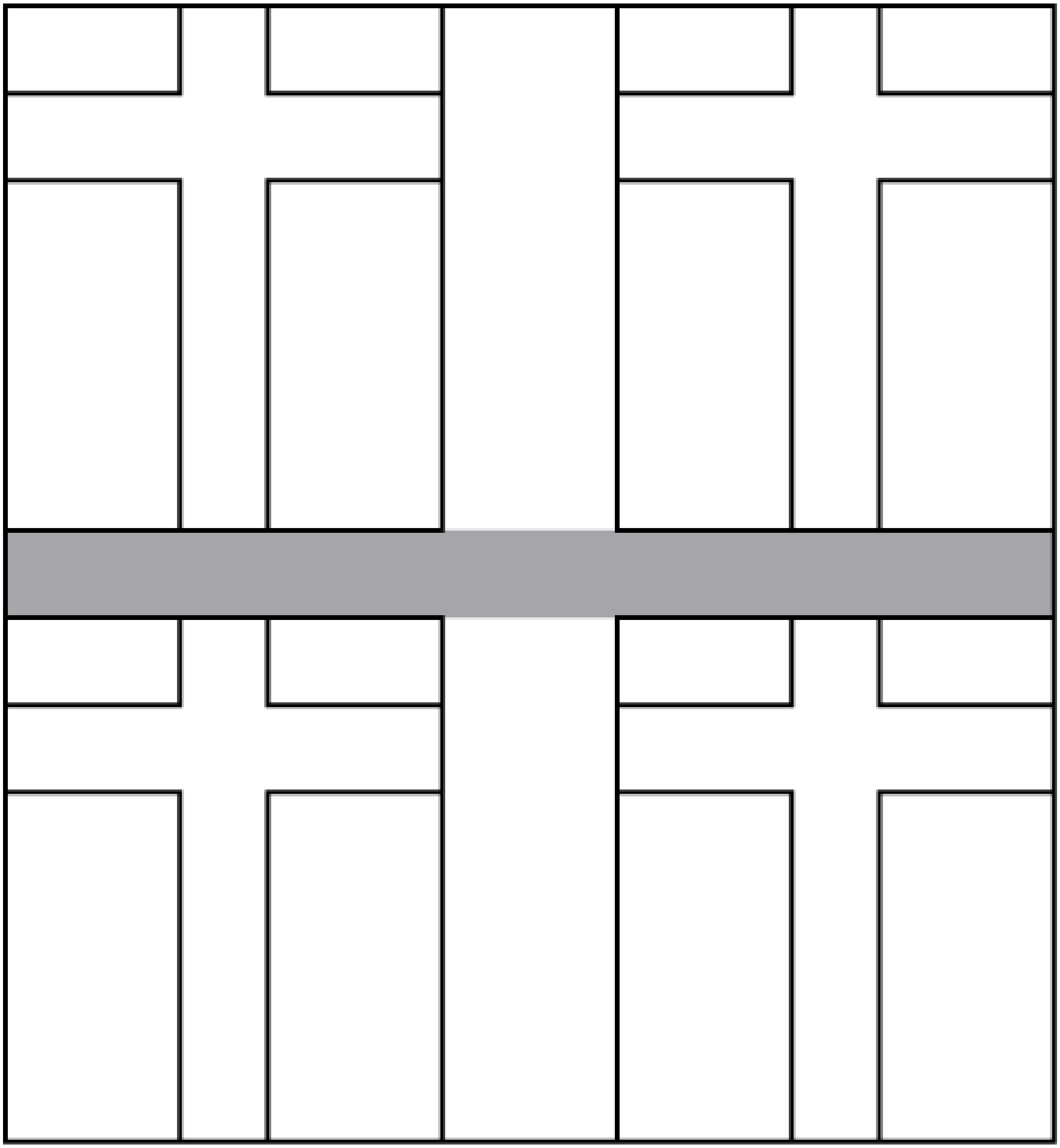


Figure 66: *The Horizontal Arm of the Great Cross (Three Names of God)*

Table 32: *The Twelve Elemental Names of God*

Eastern (Air)	Oro, Ibah, and Aozpi
Southern (Fire)	Oip, Teaa, and Pdoce
Western (Water)	Mph, Arsl, and Gaiol
Northern (Earth)	Mor, Dial, and Hctga

These names are often used to designate an entire Watchtower. For example, the Watchtower of the East might be called the "Oro Tablet" and the Watchtower of the South might be called the "Oip Tablet."

The name of the Great King of each Watchtower, representing the sun operating in its element, is found in a spiral pattern in the center of the tablet's Great Cross.

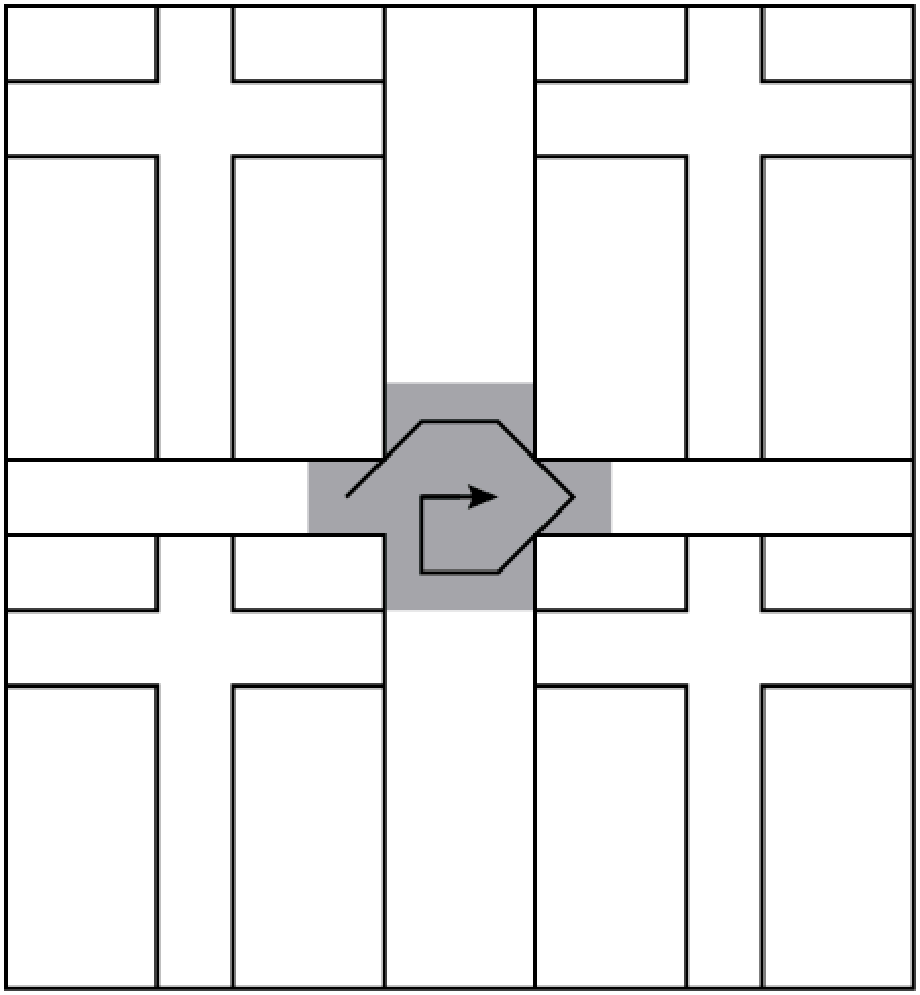


Figure 67: *The Spiral Center (Great King) of a Great Cross*

In the neo-Enochian system, this Great King is considered a solar archangel rather than a name of God.

Table 33: *The Four Solar Kings of the Elements*

Eastern	Bataivah, Sol in Air
Southern	Edlprnaa, Sol in Fire
Western	Raagiosl, Sol in Water
Northern	Iczhihal, Sol in Earth

The remaining six planets operating in each element are represented by the six seniors (or elders) of the apocalypse. Their names are found upon the four arms of the Great Cross in each tablet:

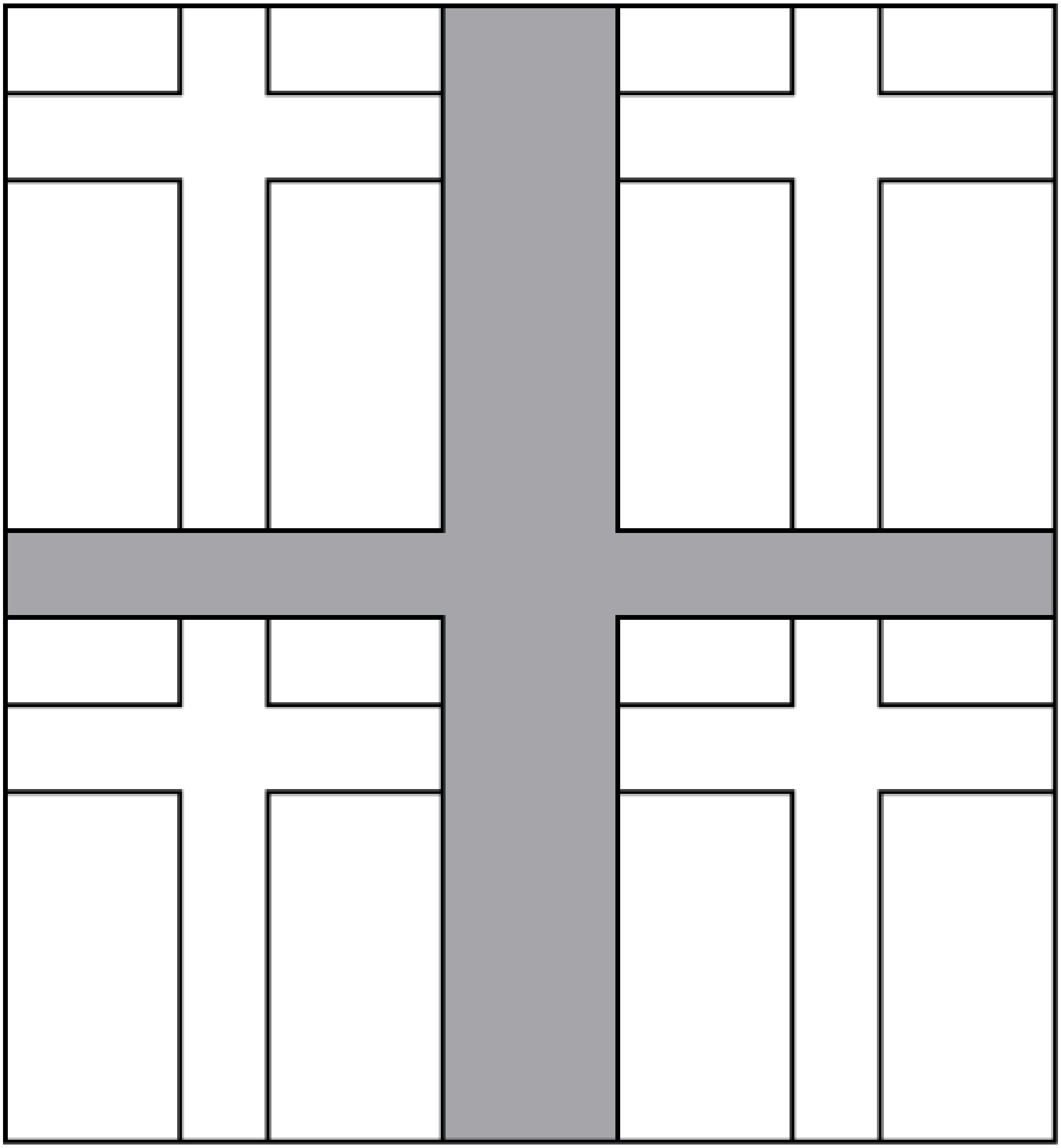


Figure 68: *The Great Cross (the Twenty-Four Elders)*

Table 34: *The Twenty-Four Planetary Elders of the Elements*

	EASTERN (AIR)	SOUTHERN (FIRE)	WESTERN (WATER)	NORTHERN (EARTH)
Mars:	Habioro	Aaetpio	Lsrahpm	Laidrom
Jupiter:	Aaozaif	Adoeoet	Saiinov	Aczinor
Luna:	Htmorda	Alndvod	Laoaxrp	Lzinopo
Venus:	Ahaozpi	Aapdoce	Slgaiol	Alhctga
Saturn:	Hipotga	Arinnap	Ligdisa	Liiansa
Mercury:	Autotar	Anodoin	Soniznt	Ahmlicu

Finally, there are two names of God found in each subquadrant of the Watchtowers. One name is used to summon of the angels of its subquadrant; the other is used when commanding those angels:

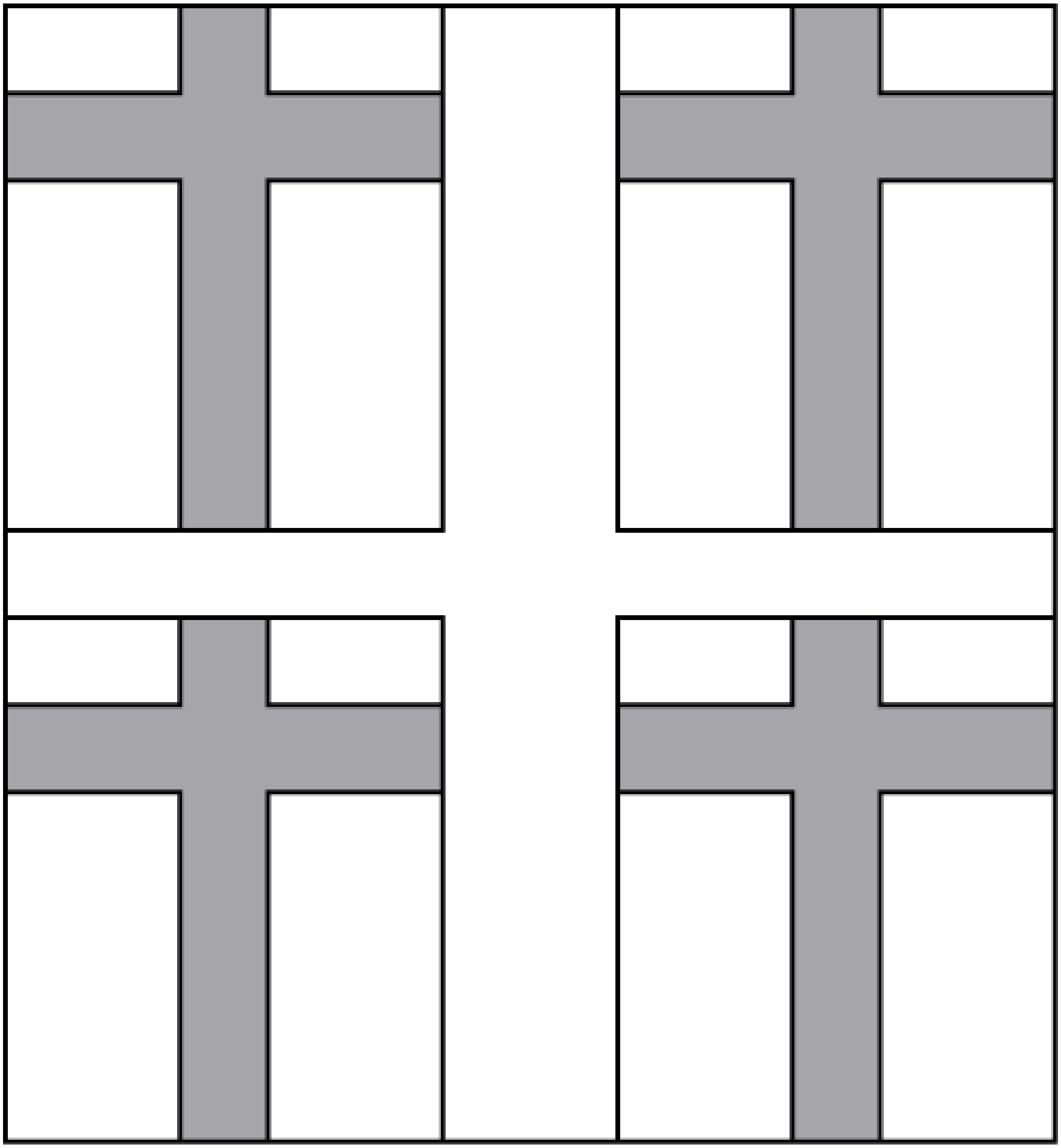


Figure 69: *The Four Calvary Crosses*
(Divine Names of Summoning and Command)

Table 35: *The Elemental Divine Names of Summoning and Command*

		EASTERN	SOUTHERN	WESTERN	NORTHERN
Air Subquads	Summon:	Idoigo	Noalmr	Obgota	Angpoi
	Command:	Ardza	Oloag	Aabco	Unnax
Water Subquads	Summon:	Llacza	Vadali	Nelapr	Anaeem
	Command:	Palam	Obaua	Omebb	Sondn
Earth Subquads	Summon:	Aiaoai	Uolxdo	Maladi	Abalpt
	Command:	Oiiit	Sioda	Olaad	Arbiz
Fire Subquads	Summon:	Aourrz	Rzionr	Iaaasd	Opmnir
	Command:	Aloai	Nrzfm	Atapa	Ilpiz

An example: if one wishes to work magick concerning storms, it would be best to call upon the angels in the watery subquadrant of the Eastern Watchtower—the angels of Water of Air. Thus, you would summon those angels in the name of God Llacza and command them in the name Palam.

On the other hand, if you wished to work magick concerning the passions of love or war, you might choose the angels of the fiery subquadrant of the Western Watchtower—the angels of Fire (passion) of Water (emotions). Summon them in the name of God Iaaasd and command them in the name Atapa.

The Angels and Spirits of the Subquadrants

The keys to the Golden Dawn’s method of drawing names from the Watchtowers’ subquadrants are the letters of the Table of Union and the five elements attributed to them:

	Spirit	Air	Water	Earth	Fire
Air	E	X	A	R	P
Water	H	C	O	M	A
Earth	N	A	N	T	A
Fire	B	I	T	O	M

Figure 70: *The Elements on the Table of Union*

There are four letters above the arms of the Calvary Cross in each subquadrant of each Watchtower. These letters form the names of four kherubic angels who govern the subquadrant. The same four letters are used in the name of each kherub, simply anagramming the letters to form the different names.

Each kherub answers to an archangel whose name is the same as the kherub’s, with one letter from the Table of Union prefixed to it. This letter from the Table of Union will always be the first of the letters associated with the Watchtower, which represents the Spirit of the Watchtower’s element; thus, E (from EXARP) for all kherubic archangels in the Eastern Watchtower, H (from HCOMA) for the kherubic archangels of the Western Watchtower, N (from NANTA) for the kherubic archangels of the Northern Watchtower,

and B (from BITOM) for the kherubic archangels of the Southern Watchtower:

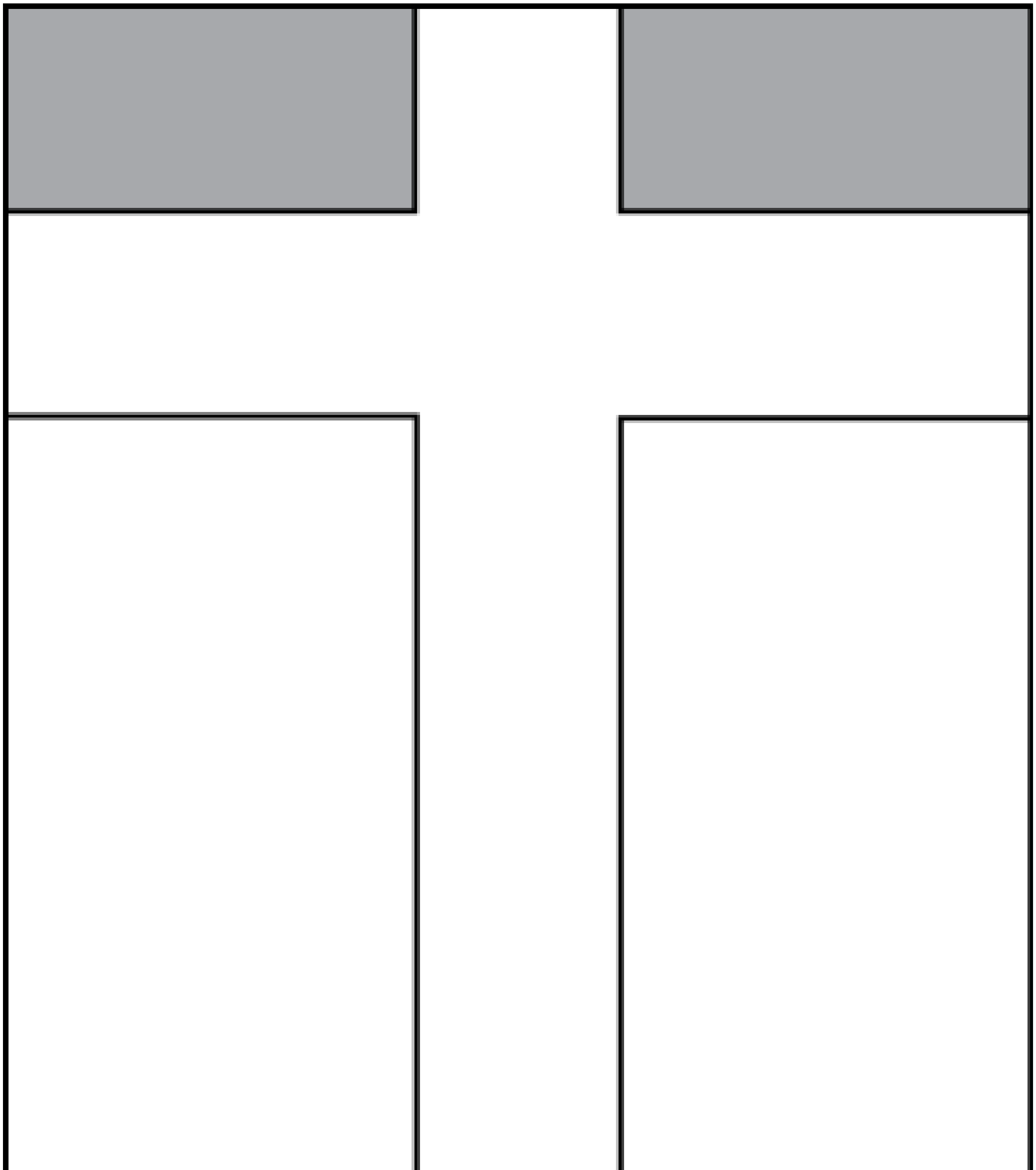


Figure 71: *Subquadrant Kherubic Squares*

Table 36: *Air Subquadrant Kherubs*

	E. (AIR OF AIR) ARCHANGEL/KHERUB	S. (AIR OF FIRE) ARCHANGEL/ KHERUB	W. (AIR OF WATER) ARCHANGEL/ KHERUB	N. (AIR OF EARTH) ARCHANGEL/ KHERUB
1	Erzla/Rzla	Bdopa/Dopa	Htaad/Taad	Nboza/Boza
2	Ezlar/Zlar	Bopad/Opad	Haadt/Aadt	Nozab/Ozab
3	Elarz/Larz	Bpado/Pado	Hadta/Adta	Nzabo/Zabo
4	Earzl/Arzl	Badop/Adop	Hdtaa/Dtaa	Naboz/Aboz

Table 37: *Water Subquadrant Kherubs*

	E. (WATER OF AIR) ARCHANGEL/KHERUB	S. (WATER OF FIRE) ARCHANGEL/KHERUB	W. (WATER OF WATER) ARCHANGEL/KHERUB	N. (WATER OF EARTH) ARCHANGEL/KHERUB
1	Eytpa/Ytpa	Banaa/Anaa	Htdim/Tdim	Nphra/Phra
2	Etpay/Tpay	Bnaaa/Naaa	Hdimt/Dimt	Nhrap/Hrap
3	Epayt/Payt	Baaan/Aaan	Himtd/Imtd	Nraph/Raph
4	Eaytp/Aytp	Baana/Aana	Hmtdi/Mtdi	Naphr/Aphr

Table 38: *Earth Subquadrant Kherubs*

	E. (EARTH OF AIR) ARCHANGEL/KHERUB	S. (EARTH OF FIRE) ARCHANGEL/ KHERUB	W. (EARTH OF WATER) ARCHANGEL/ KHERUB	N. (EARTH OF EARTH) ARCHANGEL/ KHERUB
1	Etnbr/Tnbr	Bpsac/Psac	Hmagl/Magl	Nocnc/Ocnc
2	Enbrt/Nbrt	Bsacp/Sacp	Haglm/Aglm	Ncnco/Cnco
3	Ebrtn/Brtn	Bacps/Acps	Hglma/Glma	Nncoc/Ncoc
4	Ertnb/Rtnb	Bcpsa/Cpsa	Hlmag/Lmag	Ncocn/Cocn

Table 39: *Fire Subquadrant Kherubs*

	E. (FIRE OF AIR) ARCHANGEL/KHERUB	S. (FIRE OF FIRE) ARCHANGEL/ KHERUB	W. (FIRE OF WATER) ARCHANGEL/ KHERUB	N. (FIRE OF EARTH) ARCHANGEL/ KHERUB
1	Exgsd/Xgsd	Bziza/Ziza	Hnlrx/Nlrx	Nasmt/Asmt
2	Egsdx/Gsdx	Bizaz/Izaz	Hlrxn/Lrxn	Nsmta/Smta
3	Esdxg/Sdxg	Bzazi/Zazi	Hrxnl/Rxnl	Nmtas/Mtas
4	Edxgs/Dxgs	Baziz/Aziz	Hxnlr/Xnlr	Ntasm/Tasm

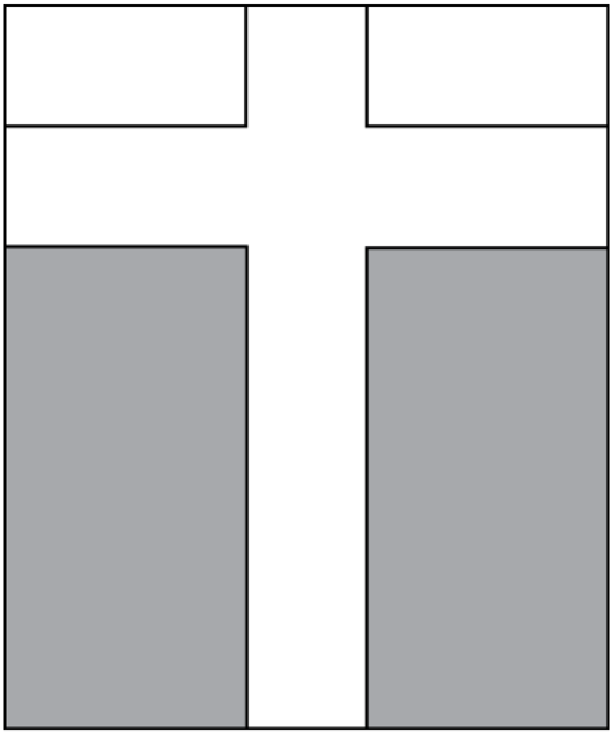


Figure 72: *Subquadrant Servient Squares*

Beneath the arms of every Calvary Cross are four groups of letters. By anagramming the four letters in each group, as we did for the kherubs above, we find the names of sixteen angels in each subquadrant. These are servient angels of the elements, who work closest to the physical world.

Every servient angel answers to an archangel, just as the kherubs did above. To form the names of these archangels, you must use the letters from the Table of Union that are associated with the entire Watchtower. Prefix the specific letter that represents the subquadrant's element to the name of the servient angel.

For example, the letters associated with the Eastern Watchtower are EXARP. The four letters associated with the subquadrants are X (Air), A (Water), R (Earth), and P (Fire). The same pattern follows for the other three groups of Table of Union letters: C, O, M, and A for the Western Watchtower; A, N, T, and A for the Northern Watchtower; and I, T, O, and M for the Southern Watchtower. The angels' names are as follows: Table 40: Air Subquadrant Servient Angels

	E. (AIR OF AIR) ARCHANGEL/ANGEL	S. (AIR OF FIRE) ARCHANGEL/ ANGEL	W. (AIR OF WATER) ARCHANGEL/ ANGEL	N. (AIR OF EARTH) ARCHANGEL/ ANGEL
1	Xczns/Czns	Iopmn/Opmn	Ctoco/Toco	Aaira/Aira
2	Xznsc/Znsc	Ipmno/Pmno	Cocot/Ocot	Airaa/Iraa
3	Xnscz/Nscz	Imnop/Mnop	Ccoto/Coto	Araai/Raai
4	Xsczn/Sczn	Inopm/Nopm	Cotoc/Otoc	Aaair/Aair
5	Xtott/Tott	Iapst/Apst	Cnhdd/Ngdd	Aormn/Ormn
6	Xottt/Ottt	Ipsta/Psta	Chddn/Hddn	Armno/Rmno
7	Xttto/Ttto	Istap/Stap	Cddnh/Ddnh	Amnor/Mnor
8	Xttot/Ttot	Itaps/Taps	Cdnhd/Dnhd	Anorm/Norm
9	Xsias/Sias	Iscio/Scio	Cpaax/Paax	Arsni/Rsni
10	Xiass/Iass	Icios/Cios	Caaxp/Aaxp	Asnir/Snir
11	Xassi/Assi	Iiosc/Iosc	Caxpa/Axpa	Anirs/Nirs
12	Xssia/Ssia	Iosci/Osci	Cxpaa/Xpaa	Airsn/Irsn
13	Xfmnd/Fmnd	Ivasg/Vasg	Csaix/Saix	Aiznr/Iznr
14	Xmndf/Mndf	Iasgv/Asgv	Xaixs/Aixs	Aznri/Znri
15	Xndfm/Ndfm	Isgva/Sgva	Cixsa/Ixsa	Anriz/Nriz
16	Xdfmn/Dfmn	Igvas/Gvas	Cxsai/Xsai	Arizn/Rizn

Table 41: *Water Subquadrant Servient Angels*

	E. (WATER OF AIR) ARCHANGEL/ANGEL	S. (WATER OF FIRE) ARCHANGEL/ ANGEL	W. (WATER OF WATER) ARCHANGEL/ ANGEL	N. (WATER OF EARTH) ARCHANGEL/ ANGEL
1	Aoyub/Oyub	Tgmnm/Gmnm	Omagm/Magm	Nomgg/Omgg
2	Ayubo/Yubo	Tmnmg/Mnmg	Oagmm/Agmm	Nmggo/Mggo
3	Auboy/Uboy	Tnmgm/Nmgm	Ogmma/Gmma	Nggom/Ggom
4	Aboyu/Boyu	Tmgmn/Mgmn	Ommag/Mmag	Ngomg/Gomg
5	Apaoc/Paoc	Tecop/Ecop	Oleoc/Leoc	Ngbal/Gbal
6	Aaocp/Aocp	Tcope/Cope	Oeocl/Eocl	Nbalg/Balg
7	Aocpa/Ocpa	Topec/Opec	Oocle/Ocle	Nalgb/Algb
8	Acpao/Cpao	Tpeco/Peco	Ocleo/Cleo	Nlgba/Lgba
9	Arbnh/Rbnh	Tamox/Amox	Ovssn/Vssn	Nrlmv/Rlmu
10	Abnhr/Bnhr	Tmoxa/Moxa	Ossnv/Ssnv	Nlmvr/Lmur
11	Anhrb/Nhrb	Toxam/Oxam	Osnvs/Snvs	Nmvrl/Murl
12	Ahrbn/Hrbn	Txamo/Xamo	Onvss/Nvss	Nvrlm/Urlm
13	Adiri/Diri	Tbrap/Brap	Orvoi/Rvoi	Niahl/Iahl
14	Airid/Irid	Trapb/Rapb	Ovoir/Voir	Nahli/Ahli
15	Aridi/Ridi	Tapbr/Apbr	Ooirv/Oirv	Nhlia/Hlia
16	Aidir/Idir	Tpbra/Pbra	Oirvo/Irvo	Nliah/Liah

Table 42: *Earth Subquadrant Servient Angels*

	E. (EARTH OF AIR) ARCHANGEL/ANGEL	S. (EARTH OF FIRE) ARCHANGEL/ ANGEL	W. (EARTH OF WATER) ARCHANGEL/ ANGEL	N. (EARTH OF EARTH) ARCHANGEL/ ANGEL
1	Rabmo/Abmo	Odatt/Datt	Mpaco/Paco	Topna/Opna
2	Rbmoa/Bmoa	Oattd/Attd	Macop/Acop	Tpnao/Pnao
3	Rmoab/Moab	Ottda/Ttda	Mcopa/Copa	Tnaop/Naop
4	Roabm/Oabm	Otdat/Tdat	Mopac/Opac	Taopn/Aopn
5	Rnaco/Naco	Odiom/Diom	Mndzn/Ndzn	Tdoop/Doop
6	Racon/Acon	Oiomd/Iomd	Mdznn/Dznn	Toopd/Oopd
7	Rcona/Cona	Oomdi/Omdi	Mznnd/Znnd	Topdo/Opdo
8	Ronac/Onac	Omdio/Mdio	Mnndz/Nndz	Tpdoo/Pdoo
9	Rocnm/Ocnm	Ooopz/Oopz	Miipo/Iipo	Trxao/Rxao
10	Rcnmo/Cnmo	Oopzo/Opzo	Mipol/Ipol	Txaor/Xaor
11	Rnmoc/Nmoc	Opzoo/Pzoo	Mpoli/Poli	Taorx/Aorx
12	Rmocn/Mocn	Ozoop/Zoop	Molip/Olip	Torxa/Orxa
13	Rshal/Shal	Organ/Rgan	Mxrnh/Rnhx	Taxir/Axir
14	Rhals/Hals	Oganr/Ganr	Mrnhx/Rnhx	Txira/Xira
15	Ralsh/Alsh	Oanrg/Anrg	Mnhxr/Nhxr	Tirax/Irax
16	Rlsha/Lsha	Onrga/Nrga	Mhxrn/Hxrn	Traxi/Raxi

Table 43: *Fire Subquadrant Servient Angels*

	E. (FIRE OF AIR) ARCHANGEL/ANGEL	S. (FIRE OF FIRE) ARCHANGEL/ ANGEL	W. (FIRE OF WATER) ARCHANGEL/ ANGEL	N. (FIRE OF EARTH) ARCHANGEL/ ANGEL
1	Pacca/Acca	Madre/Adre	Axpcn/Xpcn	Amsap/Msap
2	Pccaa/Ccaa	Mdrea/Drea	Apcnx/Pcnx	Asapm/Sapm
3	Pcaac/Caac	Mread/Read	Acnxp/Cnxp	Aapms/Apms
4	Paacc/Aacc	Meadr/Eadr	Anxpc/Nxpc	Apmsa/Pmsa
5	Pnpnt/Npnt	Msisp/Sisp	Avasa/Vasa	Alaba/Iaba
6	Ppntn/Pntn	Misps/Isps	Aasav/Asav	Aabal/Abai
7	Pntnp/Ntnp	Mspsi/Spsi	Asava/Sava	Abala/Baia
8	Ptnpn/Tnpn	Mpsis/Psis	Aavas/Avas	Aalab/Aiab
9	Potoi/Otoi	Mpali/Pali	Adapi/Dapi	Aizxp/Izxp
10	Ptoio/Toio	Malip/Alip	Aapid/Apid	Azxpi/Zxpi
11	Poiot/Oiot	Mlipa/Lipa	Apida/Pida	Axpiz/Xpiz
12	Pioto/Ioto	Mipal/Ipal	Aidap/Idap	Apizx/Pizx
13	Ppmox/Pmox	Macar/Acar	Arnix/Rnil	Astim/Stim
14	Pmoxp/Moxp	Mcara/Cara	Anixr/Nilr	Atims/Tims
15	Poxpm/Oxpm	Marac/Arac	Aixrn/Ilrn	Aimst/Imst
16	Pxpmo/Xpmo	Mraca/Raca	Axrni/Lrni	Amsti/Msti

The Evil Spirits of the Watchtowers

Though they are not mentioned in the *Concourse of the Forces*, the Golden Dawn also recognized the evil spirits of the Watchtowers. However, like the rest of the Watchtower hierarchies, the Order had their own method of generating these entities' names, and they also recognized a greater number of such spirits than we see in Dee's original system.

Each spirit is formed of one-half of the name of a servient angel with the appropriate letter from the Table of Union prefixed onto it. The rule is the same as for the servient-square archangels: X, A, R, and P are used for the four subquadrants of the Eastern Watchtower; C, O, M, and A are used in the Western Watchtower; A, N, T, and A are used in the Northern Watchtower; and I, T, O, and M are used in the Southern Watchtower.

It is unclear if the spirit names were then intended to be anagrammed to form new names. If not, then there are only eight spirits in each subquadrant. If anagramming is intended, then there are sixteen evil spirits in each. To save space, I will only offer eight names for each subquadrant here; the student can easily form the remaining names by following the rules already given.

These evil spirits will each represent a force counter to the nature of the related servient angel. Thus, for example, the servient angel Adre resides in the Fire subquadrant of the Southern Watchtower, representing Fire of Fire (or pure elemental Fire). He represents all things related to passion, energy, fire, and heat. The two spirits formed from his name are Mad and Mre, both of whom represent such things as lethargy, indifference, and the dying embers of fires. As always in the neo-Enochian system, the natures of the elements and sub-elements determine the natures of the entities involved.

Table 44: *Evil Spirits of the Air Subquadrants*

	E. (AIR OF AIR)	S. (AIR OF FIRE)	W. (AIR OF WATER)	N. (AIR OF EARTH)
1/2)	Xcz/Xns	Iop/Imn	Cto/Cco	Aai/Ara
3/4)	Xto/Xtt	Iap/Ist	Cnh/Cdd	Aor/Amn
5/6)	Xsi/Xas	Isc/Iio	Cpa/Cax	Ars/Ani
7/8)	Xfm/Xnd	Iva/Isg	Csa/Cix	Aiz/Anr

Table 45: *Evil Spirits of the Water Subquadrants*

	E. (WATER OF AIR)	S. (WATER OF FIRE)	W. (WATER OF WATER)	N. (WATER OF EARTH)
1/2)	Aoy/Aub	Tgm/Tnm	Oma/Ogm	Nom/Ngg
3/4)	Apa/Aoc	Tec/Top	Ole/Ooc	Ngb/Nal
5/6)	Arb/Anh	Tam/Tox	Ovs/Osn	Nrl/Nmu
7/8)	Adi/Ari	Tbr/Tap	Orv/Ooi	Nia/Nhl

Table 46: *Evil Spirits of the Earth Subquadrants*

	E. (EARTH OF AIR)	S. (EARTH OF FIRE)	W. (EARTH OF WATER)	N. (EARTH OF EARTH)
1/2)	Rab/Rmo	Oda/Ott	Mpa/Mco	Top/Tna
3/4)	Rna/Rco	Odi/Oom	Mnd/Mzn	Tdo/Top
5/6)	Roc/Rnm	Ooo/Opz	Mii/Mpo	Trx/Tao
7/8)	Rsh/Ral	Org/Oan	Mxr/Mnh	Tax/Tir

Table 47: *Evil Spirits of the Fire Subquadrants*

	E. (FIRE OF AIR)	S. (FIRE OF FIRE)	W. (FIRE OF WATER)	N. (FIRE OF EARTH)
1/2)	Pac/Pca	Mad/Mre	Axp/Acn	Ams/Aap
3/4)	Pnp/Pnt	Msi/Msp	Ava/Asa	Aia/Aba
5/6)	Pot/Poi	Mpa/Mli	Ada/Api	Aiz/Axp
7/8)	Ppm/Pox	Mac/Mar	Arn/Ail	Ast/Aim

In order to work with the neo-Enochian angels, it is necessary to construct a truncated pyramid for the Watchtower cell in which your chosen angel resides. (I will give instructions for this later.) However, you will notice that the name of every angel (or spirit) covers more than one cell. Therefore, you will need to remember that the entity's home location is the cell that holds the first letter of his name.

For example, if you wish to work with the Fire of Earth sub-element (volcanoes, forest fires, etc.), you might choose to summon the servient angel Msap. His name is found beneath the arms of the Calvary Cross in the Fire subquadrant (lower right) of the Northern Watchtower. Though his name covers four cells, his home cell is the one containing the letter M.

Meanwhile, Msap has three brothers—Sapm, Apms, and Pmsa—whose names all cover the same four cells. The angel Sapm finds his home in the cell containing the letter S. His brother Apms is located in the cell containing the letter A. The fourth angel in this group, Pmsa, is found in the next cell holding the letter P. This rule applies to every angel or spirit in the Watchtowers.

The Tetragrammaton and the Watchtowers

In order to create any angel's pyramid, you will need to know the element of the Watchtower and the sub-element of the subquadrant, both of which are covered in the previous section. However, in order to figure out the correspondences—tarot, astrological, geomantic, and Hebrew—for a given pyramid, you will also need to know exactly how the name of God—Tetragrammaton (YHVH)—is applied to the Watchtower cells.

The Golden Dawn adepts created a complex system for assigning the four letters of the Tetragrammaton to the cells of the Watchtowers. In some cases, the letters run forward in

a row and sometimes backward. Sometimes they are written downward in a column and sometimes upward. In many cases, the reasons are obvious—such as when the letter associated with the Watchtower's element is written first, followed by the rest of the letters in order. Yet, in many cases, it is unclear why they chose to write the name upward or downward, or why they chose to start each name from one corner of a subquadrant or another.

While the system itself has been outlined in detail in the *Concourse of the Forces*, the exact reasoning behind it has, to my knowledge, never been published. Therefore, rather than attempting to explain or apologize for the system, here I will simply provide an easy reference guide to finding the letter or letters of the Tetragrammaton that are applied to every cell of the Watchtowers. In the following section, I will explain how to use the elements and the letters of the Tetragrammaton to create any truncated pyramid square you might need in your magick.

The Tetragrammaton and the Elements

First, you must understand that the Golden Dawn associated the four letters of the Tetragrammaton (יהוה) to the classical elements in the following order: Table 48: The Tetragrammaton and the Four Elements

י (Y)	=	Fire (△)
ה (H)	=	Water (△)
ו (V)	=	Air (🜁)
ה [191] (H)	=	Earth (🜁) [192]

Naturally, these four letters are each assigned to an entire Watchtower based upon their elemental associations. Likewise, each subquadrant is assigned a letter based upon its element:

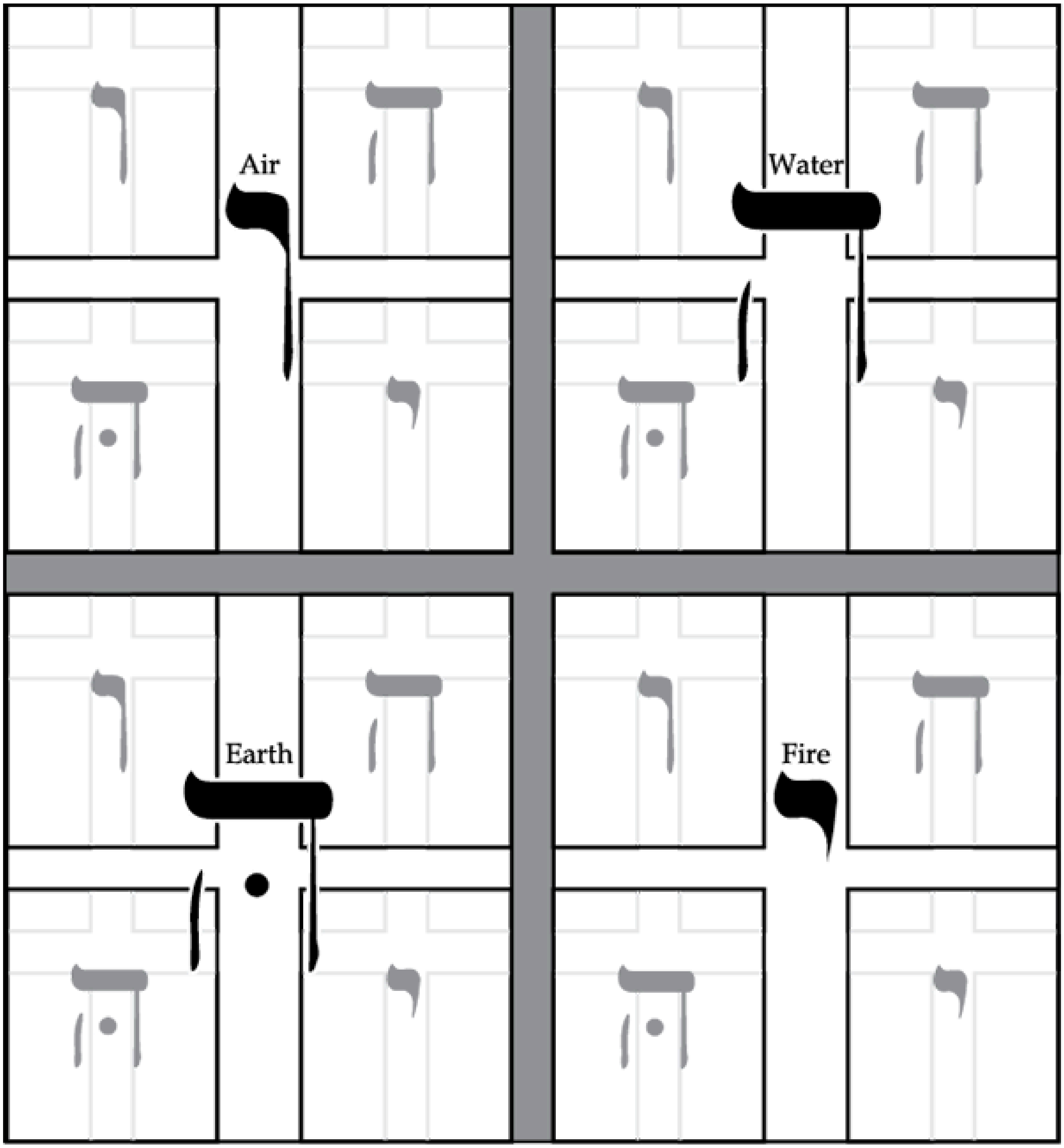


Figure 73: *The Tetragrammaton on the Great Table*

The Table of Union, as well, is given a couple layers of symbolism. The four “words”[193] EXARP, HCOMA, NANTA, and BITOM are each assigned a letter of the Tetragrammaton: EXARP = Air/ ו

HCOMA = Water/ה

NANTA = Earth/ה

BITOM = Fire/י

Then, each letter in each “word” is assigned to Spirit and the four elements, giving each individual letter a sub-elemental association. For example, EXARP alone represents Spirit of Air, Air of Air, Water of Air, Earth of Air, and Fire of Air, in order. This allows each “word” in the Table of Union to associate directly with the various sub-elements found in the subquadrants of the Watchtowers.

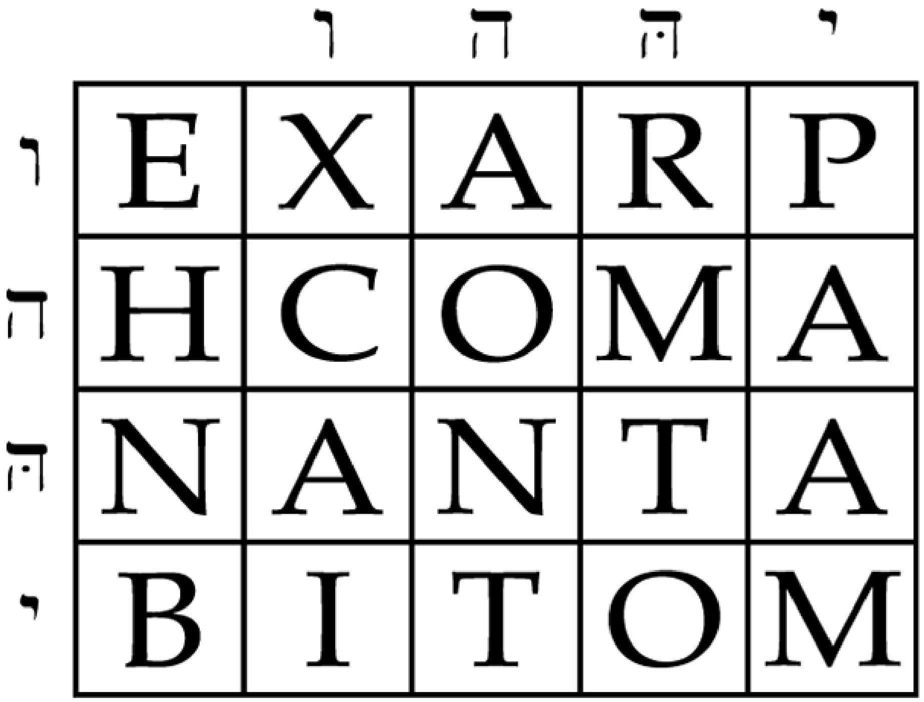


Figure 74: *The Tetragrammaton on the Table of Union*

The Tetragrammaton and the Watchtower Cells

Next, the four letters are assigned to the cells of the Great Crosses. Each letter covers three cells each. The Hebrew letter at the top and at the extreme left of each Great Cross is always the letter that rules the entire Watchtower:

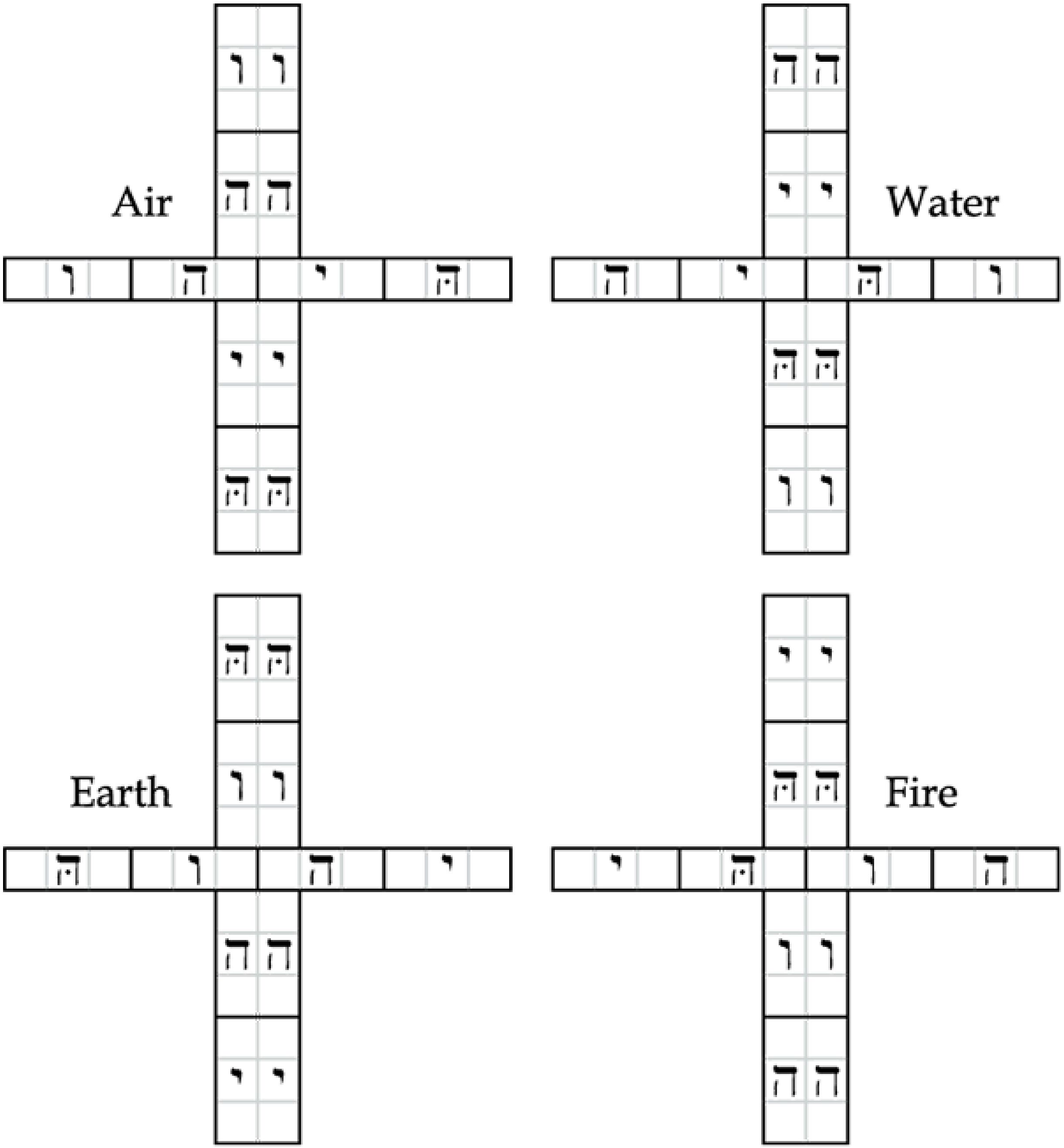


Figure 75: *The Tetragrammaton on the Great Crosses*

Then, the Tetragrammaton is assigned to the cells of the subquadrants. It begins with the four “kherubic” cells found above the arms of each Calvary Cross. The Tetragrammaton is written leftward or rightward depending on the subquadrant. (See figure 76—the horizontal arrows indicate which direction the Tetragrammaton runs in each case.) For the servient cells beneath the arms of each Calvary Cross, the Tetragrammaton is written in the same order used for the kherubic squares above it—but written downward instead. (See figure 76—the vertical arrows indicate which direction the Tetragrammaton runs in each case.)

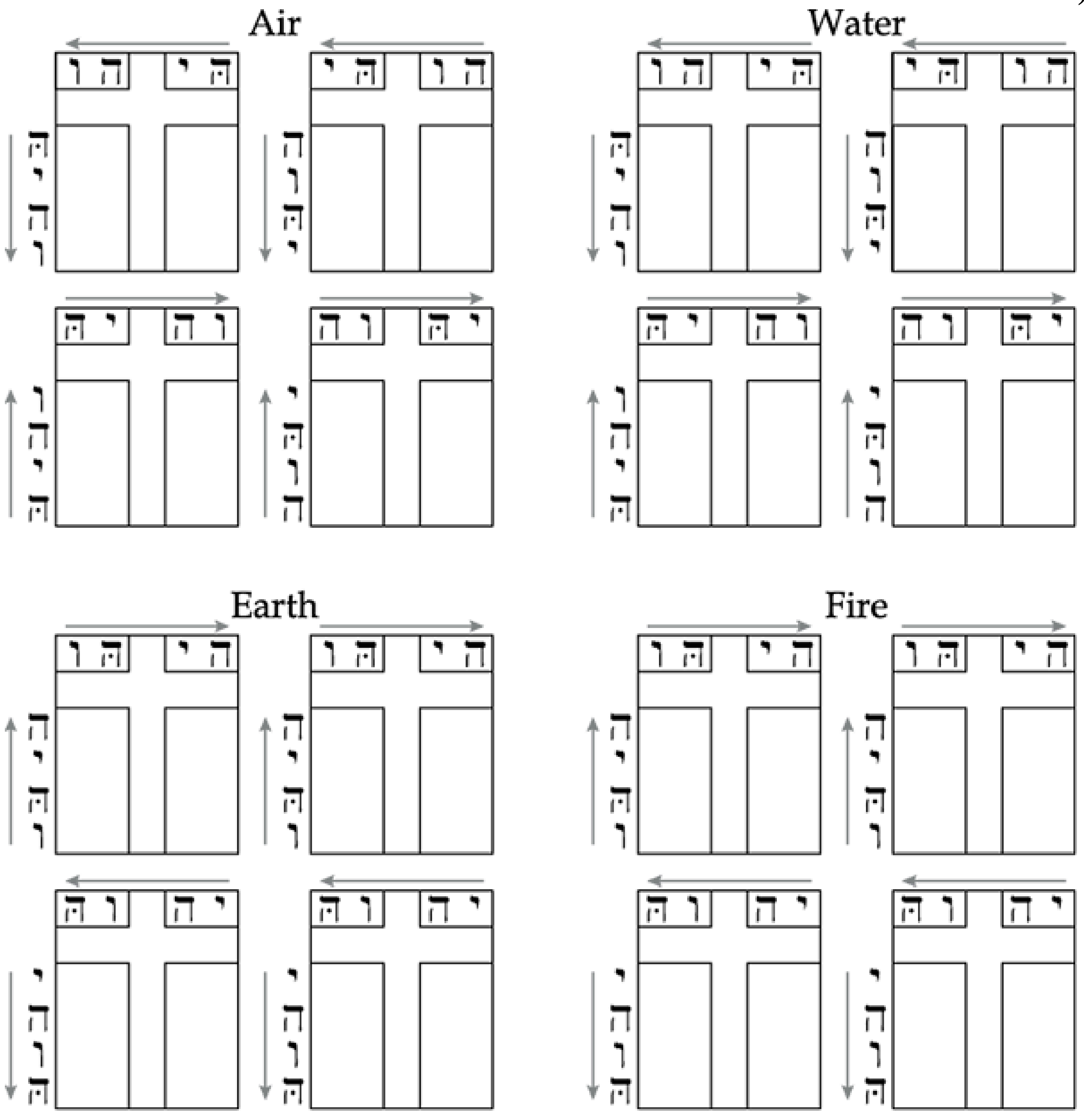


Figure 76: *The Tetragrammaton in the Subquadrants*

The servient squares are special because they are each assigned two letters of the Tetragrammaton. The first letter is always the same as the kherubic square directly above it (at the top of the same column). The second is always from the Tetragrammaton written alongside the subquadrant, taking the letter from the same row, or rank. The column and rank letters assigned to each servient cell both will be used to construct that cell's pyramid.

The Tetragrammaton and Astrology in the Watchtowers

Before we can go further, you will need to understand astrological triplicities and qualities.

If you have studied astrology at all, you are likely already familiar with the triplicities. Basically, each sign of the zodiac is assigned one of the four elements. Since there are twelve signs, that means the four elements are assigned to three signs each, called the elemental triplicities. They are as follows: Table 49: The Four Zodiacal Triplicities

Fire Triplicity	Aries ♈ Leo ♌ Sagittarius ♐
Water Triplicity	Cancer ♈ Scorpio ♏ Pisces ♓
Air Triplicity	Libra ♎ Aquarius ♒ Gemini ♊
Earth Triplicity	Capricorn ♑ Taurus ♉ Virgo ♈

Meanwhile, each sign of the zodiac is also assigned a quality: cardinal, fixed, or mutable. Each triplicity includes one sign of each quality. Since there are four triplicities, that give us four signs of each quality in the zodiac.

Table 50: *The Three Zodiacal Qualities*

QUALITY	FIRE	WATER	AIR	EARTH
Cardinal	Aries	Cancer	Libra	Capricorn
Fixed	Leo	Scorpio	Aquarius	Taurus
Mutable	Sagittarius	Pisces	Gemini	Virgo

Finally, the Golden Dawn also assigned the letters of the Tetragrammaton to these qualities. This should not be confused with the elemental attributions above.

ו = cardinal signs ה= fixed signs

ו = mutable signs

You'll notice this does not leave any signs for the final H, so that letter is simply given the four elements: ה= Fire, Water, Air, and Earth In the construction of the Golden Dawn's Enochian truncated pyramids, it is necessary to know the elemental attributions of the Tetragrammaton and the zodiacal triplicities as well as the Order's attribution of the Tetragrammaton to the cardinal, fixed, and mutable qualities. Plus, of course, you will need to know which letter or letters of the Tetragrammaton are assigned to each cell in the Watchtower subquadrants. Taking all of these together, we can figure out exactly which astrological force is working in any given cell.

The Astrological Forces of the Kherubic Squares

First, let's start with the four cells above the arms of each Calvary Cross, known as the kherubic squares. These squares are always assigned the four symbols of the Holy Living Beasts (also known as the kherubim) described in the first chapter of Ezekiel and the fourth chapter of the book of Revelation: the lion, the eagle, the man, and the bull. These four are given symbols taken from astrology but should not be confused with the actual signs of the zodiac:

Table 51: *The Four Kherubs of the Elements*

	BEAST	ELEMENT
י	Lion ♌	Fire
ה	Eagle ♏	Water
ו	Man ♒	Air
ה	Bull ♉	Earth

If you refer to the charts I gave in the section on the Tetragrammaton and the Watchtower cells, you can easily find which letter of YHVH is assigned to any kherubic square. That letter will tell you which of the kherubic symbols should be assigned to that square. It's that easy.

The Astrological Forces of the Servient Squares

As you have seen, the four groups of cells beneath the arms of the Calvary Crosses—called the servient squares—are each assigned two letters of the Tetragrammaton. The first is assigned to the column and is taken from the kherubic square above it. The second is assigned to the row (or rank) and is taken from the letters written off to the side of the subquadrant. These two letters help us determine which sign of the zodiac will be assigned to each square.

The triplicity element attributed to each servient square is taken from the kherubic square at the top of its column. Thus, if the sign of the kherubic square is the bull, then the zodiacal signs in the entire column will be from the Earth triplicity. On the other hand, if the kherubic square were the lion, the triplicity of the column would be Fire. The same goes for eagle/Water and man/Air.

Meanwhile, the Tetragrammaton letters assigned to each rank of servient squares determine the quality of the zodiac signs. For example, if a given rank of letters is assigned to V (ו), to which the Golden Dawn assigned all mutable signs, then we know the four mutable signs will appear in that row. On the other hand, if the letter assigned to a rank is H (ה), to which the Golden Dawn attributed all fixed signs, we know that row of servient squares will contain the fixed signs. If the letter of the row is Y (י), to which the Golden Dawn assigned all cardinal signs, then the zodiac signs in that row will be cardinal.

Note: If the letter assigned to the row is the H-final (ה), which has no zodiacal quality, the sigils of the four elements will be placed in that row instead.

In this way, the two letters of the Tetragrammaton assigned to each servient square will tell you the triplicity and quality of the zodiac sign associated with it. If, for example, a square is assigned the fixed Fire sign, we know it is Leo, or if it is assigned the mutable Earth sign, we know it is Virgo, etc.

Putting It All Together: Working Out a Subquadrant

To illustrate this process, let us work out the zodiac for one of the subquadrants. By doing this, you will see how simple the process really is in practice. We will use the Fire subquadrant of the Eastern Watchtower as our example.

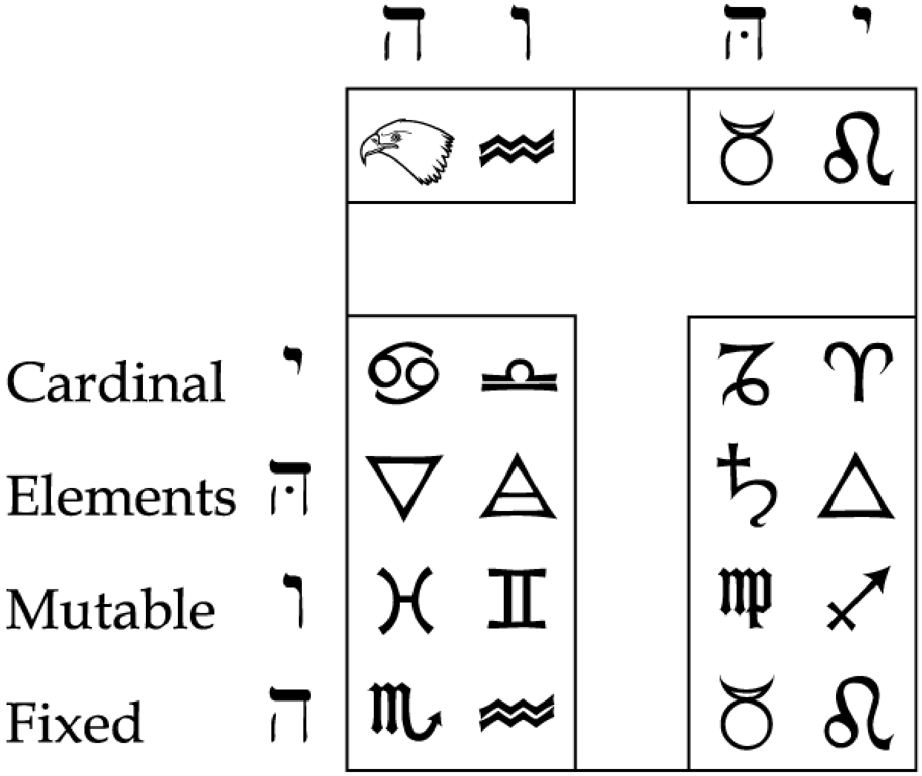


Figure 77: *The Fire of Air Subquadrant*

1) First, refer to the previously given charts for the letters of the Tetragrammaton assigned to the kherubic squares of this subquadrant. Then place the four kherubic symbols in these four cells. Going from left to right:

- The Eagle (Water) is placed in the cell assigned to ה.
- Aquarius the Man (Air) is placed in the cell assigned to ו.
- Taurus the Bull (Earth) is placed in the cell assigned to ה.
- Finally, the Lion of Leo (Fire) is placed in the cell assigned to י.

2) Now look at the first row of servient squares beneath the Calvary Cross and refer to the chart showing which letter of the Tetragrammaton is assigned to it. This row is assigned to י in this case, which means all the signs in this rank will be cardinal. From left to right:

- The kherubic symbol at the top of the first column is the Eagle (Water), so the zodiacal sign in this cell will be cardinal Water: Cancer.
- The kherubic symbol at the top of the second column is the Aquarian symbol of Man (Air), so the sign in this cell will be cardinal Air: Libra.
- The kherubic symbol at the top of the third column is the Bull (Earth), so the sign of this cell is cardinal Earth: Capricorn.

- Finally, the kherubic symbol atop the fourth column is the Lion (Fire), so the sign of this cell is cardinal Fire: Aries.

3) Moving on to the second rank of servient squares, our charts show that the letter ה is assigned to this row. There are no zodiac signs associated with this letter of the Tetragrammaton, so we simply place the symbols of the elements there instead. From left to right:

- This first column is still the Water column, so this cell will have the symbol for Water.
- The second column is the Air column, so this cell will have the symbol for Air.
- The third column is the Earth column, so this cell will be Earth—for which the Golden Dawn used the symbol of Saturn.
- The fourth column is the Fire column, so this cell will have the symbol for Fire.

4) Moving on to the third rank of servient squares, our charts show that the letter ו is assigned to this row, so all the signs in this row will be mutable. From left to right:

- This first column is the Water column, so this cell will be mutable Water: Pisces.
- The second column is the Air column, so this cell will be mutable Air: Gemini.
- The third column is the Earth column, so this cell will be mutable Earth: Virgo.
- The fourth column is the Fire column, so this cell will be mutable Fire: Sagittarius.

5) At last we reach the fourth and final rank of servient squares. The charts show that the letter ה is assigned to this row, so all the signs in this row will be fixed. From left to right:

- This first column is the Water column, so this cell will be fixed Water: Scorpio.
- The second column is the Air column, so this cell will be fixed Air: Aquarius.
- The third column is the Earth column, so this cell will be fixed Earth: Taurus.
- The fourth column is the Fire column, so this cell will be fixed Fire: Leo.

Now you have both the elemental and the astrological associations for every cell surrounding the Calvary Cross in the Fire subquadrant of the Eastern Watchtower. By following the instructions above and referring to the charts of the Tetragrammaton applied to the Watchtowers, you can discover these associations for any of the 320 kherubic and servient squares throughout the entire Great Table of the Earth.

One can also work out the astrological and qabalistic associations for all of the cells of the Great Crosses and the Calvary Crosses in the Watchtowers. However, they follow a different set of rules that represent an advanced practice somewhat beyond this beginner's introduction. I have chosen to focus entirely upon the kherubic and servient squares of the

subquadrants, as those are the ones you will most likely employ for any practical magickal purpose. If you wish to study the advanced Watchtower mysteries, I refer you either to the *Concourse of the Forces* itself or to the more recent *Book of the Concourse of the Watchtowers* by Tabatha Cicero.

Geomancy and the Watchtowers

Geomancy means “divination by earth,” and it was one of the favored methods of divination employed by the Golden Dawn. To briefly explain, it involved using a consecrated stick to poke a random number of holes in the ground (or a box of dirt) while concentrating on a question. This was called “squilling.” The resulting number of dots would then be used to calculate one of sixteen geomantic figures.

In a simple reading this would be done just once, and the resulting geomantic figure would be the answer to the question. Each figure had a meaning of its own, plus it was associated with an astrological sign and element that would further illuminate the answer.

In a more complex practice the diviner would repeat the squilling process several times, and the resulting group of geomantic figures would be placed upon a zodiacal chart (according to their astrological associations). This would then be interpreted like any zodiacal chart in order to find a detailed answer to the question.[194]

When it comes to Golden Dawn neo-Enochiana, it is the astrological associations of the sixteen geomantic figures that are important. Once you know the zodiacal and elemental forces assigned to any given cell of a Watchtower, you can easily look up the associated geomantic figure [195]—which will be written upon one of the sides of that cell’s truncated pyramid. Following is a chart showing the geomantic figures along with their names, meanings, and astrological associations: Table 52: The Geomantic Figures

FIGURE	NAME (DEFINITION)	ASTROLOGY
	Acquisitio (Acquisition)	Sagittarius/Jupiter
	Amissio (Loss)	Taurus/Venus
	Albus (White)	Gemini/Mercury
	Rubeus (Red)	Scorpius/Mars
	Puella (Girl)	Libra/Venus
	Puer (Boy)	Aries/MarsMars
	Laetitia (Happiness)	Pisces/Jupiter

FIGURE	NAME (DEFINITION)	ASTROLOGY
• • • • • •	Tristitia (Sorrow)	Aquarius/Saturn
• • • • • •	Caput Draconis (Dragon's Head)	North Node
• • • • • •	Cauda Draconis (Dragon's Tail)	South Node
• • • • • •	Populus (Many)	Cancer/Luna
• • • •	Via (Way)	Cancer/Luna
• • • • • •	Conjunctio (Joined)	Virgo/Mercury
• • • • • •	Carcer (Prison)	Capricornus/Saturn
• • • • • •	Fortuna Major (Greater Fortune)	Leo/Sol
• • • • • •	Fortuna Minor (Lesser Fortune)	Leo/Sol

The Tarot and the Watchtowers

The Golden Dawn also assigned astrological and elemental attributes to all the cards of the tarot, a system of divination they held in even higher regard than geomancy. For example, the four suits of the Lesser Arcana were assigned to Fire (Wands), Water (Cups), Air (Swords), and Earth (Pentacles).

The cards in these suits, numbered from two to ten, were each assigned a zodiacal sign from its elemental triplicity. For example, the numbered cards of the suit of Wands represented Aries, Leo, and Sagittarius. The suit of Cups represented Cancer, Scorpio, and Pisces. The suit of Swords represented Libra, Aquarius, and Gemini. Finally, the suit of Pentacles represented Capricorn, Taurus, and Virgo.

The Major Arcana, too, was associated with the astrological forces. There are twenty-two cards in the Major Arcana, and they were assigned to the twelve signs of the zodiac, the seven planets, and three of the four elements. (Earth was excluded, but the card of Saturn doubled as the Major Arcana's Earth card.[196]) The twenty-two letters of the Hebrew

alphabet were also assigned to these same cards, being assigned the same astrological forces as the tarot.

Finally, even the Lesser Arcana's court cards (King, Queen, Knight, and Knave) were assigned to the sub-elements. Thus, for example, the king of the suit of Wands represented Fire of Fire. His queen represented Water of Fire; their knight (or prince) represented Air of Fire; and the knave (or page) stood for Earth of Fire. These four royals represented the same four sub-elements in each suit.

Because of this, it is possible to assign a tarot card to almost any cell of the Watchtowers and even to the Table of Union. These, too, would be used in the formation of a truncated pyramid. Therefore, I will here provide a list of the tarot cards and which astrological force each represents. I will restrict this list, for now, to the Major Arcana and the court cards of the Lesser Arcana. The numbered cards of the Lesser Arcana, standing for the triplicities, are reserved for advanced Enochian work.

Table 53: *Hebrew Letter Correspondences*

	HEBREW LETTER	TAROT TRUMP	ASTROLOGICAL SYMBOL
1)	ה	Fool	🜁
2)	ב	Magician	☿
3)	ג	High Priestess	♐
4)	ה	Empress	☿
5)	ה	Emperor	♈
6)	ו	Hierophant	♉
7)	ז	Lovers	♊
8)	ה	Chariot	♈
9)	ב	Strength	♌
10)	י	Hermit	♈

	HEBREW LETTER	TAROT TRUMP	ASTROLOGICAL SYMBOL
11)	ב	Wheel of Fortune	♃
12)	ל	Justice	♎
13)	מ	Hanged Man	△
14)	נ	Death	♏
15)	ב	Temperance	♐
16)	ע	Devil	♑
17)	מ	Tower	♂
18)	ב	Star	♒
19)	ק	Moon	♓
20)	ר	Sun	☉
21)	ש	Judgment	△
22)	ר	Universe	♐

I have already explained how the Golden Dawn assigned the elements and sub-elements to the Table of Union. In the following chart, I have illustrated how the sixteen court cards (and the four aces) of the Lesser Arcana are applied to it:

Table 54: *The Tarot and the Table of Union*

	SPIRIT	AIR	WATER	EARTH	FIRE
AIR	Ace Swords	Prince Swords	Queen Swords	Page Swords	King Swords
WATER	Ace Cups	Prince Cups	Queen Cups	Page Cups	King Cups
EARTH	Ace Pents	Prince Pents	Queen Pents	Page Pents	King Pents
FIRE	Ace Wands	Prince Wands	Queen Wands	Page Wands	King Wands

In the next chapter I will describe how to use the astrological associations for the Watchtower squares, along with the above lists and charts, to construct the truncated pyramids. I will also explain how to create some associated talismanic figures, and then I will outline how to use them together in a magickal ceremony.

The Forty-Eight Angelical Callings and the Watchtowers

In the first part of this book I explained the origin and original use for the forty-eight Angelical Callings. They were invocations intended to open the gates of, and summon angels from, the forty-eight tables of the *Book of Loagaeth*. The system given for this was called Gebofal by the angels in Dee's records.

However, the early adepts of the Golden Dawn did not know about Gebofal and made the assumption that the Callings were intended to summon angels from the four Watchtowers instead. Therefore, they created their own unique system in which the calls are associated with the Watchtowers and their subquadrants, as well as with the Table of Union. This is one of those key points of disagreement between Dee-purist and neo-Enochian practitioners, though there are those who feel the Golden Dawn's system has its merits in spite of the older association of the calls to *Loagaeth*. (The argument is that the Watchtowers are ultimately connected to *Loagaeth*, which is true, and therefore it might not be outright incorrect to use the calls in conjunction with them.) In any case, the Golden Dawn system has been using the calls to summon its unique hierarchy of Watchtower angels for over one hundred years, and thus it has a long tradition to support it. If you choose to use neo-Enochian techniques, you will need to know which calls are used to open the various portions of the Great Table. The associations are as follows: Call 1: Used to invoke the forces of the Table of Union as a whole. This call is always used in neo-Enochian invocations.

Call 2: Used to invoke the pure spiritual forces of the Table of Union, represented in the tablet by the first letter of each line: E, H, N, B.

Call 3: Used to invoke elemental Air. It relates to the line EXARP from the Table of Union, the Eastern Watchtower as a whole, and the Air of Air subquadrant.

Call 4: Used to invoke elemental Water. It relates to the line HCOMA from the Table of Union, the Western Watchtower as a whole, and the Water of Water subquadrant.

Call 5: Used to invoke elemental Earth. It relates to the line NANTA from the Table of Union, the Northern Watchtower as a whole, and the Earth of Earth subquadrant.

Call 6: Used to invoke elemental Fire. It relates to the line BITOM from the Table of Union, the Southern Watchtower as a whole, and the Fire of Fire subquadrant.

Call 7: Used to invoke the Water of Air subquadrant in the Eastern Watchtower.

Call 8: Used to invoke the Earth of Air subquadrant in the Eastern Watchtower.

Call 9: Used to invoke the Fire of Air subquadrant in the Eastern Watchtower.

Call 10: Used to invoke the Air of Water subquadrant in the Western Watchtower.

Call 11: Used to invoke the Earth of Water subquadrant in the Western Watchtower.

Call 12: Used to invoke the Fire of Water subquadrant in the Western Watchtower.

Call 13: Used to invoke the Air of Earth subquadrant in the Northern Watchtower.

Call 14: Used to invoke the Water of Earth subquadrant in the Northern Watchtower.

Call 15: Used to invoke the Fire of Earth subquadrant in the Northern Watchtower.

Call 16: Used to invoke the Air of Fire subquadrant in the Southern Watchtower.

Call 17: Used to invoke the Water of Fire subquadrant in the Southern Watchtower.

Call 18: Used to invoke the Earth of Fire subquadrant in the Southern Watchtower.

Calls 19–48: Used exactly as they were intended in Dee's original system: to skry the Parts of the Earth and the thirty Aethyrs. Since this aspect of the system is explained in detail in the Dee-purist section of this grimoire, I will refer the reader there for more information. The only difference is that Golden Dawn–style invocations would be used for the skrying rituals rather than for Dee's Renaissance angel magick–style of ritual. For more on the Golden Dawn's ritual methods, see chapter 13.

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Chapter Thirteen

Creating a Neo-Enochian Truncated Pyramid

Choosing a Square: Define Your Magickal Goal

To use the Golden Dawn's system of neo-Enochiana for practical magickal purposes, you will first need to choose a cell from the Great Table. And to do that, you will need to define your magickal goal. Once you know what you need, determine which Watchtower and subquadrant holds the name(s) of the angel or angels you should summon. I touched on this in chapter 12. You must first decide which of the four elements governs the goal of your magick. Many books have been written about the four elements and the various aspects of life they govern, so I will be rather brief here:

Fire will govern anything involving energy, passion, dominance, victory, etc. Water governs emotions, creativity, happiness, etc. Air governs the intellect, sciences, business, travel, etc. And Earth governs the physical world, the home, family, money, etc.

You then need to refine your magickal goal according to the sub-elements. For instance, if you decide your magickal goal involves the Fire of passion, you can then determine if that passion is about love (Water of Fire), science or business (Air of Fire), your home or money (Earth of Fire), etc. If no sub-element seems to quite fit, you can simply choose the pure element by using, for example, Fire of Fire.

Make sure you pick the correct sub-element. For instance, Water of Air could be invoked to bring happiness into your business or area of academic

study. In nature it would represent rain, hail, clouds, and fog. On the other hand, Air of Water would be invoked to bring the power of your intellect into areas of life generally overruled by emotion; thus, it can help you make good decisions in your emotional relationships. In nature it would represent the waves that oxygenate the waters of the sea. As you can see, this is vastly different than Water of Air, so choose your sub-element carefully.

Once you have made this decision, you will know which subquadrant in which Watchtower serves your purposes. For higher spiritual purposes, you should summon one or more of the kherubs above the arms of the Calvary Cross in that subquadrant. For more practical purposes, you will want to summon one or more of the servient angels. The Watchtower cell you will choose will be the one holding the first letter of the angel's name.

In most cases, you will likely call just one of the four primary angels whose names appear beneath the arms of the Calvary Cross. It is possible to call more than one angel at a time. However, since you will likely be making just one truncated pyramid per ritual, you may want to call only the angel whose name begins with the letter on the top of that pyramid.

Constructing the Truncated Pyramid

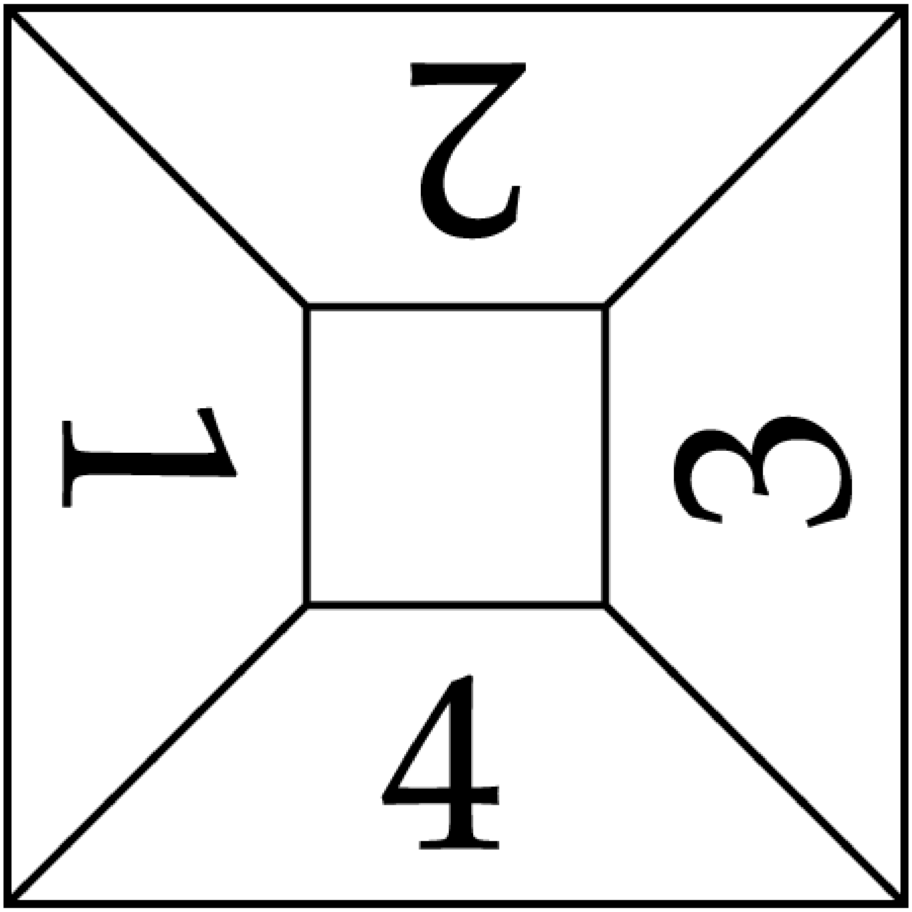

Figure 78: *A Truncated Pyramid*

Now let us put together your pyramid. Here is what the figure looks like when drawn in two dimensions on paper:

This is what a truncated pyramid would look like if you were above it looking straight down onto it. The central square is the top of the pyramid, and the numbered portions are the sides. All the figures you draw or paint on the sides should be oriented with their tops pointing toward the center square. It is acceptable to create your own pyramid as such a two-dimensional figure—especially if you intend to draw it upon a talisman. However, the Golden Dawn recommended using cardboard to fashion a three-dimensional pyramid shape and painting it with the appropriate figures and colors.

Golden Dawn Enochan pyramids are very colorful objects. The colors I have already explained for each Watchtower are taken into consideration, but any individual pyramid will have more colors based on the sub-elements, tarot, astrology, and other occult forces contained in the Watchtower cell. Note that the Golden Dawn makes use of different “color scales” in their pyramids, but I will stick to just one scale (called the Queen Scale) for this primer, which is the same one I have used throughout the book.

Here is an outline of what should appear on each portion of the pyramid:

Top

Contains the letter of the Watchtower cell, which is the first letter of the angel's name. Traditionally, the Angelical character for this letter was used rather than the English equivalent. (I am including the Angelical characters in appendix I.) The background of the top of every pyramid is white because it represents the spiritual force that governs the elemental forces of the four sides. The letter itself will be black (the flashing color to white).

The figures painted on the four sides of the pyramid will differ depending on whether it represents a kherubic angel or a servient angel:

Kherubic Pyramids

As an example, I have chosen the Fire of Air sub-element. Therefore, I will focus upon the Eastern (Air) Watchtower, Fire subquadrant (lower right). And since I wish to work with Fire of Air, I might as well choose the kherub of Fire within that subquadrant. If you look at the Eastern Watchtower in figure 76, you will find the Fire kherub in the Fire subquadrant is on the far right of its line (assigned to the letter Yod י). The letter of that cell on the Great Table is D, the first letter of the name Dxgs (see figure 64).

We already know the top of the pyramid will be white with a black letter upon it, as this is true of all pyramid squares. Now let us decorate and color the sides:

Side 1

Here you will represent a tarot court card. Its suit is determined by the subquadrant's element, and the court figure is determined by the kherub of the square.

In the case of our example, this would be the King of Wands. The subquadrant's element is Fire, which is related to the suit of Wands in the tarot. The kherub is the Fire (or Yod י) kherub, so the figure will be a king; thus we have the King of Wands. If you need a guide to this, see table 54 about the tarot and the Table of Union. Find your subquadrant's element on the left-hand side of the chart—that's the suit. Then scan across the chart to the column of your kherub's element. That will show you the proper court card to use.

The background color of this pyramid side will always be the element of the subquadrant (or tarot suit), and the lettering upon it will be in the flashing color. In our example, the background will be fire red and the symbol of the court card will be green.

Fire is always red (flashing green), Water is blue (flashing orange), Air is yellow (flashing violet), and Earth is black (flashing white).

Side 2

Here you will inscribe the symbol of the entire Watchtower’s element. The background color is the color of the element, and the symbol is in the flashing color.

In our example, the Watchtower is of the East (Air), so the background will be yellow and the elemental symbol will be purple.

The Southern Watchtower is red (flashing green), the Western Watchtower is blue (flashing orange), the Eastern Watchtower is yellow (flashing violet), and the Northern Watchtower is black (flashing white).

Side 3

Here inscribe the symbol of the square’s kherub. The Fire kherub takes the symbol of the lion (or Leo), the Water kherub takes the symbol of the eagle’s head, the Air kherub takes the symbol of Aquarius, and the Earth kherub takes the symbol of the ox (or Taurus).

The colors of this side are always the same as the colors of side #1. The background is the color of the subquadrant, and the symbol is drawn in the flashing color.

In our example, the kherub’s symbol is that of Leo, its background is red, and the symbol is green. (Note these colors would be the same even if we had focused upon one of the other kherubs. The colors here are based upon the subquadrant.)

Side 4

Finally, inscribe the elemental symbol of the subquadrant on this side. The background is the color of the element of the subquadrant, and the symbol is drawn in the flashing color.

In our example, this is the symbol of Fire and is once again a red background with a green symbol.

Servient Pyramids

For an example of a servient square pyramid, we will stay in the Fire of Air subquadrant (Eastern Watchtower, lower-right subquadrant). We will move to the square of the first servient angel found beneath the arms of the Calvary Cross. Its letter is A, and it begins the name of the angel Alai.

As always, the top of the pyramid will contain the letter of the square in Angelical, which in our example is an A. Its background color is white and the letter is black.

All four sides of a servient pyramid have two symbols because each servient square of the Watchtowers is assigned two letters of the Tetragrammaton. One comes from the row the angel is found in, and the other is from the kherubic column it falls under. Refer to the Tetragrammaton in the Subquadrants chart in figure 76 to determine which two Hebrew letters govern your chosen square.

In our example, the letter of the row is Yod (י), representing cardinal zodiac signs, and the letter of the kherub at the top of the column is Heh (ה), representing the element of Water. Now let's examine the four sides.

Side 1

Here inscribe the elemental symbol of the Watchtower and the astrological symbol of the square. (Refer to chapter 12's section on the astrological forces of the servient squares.) The background color is the color of the Watchtower's element, and the symbols are in the flashing color.

In our example, we draw in the symbol of Air, as this is the Eastern (Air) Watchtower. This particular square represents cardinal Water and therefore is ruled by the zodical sign of Cancer, so we also include that symbol. The background is yellow (for Air), and the symbols are drawn in purple.

Side 2

Here inscribe the symbol of the column's kherubic element and the Major Arcana tarot card assigned to the square's astrological sign. (See chapter

12’s section on tarot and the Watchtowers.) The background color is the color of the element of the kherub, and the symbols are in the flashing color.

In our example, this side would include the symbol of Water (as it is ruled by the Water kherub of this subquadrant). It would also include the Chariot, as that is the tarot trump associated with Cancer. The background of this side would be blue, and the symbols would be orange.

Side 3

Here inscribe the elemental symbol of the subquadrant and the geomantic figure assigned to the astrological sign of the square. (See chapter 12’s section on geomancy and the Watchtowers.) The background color is the color of the element of the subquadrant, and the symbols are in the flashing color.

In our example, this side would contain the symbols of Fire (we are in the Fire subquadrant of the Watchtower) and at least one of the geomantic figures assigned to Cancer. The background would be red and the symbols drawn in green.

Side 4

Finally, on this side put the elemental symbol of the letter of Tetragrammaton that rules the rank (row) of the square. If the rank is ruled by Yod (י), the symbol of Fire is used. If the rank is ruled by Heh (ה), the symbol of Water will be used. If the rank is ruled by Vav (ו), the symbol of Air will be used. And if the rank is ruled by Heh-final (ה), the symbol of Earth will appear here.

Also on this side, include the Hebrew letter assigned to the Major Arcana tarot card of this square. (See chapter 12’s section on tarot and the Watchtowers.) The background color is the color of the element of the Tetragrammaton letter, and the symbols are in the flashing color.

In our example, the elemental symbol of fire would appear here, as this row of the subquadrant is assigned to Yod (י). The Hebrew letter assigned

to both Cancer and the Chariot card is Cheth (ח). The background would be red (for Fire), and the symbols would be green.

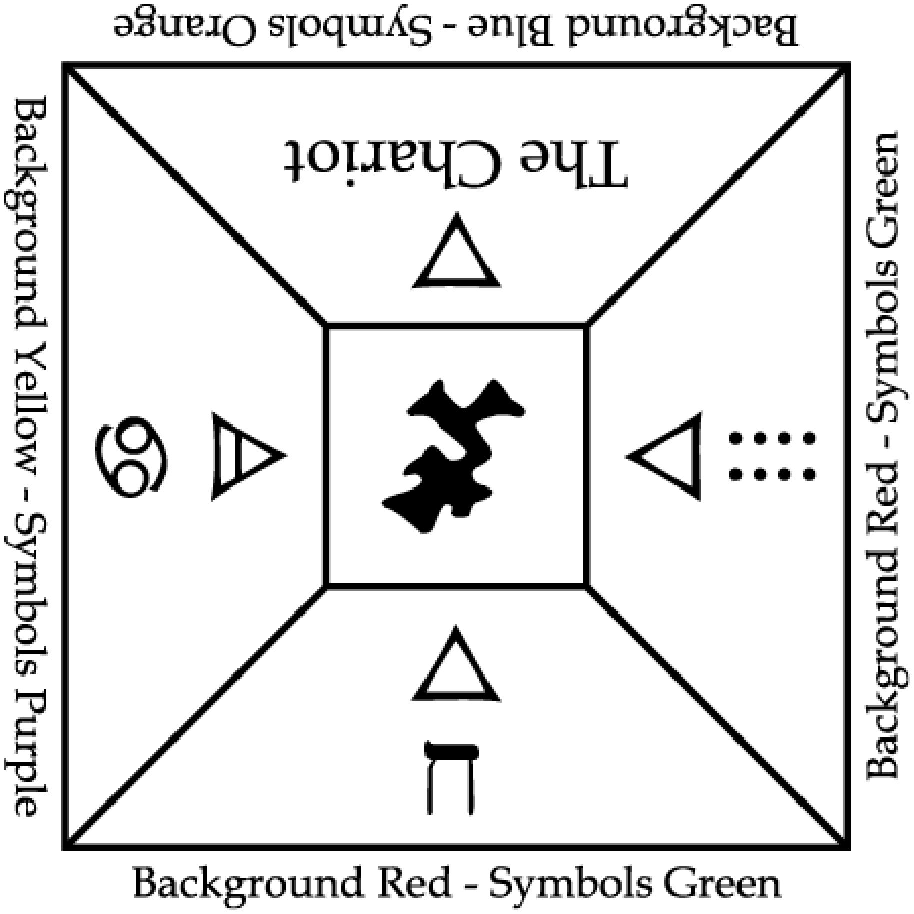

Figure 80: *Example Servient Pyramid*
(Fire of Air, Letter A, Cancer)

Every Pyramid Has Its Sphinx

As I mentioned in the neo-Enochian history chapter, the *Concourse of the Forces* explains that every pyramid fashioned from the Watchtower squares also has a sphinx. This sphinx is a composite animal/human figure that represents the elemental forces of the pyramid itself. The Golden Dawn referred to this as a "talismanic image"—a visual representation of occult forces suitable for skrying or inscribing upon talismans.

An Enochian sphinx is composed of portions of the four biblical kherubim (as described in the first chapter of Ezekiel and the fourth chapter of the Revelation of St. John) who represent the four elements (see table 51).

Referring back to figure 78, where each side of a truncated pyramid was given a number:

- the side labeled 2 represents the head of the sphinx
- the sides labeled 1 and 3 represent the upper body and arms of the sphinx, as well as whether or not the sphinx will have wings
- the final side, labeled 4, will represent the lower body and legs of the sphinx

This sphinx, then, embodies the combined elemental force of its particular cell in the Watchtower.

As an example, let us continue using the same square as before (the Fire of Air square of the angel Alai). The upper side of the pyramid (side 2) is associated with elemental Water; thus the sphinx will have the head of an eagle. The two outer sides (1 and 3) are associated with Air and Fire; thus the sphinx's upper body will be a mixture of a man and a lion. (Since neither side 1 nor side 3 was Water, and thus did not include the eagle, this figure will have no wings.) Finally, side 4 was associated with Fire, so our sphinx will have the lower body and legs of a lion.

As you can imagine, there are many possible combinations, depending on where in the Watchtowers the square is found; thus, there are many different

kinds of sphinxes.

The Coptic-Egyptian Gods of the Pyramids [197]

In the history section of this book, I mentioned that the symbol of the truncated pyramid is older than the Golden Dawn. You can see a version of it on the back of the American dollar bill, where it appears with the ancient Egyptian symbol of the all-seeing eye of God at its summit. This symbol—an eye in a triangle—suggests that the capstone of the world pyramid is divinity itself, not something made by human hands. The flat surface at the top of the structure is a holy place where man and God meet, and ancient civilizations often built temples upon such high places (take, for example, the ziggurats of Babylon).

The neo-Enochian truncated pyramids are no exception to this philosophy. The flat surface at the top of the pyramid is a holy place where the Angelical letter of the Watchtower square is inscribed. Furthermore, the Golden Dawn associated a Coptic-Egyptian deity with this space. As the sphinx embodies the elemental forces of the four sides of the pyramid, the deity represents the divine force that resides at its summit. In this way, the pyramid becomes a literal throne for a god of the world.

Like the sphinx, the deity of the pyramid is a talismanic image. It can be drawn or painted on paper in the proper colors and placed upon the altar during the invocation ceremony, or it can be painted upon cardboard and given a base so that it can stand directly upon the altar pyramid. Even better, it can be sculpted so that it becomes a three-dimensional statue of the god.

Following is a list of the fifteen Coptic-Egyptian deities used in the Golden Dawn's Enochian system. The god assigned to any given pyramid is determined by the combination of elements on the four sides. After you have fashioned your truncated pyramid, refer to this list to see which god it belongs to.

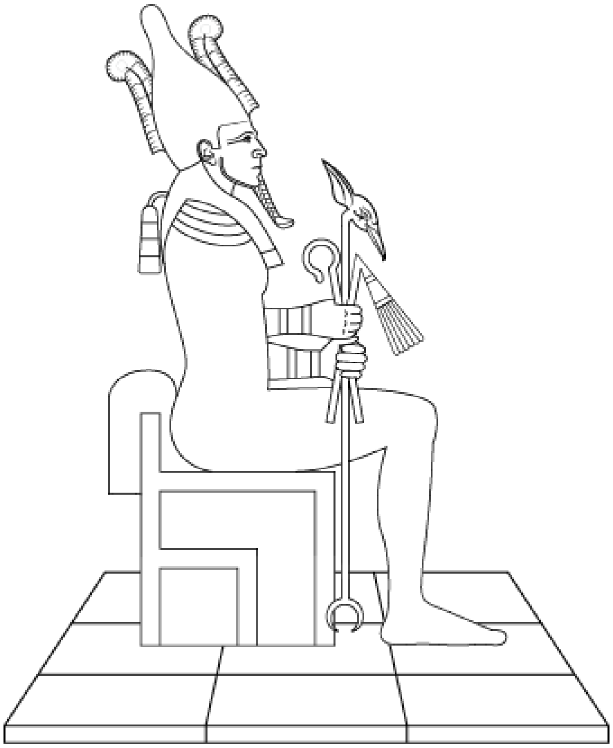

Figure 81: *Osiris*

1. Osiris: The first pharaoh of Egypt. After his death, he became the king of the underworld. In later Egyptian and Coptic religion he became a dying and rising solar god.

   Spirit: Each side of his pyramid has a different element—Fire, Water, Air, and Earth—showing the four elements in perfect balance under the presidency of Spirit. His image is a man mummified in white cloth sitting upon a white and yellow throne. His crown is white with yellow and white feathers, and his pectoral collar is striped white, red, blue, yellow, and black. He carries three scepters colored red, blue, and yellow. His throne is set upon a white base.

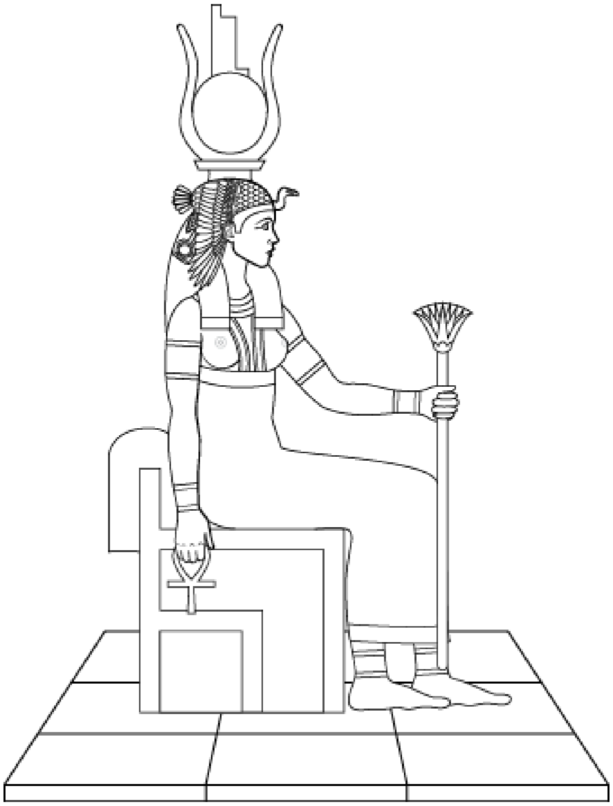

Figure 82: *Isis*

2. Isis: Wife of Osiris and the great Mother Goddess of Egypt. She and Osiris were the parents of Horus, the god of the living pharaoh of Egypt.

Water: At least three out of four sides of her pyramid are Water. (The fourth side does not matter in this case.) Her image is of a woman sitting upon a blue throne and wearing a blue dress. Her pectoral collar and headdress are striped blue and orange. She carries a blue ankh and a lotus scepter. Her throne is set upon a blue and orange base.

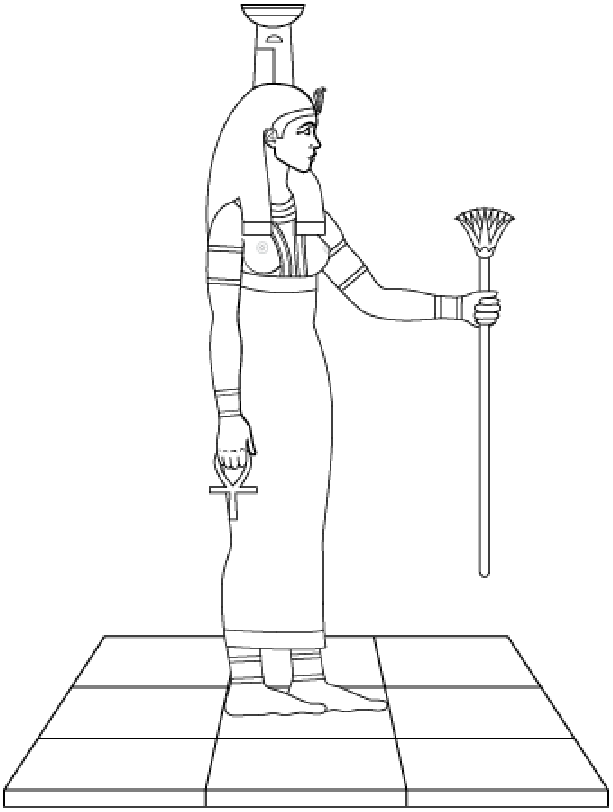

Figure 83: *Nephthys*

3. Nephthys: Sister of Isis and wife of Osiris's brother Set. When Osiris was murdered by Set, Nephthys aided her sister in recovering Osiris's body.

Earth: At least three out of four sides of her pyramid are Earth. (The fourth side does not matter in this case.) Her image is of a woman wearing a black dress and headdress. She wears a pectoral collar striped black and white. She carries a black ankh and a lotus scepter, and her headdress includes a black serpent on its brow. She stands on a black and white base.

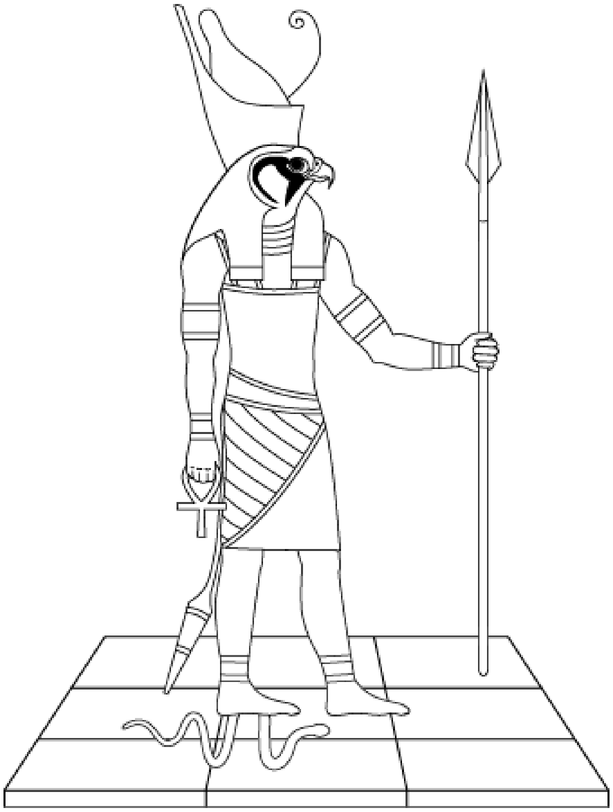

Figure 84: *Horus*

4. Horus: Son of Isis and Osiris, and god of the living pharaoh of Egypt. He was conceived just before Osiris entered the underworld to become king of the dead, and he eventually grew up to overthrow his uncle Set and reclaim his father's throne.

Fire: At least three out of four sides of his pyramid are Fire. (The fourth side does not matter in this case.) His image is of a man with the head of a falcon. He wears a red and green tunic, a green pectoral collar, and a red headdress topped with the white and red double-crown of Egypt. He carries a red ankh and a scepter, and he stands upon a red and green base.

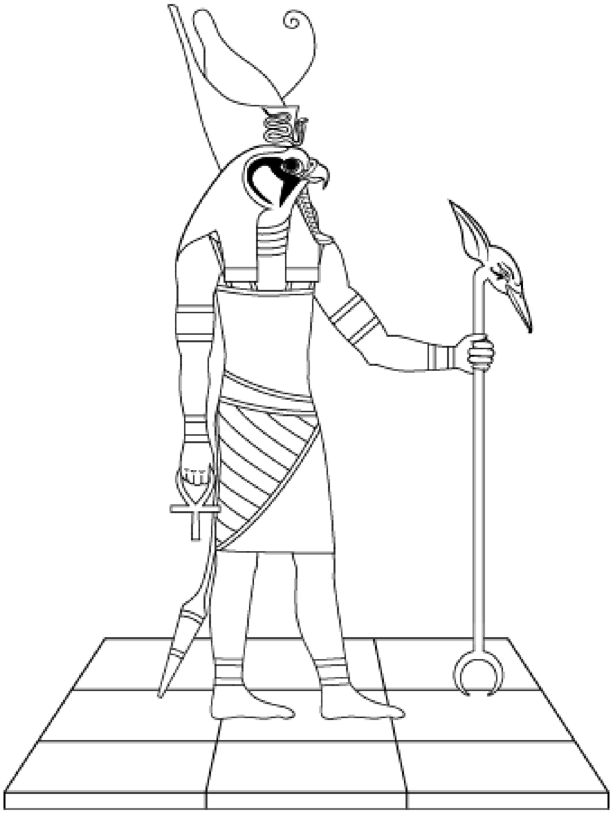

Figure 85: *Aroueris*

5. Aroueris (Horus the Elder): A brother of Osiris, husband of Hathor, and powerful celestial god. His right eye is the sun, and his left eye is the moon.

   Air: At least three out of four sides of his pyramid are Air. (The fourth side does not matter in this case.) His image is of a man with the head of a falcon. He wears a yellow and violet tunic, a yellow pectoral collar, and a violet headdress. He also wears the double-crown of Egypt, though his is colored yellow and violet. He carries a yellow ankh and a scepter, and he stands upon a yellow and violet base.

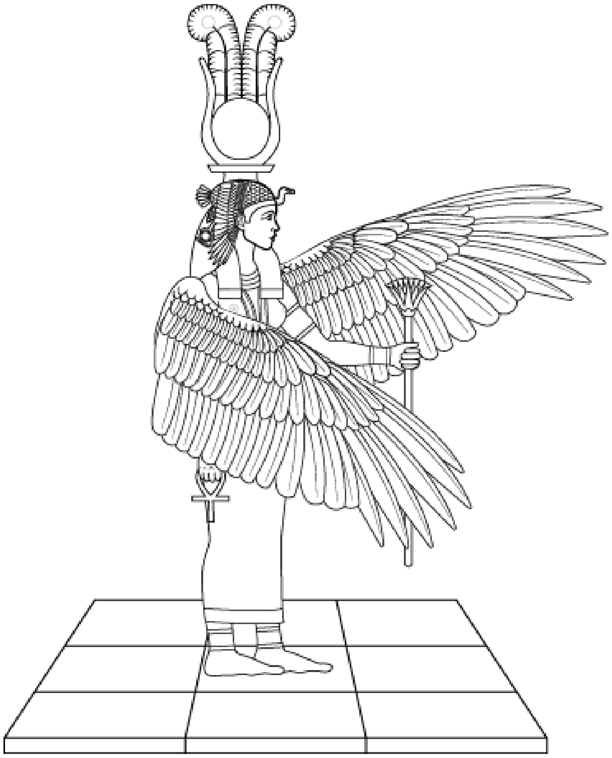

Figure 86: *Hathor*

6. Athor (Hathor): Daughter of the sun god Ra. She is the goddess of love, passion, joy, and—as the Eye of Ra—vengeance and destruction. An archetypal mother goddess, Hathor was one of the most popular deities in ancient Egypt.

   Balanced Water/Earth: Two sides of her pyramid are Water and two are Earth. Her image is of a woman wearing a blue and black dress, a blue pectoral collar, and a black horned headdress. The headdress is surmounted by a blue disk and blue feathers. She carries a black ankh and a blue lotus scepter, and she stands upon a black and blue base.

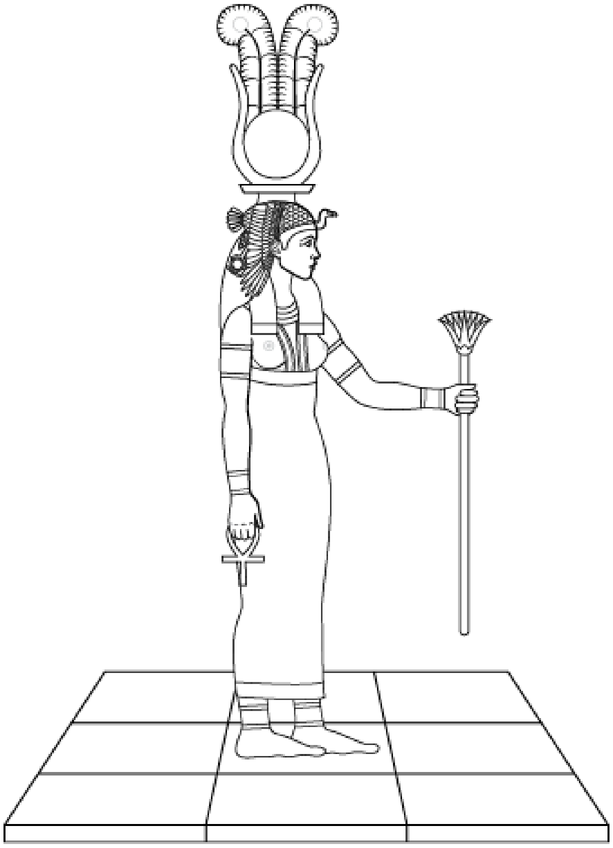

Figure 87: *Sothis*

7. Sothis: She is an incarnation of Isis, representing the star Sirius that appeared in the sky when the Nile rose each year.

Balanced Fire/Water: Two sides of her pyramid are Fire and two are Water. Her image is of a woman wearing a red and blue dress, blue pectoral collar, and a red horned headdress. The headdress is surmounted by a blue disk and blue feathers. She carries a red ankh and a blue lotus scepter, and she stands upon a blue and red base.

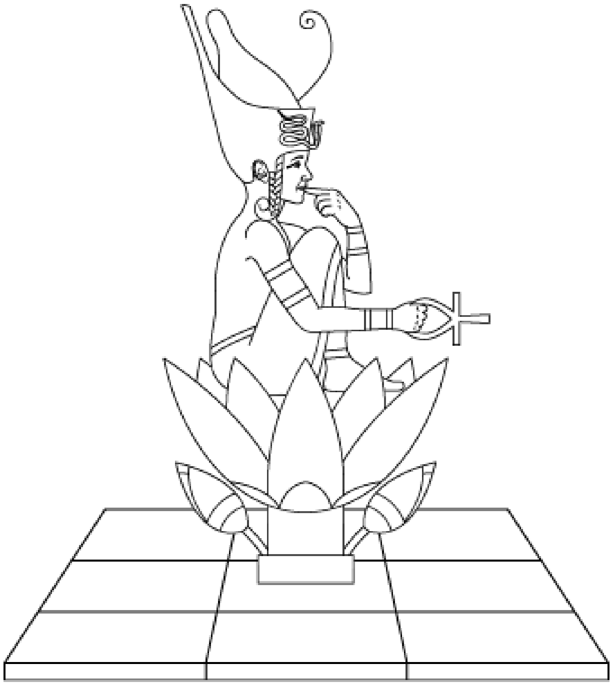

Figure 88: *Harpocrates*

8. Harpocrates (Horus the Younger): The newborn or child form of Horus, son of Isis and Osiris. As a young god and the rightful heir to the throne of Egypt, Horus had to be hidden from his uncle Set until he came of age; otherwise, Set would have killed him to protect his claim on the throne. Thus, Harpocrates is known as a god of silence.

Balanced Air/Water: Two sides of his pyramid are Air and two are Water. His image is a youth wearing a yellow and blue tunic, a yellow pectoral collar, and a blue headdress. He also wears the double-crown of Egypt, colored yellow and blue. He holds a blue ankh and stands in the "sign of silence"—meaning his left fingertip is pressed against his lips. Sometimes he is depicted kneeling upon a lotus blossom. He rests upon a yellow and blue base.

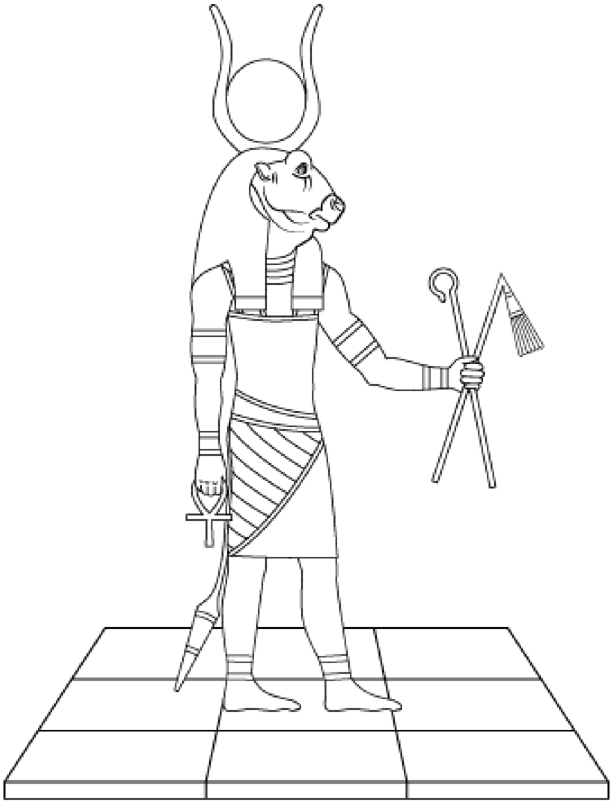

Figure 89: *Apis/Hapis*

9. Apis (or Hapis): A bull god who was identified with Osiris in later Egypt. Whereas Osiris was the king of the dead, Apis represented the renewal of life. It is suggested the horned crowns worn by many Egyptian deities are, in fact, the horns of the Apis bull.

Balanced Fire/Earth: Two sides of his pyramid are Fire and two are Earth. His image is that of a man with the black head of a bull. He wears a black and red tunic, a black pectoral collar, and a red headdress. Atop the headdress are his black horns and a red disk. He carries two scepters, one red and one black. (He may also carry a red and black ankh.) He stands upon a black and red base.

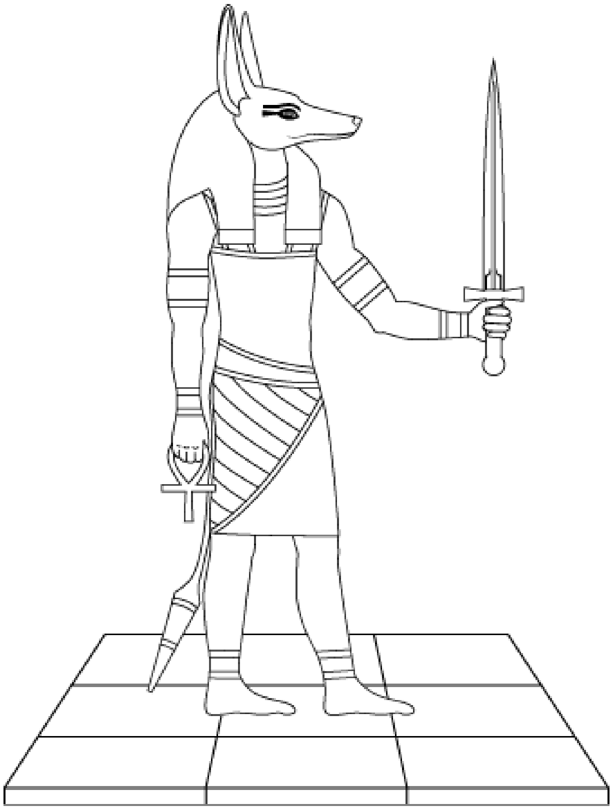

Figure 90: *Anubis*

10. Anubis: The jackal-headed god of the tomb and guide to the underworld, Anubis officiates the weighing of the heart in the scales of Ma’at to determine the fate of a departed soul.

Balanced Air/Earth: Two sides of his pyramid are Air and two are Earth. His image is that of a man with the black head of a jackal. He wears a yellow tunic, a black pectoral collar, and a yellow headdress. He carries a black ankh and a yellow scepter or sword. He stands upon a base of yellow and black.

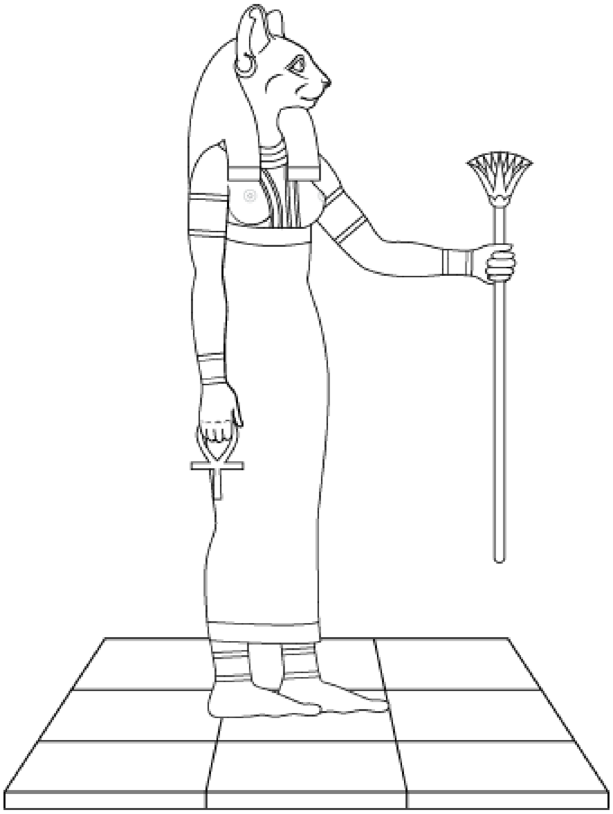

Figure 91: *Pasht/Bast*

11. Pasht (Pakhet—a form of Bast/Bastet): A lion goddess in early Egypt and the goddess of domestic cats in later Egypt, Bast was known as a household protector. It is unlikely her name was ever Pasht, though there is likely an association with the name Pakhet.

Balanced Fire/Air: Two sides of her pyramid are Fire and two are Air. Her image is that of a woman with the head of a cat. She wears a red dress and pectoral collar and a yellow headdress. She carries a yellow ankh and a red lotus scepter. She stands upon a red and yellow base.

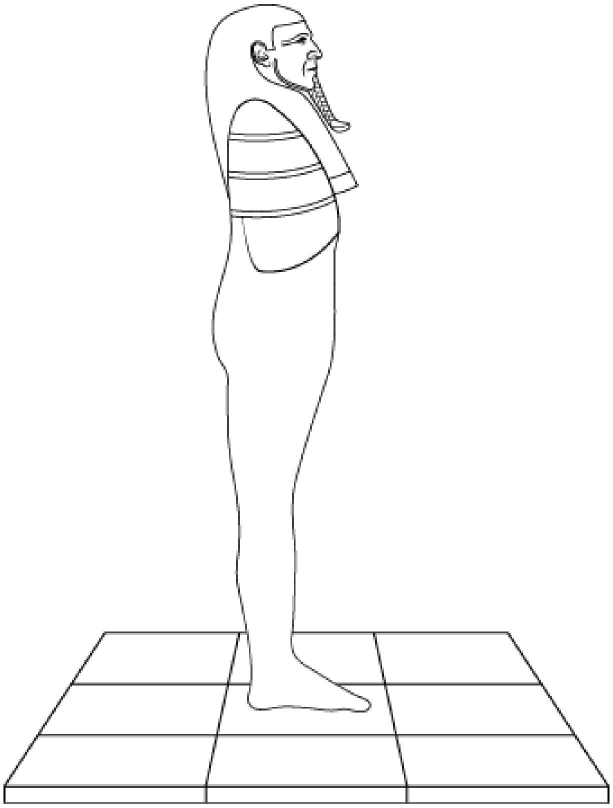

Figure 92: *Ameshet*

12. Ameshet (or Amset, Amseti, Imseti): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Ameshet especially guarded the liver. In the neo-Enochian system, he is the servant of Nephthys.

Fire/Water/Earth: His pyramid has one side each of Fire, Water, and Earth. (The fourth side does not matter in this case.) His image is that of a man mummified in white cloth. He wears a black headdress and a pectoral collar striped red, blue, and black. He stands upon a base of red, blue, and black.

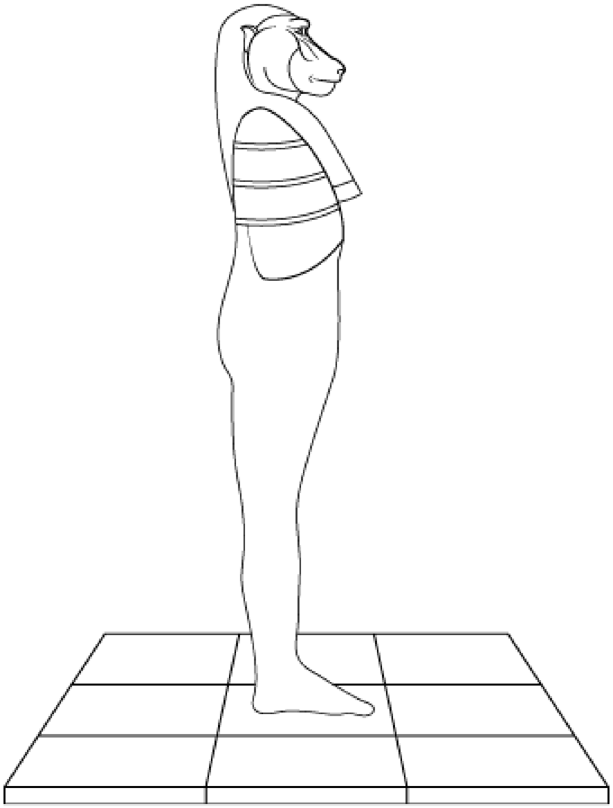

Figure 93: *Ahepi/Hapi*

13. Ahepi (or Hapi): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Hapi especially guarded the lungs. In the neo-Enochian system, he is the servant of Horus the Elder.

Fire/Water/Air: His pyramid has one side each of Fire, Water, and Air. (The fourth side does not matter in this case.) His image is that of a man with the head of a baboon mummified in white cloth. His headdress is yellow, and his pectoral collar is striped red, blue, and yellow. He stands upon a red, blue, and yellow base.

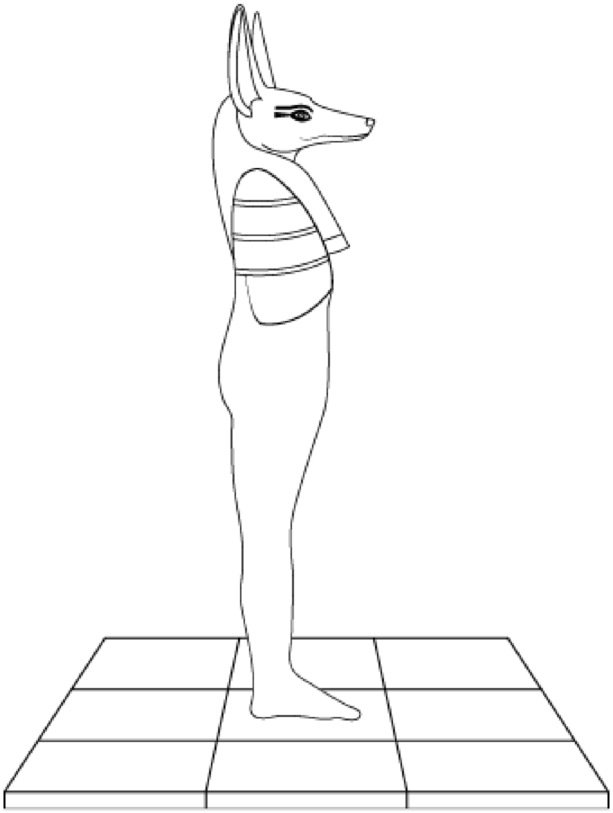

Figure 94:
Thoumathph/Duamutef

14. Thoumathph (Duamutef): One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Duamutef especially guarded the stomach. In the neo-Enochian system, he is the servant of Isis.

Earth/Water/Air: His pyramid has one side each of Earth, Water, and Air. (The fourth side does not matter in this case.) His image is that of a man with the head of a jackal mummified in white cloth. He wears a blue headdress, and his pectoral collar is striped black, blue, and yellow. He stands upon a black, blue, and yellow base.

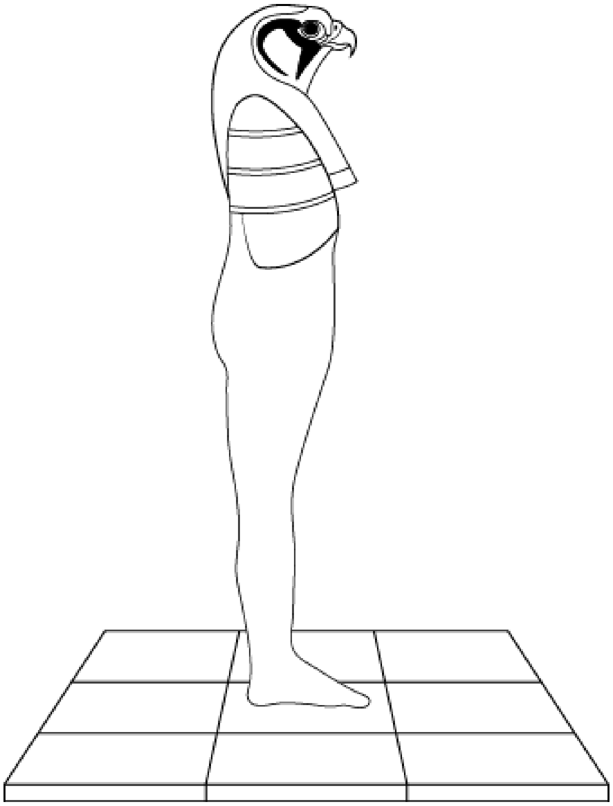

Figure 95: *Qebehsenuef*

15. Qebehsenuef: One of the sons of Horus who guarded the body and organs of the deceased in the tomb. Qebehsenuef especially guarded the intestines. In the neo-Enochian system, he is the servant of Horus.

Earth/Air/Fire: His pyramid has one side each of Earth, Air, and Fire. (The fourth side does not matter in this case.) His image is that of a white-skinned man with the head of a falcon mummified in white cloth. His headdress is red, and his pectoral collar is striped black, yellow, and red. He stands upon a black, yellow, and red base.

[contents]

Chapter Fourteen

A Neo-Enochian Angel Summoning

What You Will Need

To perform a neo-Enochian summoning ritual, you will need the following tools:[198]

- a double-cube altar (may be painted or covered with black or white, or you may use a covering of the proper elemental color)
- 2 pillar candles—white and black
- black or white robe
- lotus wand
- magickal sword
- elemental weapons: Fire Wand, Water Chalice, Air Dagger, and Earth Pentacle
- elemental substances: red candle for Fire, water in the chalice for Water, a rose symbolizing Air, and bread and salt for Earth
- 4 Watchtower tablets and the Table of Union drawn in full, vibrant colors
- the truncated pyramid of the angel you wish to evoke, its sphinx, and Coptic-Egyptian deity (these can be two-dimensional or you can fashion them in three dimensions; in either case, they must be drawn in vibrant color)
- a censer and elemental incense

For incense, you can use Martial incense for Fire, Lunar incense for Water, Mercury incense for Air, and Saturn incense for Earth (though I find Saturn incense too noxious for Earth, so I use patchouli instead).

Hang the four Watchtower tablets around your working space. The Oro Tablet will hang in the east, the Mph Tablet in the west, the Oip Tablet in the south, and the Mor Tablet in the north.

Set your altar in the center of your working space. Place the four elemental weapons on the top—Air Dagger toward the east, Water Chalice toward the west, Fire Wand toward the south, and Earth Pentacle toward the

north. Arrange the four elemental substances upon the altar so they are in the same quarters as the elemental weapons. The censer should be placed between the eastern and southern sides. Place the Table of Union in the center, and place the two pillar candles on either side of it: the white candle on the right/southern side, and the black one on the left/northern side.

Upon the Table of Union place the truncated pyramid, sphinx, and Coptic deity. If you have drawn these in two dimensions, place the sphinx beneath the drawing of the pyramid. The Coptic deity should rest just to the east of the pyramid. If you have fashioned them in three dimensions, place the sphinx inside the pyramid and position the deity on the pyramid’s top.

The Summoning Ceremony

Opening the Temple

Light all candles and the elemental incense. Take up the lotus wand, holding it by the lowest band of black, and move to the north-east corner of the temple. Face the altar and proclaim, "*Hekas, hekas, este bebeloi* (Far, far from this place be the profane)!"

Return to the altar and stand on its west side facing the east. Take the magickal sword and perform the Lesser Banishing Ritual of the Pentagram.[199]

Having returned to the altar, use the lotus wand (pointing the black end forward) to perform the Banishing Ritual of the Hexagram.

Return to the altar once more. Take up the chalice full of water and proceed clockwise around your temple one time, sprinkling the water in each of the four quarters while saying, "So therefore first, the Priest(ess) who governeth the works of Fire must sprinkle with the lustral waters of the loud, resounding sea."

Return the chalice to the altar and take up the censer. Proceed clockwise around the temple once more, censing the four quarters while saying, "And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe. Hear thou the voice of Fire!"

Return the censer to the altar and grasp the lotus wand by the uppermost band of white. Move to the east, then proceed clockwise around your temple space three times, making the Sign of the Enterer each time you pass the east.

Return again to the altar, raise your arms high, and perform the Adoration to the Lord of the Universe:

"Holy art Thou, Lord of the Universe!" (Sign of the Enterer)

“Holy art Thou, whom Nature hath not formed!” (Sign of the Enterer)

“Holy art Thou, the vast and the mighty one!” (Sign of the Enterer)

“Lord of the Light and of the Darkness.” (Sign of Silence)

Invocations

Now grasp the lotus wand by the band that represents the element you wish to invoke. (The band of Leo for Fire, the band of Scorpio for Water, of Aquarius for Air, or that of Taurus for Earth.) Perform the Greater Invoking Ritual of the Pentagram for the proper element.

Standing at the altar once again, facing east, grasp the Lotus Wand by the upper white band. Perform the sign of the Rending of the Veil. Then raise your hands to heaven and recite the first and second Angelical Callings, invoking the Table of Union.

Remain at the altar, facing eastward. Raise your hands high and recite an invocation to the Coptic god who rules the pyramid upon the altar. It should ask him or her to be present during your work and to bring to you the angel or angels you wish to summon. The following is an example:

Invocation of the Coptic God

I invoke thee (name)*, thou Great God(dess) who ruleth in the realm of* (element/sub-element). *Be thou present with me, and be thou the guardian of this mystic sphere. Keep far removed the evil and the unbalanced and look with favor upon this work. In the three great and secret names of God that ruleth the* (directional)[200] *quadrangle,* (three supreme divine names of Watchtower)*, open the gates of the* (direction) *and bring to me the holy angel(s)* (names) *so that* (he/they) *will appear before me visibly and speak to me with an audible voice. Keep this sphere pure and holy so the angels of God will be moved to appear and reveal unto me the mysteries of their creation.*

Now put aside the lotus wand and take up the weapon of the element you are invoking. Move clockwise around the temple until you are facing the appropriate Watchtower. Make the sign of the Rending of the Veil, then recite the call assigned to the Watchtower (number three, four, five, or six).

Now recite an invocation of the Watchtower’s king, such as the following:

Invocation of the Watchtower King

> *In the three secret and holy names of God born upon the banners of the* (direction), (three supreme divine names of Watchtower), *and by the sacred letters of the mystical Table of Union* (tablet letters)[201], *I invoke the Great King of the* (directional) *quadrangle,* (name). (Vibrate the name of the king while tracing a spiral over the letters of his name before you.) *Thou who art the overseer and protector of the* (directional) *quarter of the universe, add the power and virtues of* (element) *to this work and send the angel(s)* (names) *that they may reveal unto me the mysteries of their creation.*

Then, if you are working with one of the three mixed sub-elements, recite the call associated with its subquadrant. (You do not need to do this if you are working with Fire of Fire, Water of Water, Air of Air, or Earth of Earth.)

Continue with an invocation of the angel(s) you are summoning by the name of their archangel(s) and the two divine names of the Calvary Cross (remember one name is for calling and the other is for commanding).

Invocation of the Archangel

O archangel (name), *who rulest and governeth in the infinite realm of* (element/sub-element),[202] *who chargeth your angels to manifest the virtues of your power upon the physical world, hear my call in the exalted name* (calling name) *and send forth the holy angel* (name) *to this sacred place. In the mighty name* (commanding name), *empower him and charge him to appear visibly before me, to speak audibly to me and to reveal unto me whatsoever I desire.*

Invocation of the Servient Angel

I invoke, summon, and call ye forth, thou great angel (name)*by the virtue and power of your archangel* (name) *and by the most holy name* (calling name) *written upon the foundations of the world. In and by these names, and by the highest names of God born upon the banners of the* (direction), (three supreme divine names of Watchtower), *and by the Great Elemental King* (name), *and by the sacred letters of the mystical Table of Union* (tablet letters), *I call ye from thy home and habitation in the astral realm of* (element/sub-element). *And I command you in the irresistible divine name* (commanding name) *to appear before me, speak with me, answer my questions, and accomplish my desires. By all of these names rehearsed, and by the power thereby vested in me and within this elemental weapon* (here hold the weapon aloft) *and within the sacred scepter of the lotus, so mote it be!*

Repeat the two invocations above, one for the archangel and one for the servient angel, for each angel you wish to call from the subquadrant. Then repeat the same two invocations in each of the remaining three quarters of the temple space, moving clockwise to each new quarter and ending again at the Watchtower you have opened.

Finally, return to the altar, standing so that you are facing the Watchtower with the altar between you and it. Replace the elemental weapon on the altar and take up the lotus wand. Hold it by the white band of Spirit and fix your attention upon the truncated pyramid before you. Recite a final prayer to the Coptic deity:

O (name), *Lord/Lady of the pyramid of* (element/sub-element) *by whose names and images have I invoked the angels of the mighty Watchtowers of the universe, make unto me a strong seething. Open my eyes and my ears to the visions and voices of the Holy Ones. Before I was blind, but now I see! I once was deaf, but*

now I hear! Move, therefore, move and appear and open unto me the mysteries of creation. Strengthen and inspire me that I may enter in and become a partaker of the secrets of the Light Divine.

At last, keeping your focus upon the truncated pyramid before you, welcome the summoned angel(s) and address them as you will. Receive their answers or any visions they give you. When you are done, the angel(s) will depart of their own accord.

Closing the Temple

When you are done with your working, say prayers of thanksgiving to the entities you have invoked in the working. Stand before the Watchtower to thank the angels summoned therefrom, and then perform the sign of the Closing of the Veil. Return to the altar, face east to thank the Coptic deity, and make the sign of the Closing of the Veil once more.

Lay aside the lotus wand. Take up the chalice, and then the censer, and purify the temple with water and fire exactly as was done in the opening.

Having finished the purification, take up the lotus wand by the white band and move to the east. Proceed counterclockwise around the temple three times, making the Sign of the Enterer each time you pass the east.

Return to the altar and perform again the Adoration to the Lord of the Universe.

Proclaim, “I now release any and all spirits who have been entrapped by this ceremony and are not needed in its operation. Go with the blessings of Yeheshua and Yehovasha. Return to your homes and habitations. May there be peace between me and thee, and may ye be always ready to come when ye are called!” (Make the sign of the Closing of the Veil.)

If you feel it is necessary, you may end by taking up the Sword and performing the Lesser Banishing Ritual of the Pentagram. However, I rarely suggest doing this, especially if you are fortunate enough to have an established space or room for ritual that others will not need to use after you are done.

Finally proclaim, “I now declare this temple duly closed. So mote it be!”

Pronunciation Key (Fully Explained)

You may notice that this key is very different from the pronunciation guides we normally see for the Enochian language. Most often, such guides are alphabetical—meaning that they present the Angelical (or English-equivalent) letters and then suggest what sounds these letters might make individually. While it is good to know what sound each letter makes, it tells us little about what sounds are made when the letters are combined into actual syllables and words.

My pronunciation guide, on the other hand, is entirely phonetic. It begins with the sounds that make up the syllables. Then it presents the phonetic notations I have created to represent those sounds. These notations are intended to be simple and intuitive to the modern reader.

Vowels

Short vowels are mostly represented by single letters, while I have extended the long vowels to two letters:

Phonetic Sound	Notation

a –long (*cake, day*)	ay

a –short (*bat*, *cat*)	a

e –long (*beet, seat*)	ee

e –short (*bed, wed*)	e

i –long (*bite, kite*) ii

i –short (*bit*, *sit*)	i

o –long (*boat*, *slope*)	oh
o –short (*bot*, *stop, father*)	o, ah

u –long (*boot*, *blue*)	oo

u –short (*but, cup*)	u

Note: There are some cases where an *A* falls at the end of a word. I feel this likely indicates something between a long and short *A,* or a schwa. In such cases, I have simply left a single *A* in my pronunciation. It can be treated as a short *A*, but it is more akin to a schwa sound. (I assume Dee, had he intended the long *A* sound, would have ended the words with *ay* or *eh*.) For example, the word *amma* ("cursed") likely ends with a sound somewhere in between the long and short *A* (schwa)—"am-a."

Consonants

If consonants are written together (as in br, cr, gr, st, th, and tr), simply pronounce the combined sound as you would in present-day English (break, crate, grab, start, and so forth). Otherwise, standard consonant sounds are indicated by the following:

Phonetic Sound	Notation

b (*branch*, *blurb*) b

d (*dog*, *during*) d

f (*far, fork*) f

g (*gap*, *gourd*)	g

h (*half*, *heavy*) h

j (*jump*, *giant*, *bludgeon*) j

k (*kind*, *can*) k

l (*large*, *loud*) l

m (*many, move*) m

n (*north*, *never*) n

p (*pace, pardon*)	p
r (*rain, banner*)	r, er

s (*serve, circle*) s

t (*test*, *tax*) t

w (*water, wind*) w

x (*exit, except*)	ks

y (*yellow, your*)	y

z (*zoom*, *zebra*)	z

“Long Consonants”

There are many cases where Dee indicated a consonant standing alone in a syllable. At these times, the letter does not make its usual consonant sound. Instead, the syllable is pronounced the same as the English name of the consonant. I have dubbed these “long consonants” and represent their sounds as follows:

Phonetic Sound	Notation

d dee

f ef

g jee

j	jay

l el

m em

n en

p pee

q kwah

r ur

s es

t tee

y wii

Digraphs and Diphthongs

The digraphs and diphthongs are fairly standard in modern English:

Phonetic Sound	Notation

ch (*church*, *witch*)	ch

ch (*ache, chrome*)	kh

ou, ow (*out*, *town*)	ow

oi, oy (*oil*, *boy*)	oy

qu (*queen*, *quick*)	kw

sh (*shine*, *wish*)	sh

ph (*phone*, *philosophy*)	f

th (*that*, *whither*, *thorn*)	th

Also Note

There are a few instances when the letters *sg* occur in Angelical words, such as *Caosg* or *Vorsg*. In these cases, Dee does not indicate that the “g” sound should stand alone as its own syllable. Thus, I find it likely it is intended to combine with the *s* to make a kind of “zh” (or hard “sh”) sound, as we hear in English words such as *measure*, *pleasure*, and *treasure*. I have indicated this sound in the Psalter with the digraph *zh*.

Accented Syllables

Dee included accent marks throughout the *48 Claves Angelicae* and *A True and Faithful Relation*. I have indicated these accents in my pronunciations by writing the related syllable in all caps. For instance, the word *Cacacom* (“to flourish”) is recorded in the *48 Claves* as *ca-cá-com*. In the Psalter, I have given the pronunciation of “kay-SAY-som,” showing an accent on the second syllable.

[contents]

Appendix 2

An Angelical Psalter (Forty-Eight Callings)

Calls in English

Call One

"I reign over you," sayeth the God of Justice, "in power exalted above
the firmaments of wrath: in whose hands the Sun is as
a sword, and the Moon a through-thrusting fire: Which
measureth your garments in the midst of my vestures and
trussed you together as the palms of my hands. Whose seats
I garnished with the fire of gathering, and beautified your garments
with admiration. To whom I made a law to govern the Holy Ones,
and delivered you a rod (with) the ark of knowledge. Moreover,
you lifted up your voices and swore obedience and faith to Him
that liveth and triumpheth; whose beginning is not, nor end cannot be;
which shineth as a flame in the midst of your palace,
and reigneth amongst you as the balance of righteousness and
truth (truth)." Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For I am a servant of the same your God; the true worshiper of the Highest.

Angelical Key

Key of the Second Table

“Ol sonf vorsg,” goho Iad Balt, “lansh “ohl sonv vorzh,” goh-HOH yad balt, “lonsh calz vonpho: Sobra z-ol ror i ta *kalz von-foh. SOB-ray zohd-OL ror ii tay* nazpsad, graa ta malprg; Ds *nayz-pee-sad, gray tay mal-purj: dee-es* holq qaa nothoa zimz, od HOL-kwah kwah-AY-ay noth-OH-a zimz, ohd commah ta nobloh zien. Soba thil KOM-ah tay noh-bloh zeen. SOH-bay thil gnonp prge aldi ds urbs oboleh non-pee purj AL-dii dee-es yurbs OB-oh-lay grsam. Casarm ohorela caba pir, gur-sam. kay-SARM oh-hor-EL-a ka-BA per, ds zonrensg cab erm iadnah. Pilah, dee-es zon-renj kab erm yad-nah. pee-ii-lah, farzm znrza adna gono iadpil farz-em snur-za ad-nah gon-oh ii-AD-pil ds hom toh; soba ipam, ul ipamis; dee-es hom toh: SOH-bay ip-am, yewl ip-am-is; ds loholo vep zomdux poamal, dee-es LOH-hoh-loh vep zom-dooks poh-mal, od bogpa aai ta piap baltle od ohd bog-pa ay-AY-ii tay pii-ap bal-tayl ohd vaoan (vooan).” Zacar, ca, od vay-oh-AN (voo-AN).” ZAY-kayr, see-ay, ohd zamran. Odo cicle qaa. Zorge.

zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.

Lap zirdo noco mad; hoath Iaida.

lap zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Two

Can the wings of the winds understand your voices of wonder,
O you the Second of the First, whom the burning flames have framed within
the depths of my jaws; whom I have prepared as
cups for a wedding, or as the flowers

in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For
you are become a building such as is not but in the mind of
the All Powerful. “Arise,” sayeth the First. Move
therefore unto His servants. Show yourselves in power
and make me a strong seething. For I am of Him that liveth forever.

Key of the Third Table

Adgt upaah zong om faaip sald, ajt yew-pay-ah zong om fay-AY-ip sald, viiv L, sobam ialpurg izazaz vii-iv el, SOH-bam YAL-purj ii-zay-zaz piadph; casarma abramg ta pii-AD-ef; kay-SAR-ma ay-BRAY-mig tay talho paracleda, qta lorslq tal-ho par-AK-lee-da, kwah-tay lors-el-kwah turbs ooge baltoh. Givi chis lusd orri, turbs oh-oj bal-toh. jiv-ii kiis lus-dee or-ii, od micalp chis bia ozongon. Lap ohd mii-KALP kiis bii-a OH-zohn-gon. lap noan trof cors tage oq manin noh-AN trof kors tayj oh-kwah man-in Iaidon. “Torzu,” gohel. Zacar jay-II-don. “tor-ZOO,” GOH-hel, ZAY-kayr ca cnoqod. Zamran micalzo, see-ay see-NOH-kwod. zam-ran mii-KAYL-zoh, od ozazm urelp. Lap zir Ioiad.

ohd oz-az-em yer-elp. lap zer joh-JAD.

Call Three

“Behold,” sayeth your God. “I am a Circle

on whose hands stand twelve Kingdoms. Six are the seats of
living breath; the rest are as sharp sickles

or the horns of death; wherein the creatures of the earth
are and are not except by mine own hand; which
sleep and shall rise. In the first I made you stewards
and placed you in twelve seats of government, giving unto
every one of you power successively over 456, the true ages
of time, to the intent that from the highest vessels and the corners
of your governments you might work my power; pouring down
the fires of life and increase upon the earth continually. Thus, you are become the skirts of justice and truth (truth).”

In the Name of the same your God, lift up, I say,
yourselves. Behold, His mercies flourish and

Key of the Fourth Table

“Micma,” goho piad, “Zir comselh “mik-ma,” goh-HOH pii-AD, “zer KOM-sel azien biab oslondoh. Norz chis othil az-EEN bii-ab os-LON-doh. norz kiis oh-THIL
gigipah; undl chis tapuin
jij-ii-pah; und-el kiis TAY-pew-in qmospleh teloch; quiin toltorg kwah-mos-play tee-LOCH; kwii-in tol-TORJ
chis ichisge m ozien; dst kiis jay-KIIS-jee em oh-ZEEN; dee-es-tee brgda od torzul. Ili eol balzarg burj-da ohd tor-ZOOL. II-lii ee-OHL bal-zarj od aala thilnos netaab, dluga ohd AY-ay-la thil-nos nee-TAY-ab. dee-LOO-ga vomzarg lonsa capmiali vors cla, homil vom-sarj lon-sha kap-mii-AY-lii vorz kla, hom-il cocasb, fafen izizop od miinoag KOH-kasb, fay-fen iz-is-op ohd mii-ii-noh-ayg de gnetaab vaun nanaeel; panpir dee nee-TAY-ab von nay-NAY-ee-el; pan-per malpirgi caosg pild. Noan unalah mal-per-jii kay-OZH pild. noh-AN un-al-ah balt odvaoan (odvooan).
“balt ohd-vay-oh-AN (ohd-voo-AN).”
Dooiap mad, goholor, gohus, doh-OH-ii-ap mad, goh-HOH-lor, goh-US, amiran. Micma, iehusoz cacacom od am-ir-an. mik-ma, jay-US-os kay-SAY-som ohd

Call Three continued

Name is become mighty amongst us.

In whom we say, move,

descend and apply yourselves unto us as partakers of the secret wisdom of your creation.

Key of the Fourth Table continued

dooain noar micaolz aaiom.
doh-OH-ay-in noh-ar mii-KAY-ohlz ay-AY-om.
Casarmg gohia, z-acar,
kay-SAR-mij goh-HII-a, ZOHD-ay-kayr, uniglag od imvamar pugo plapli yew-nii-glag ohd im-vay-mar pug-oh play-plii ananael qaan.
an-AN-ee-el kwah-AY-an.

Call Four

"I have set my feet in the south and have looked about me
saying, Are not the Thunders of Increase numbered
33 which reign in the Second Angle; under whom
I have placed 9639 whom none hath yet numbered
but One. In whom the second beginning of things are
and wax strong; which also successively are

the number of time; and their powers are as the first 456.

Arise you sons of pleasure and visit the earth,
for I am the Lord your God which is and liveth."

In the Name of the Creator, move

and show yourselves as pleasant deliverers; that you may praise Him amongst
the sons of men.

Key of the Fifth Table

“Othil lasdi babage od dorpha “oh-THIL las-dii bay-BAY-jee ohd dorf-fa gohol, gchisge avavago cormp goh-HOHL, jee-KIIS-jee av-AY-vay-go kormf pd dsonf vivdiv; casarmi *pee-dee dee-sonv viv-DII-vee; kay-SAR-mij*

oali mapm, sobam ag cormpo OH-ay-lii map-em, SOH-bam ag korm-FOH

crpl. Casarmg croodzi chis krip-el. key-SAR-mij kroh-OD-zii kiis odugeg; dst capimali chis *ohd-yew-JEJ; dee-es-tee kay-pii-MAY-lii kiis*

capimaon; odlonshin chis talo cla.

kap-ii-MAY-on; ohd-lon-shin kiis tay-el-loh kla.

Torgu norquasahi od fcaosga, tor-GOO nor-kway-SAY-hii ohd ef-kay-OS-ga, bagle zirenaiad dsi odapila.”

BAY-gayl zii-er-NAY-ad dee-sii ohd-ap-ii-la.”

Dooaip qaal, z-acar

doh-OH-ay-ip kwah-AY-el, ZOHD-ay-kayr

odzamran obelisong; restil aaf ohd-zam-ran oh-bel-is-ong; rest-el ay-AF

normolap.

nor-moh-lap.

Call Five

“The Mighty Sounds have entered into the third Angle and are become
as olives in the olive mount looking with gladness upon the earth and
dwelling within the brightness of the heavens as continual comforters, unto whom I have fastened pillars of gladness 19, and gave them
vessels to water the earth with Her creatures; and
they are the brothers of the First and Second; and the beginning of
their own seats which are garnished with continually burning lamps 69636; whose numbers are as the first, the ends, and

the contents of time.” Therefore, come you and obey
your creation. Visit us in peace and comfort.

Conclude us as receivers of your mysteries. For why? Our Lord and Master
is all one.

Key of the Sixth Table

“Sapah zimii duiv od noas “SAY-fah ZII-mii DOO-iv ohd noh-as taqanis adroch dorphal caosg, od tay-kway-nis ad-roch dor-fal kay-OZH, ohd faonts piripsol tablior, casarm fay-onts per-IP-sol TAY-blii-or, kay-SARM
amipzi nazarth af, od dlugar ay-mip-zii nay-zarth af, ohd dee-LOO-gar zizop z-lida caosgi toltorgi; od ziz-op zohd-lid-a kay-OZH-ii tol-TOR-jii; ohd z-chis esiasch L taviv; od iaod zohd-kiis ee-sii-ash el tay-viv; ohd YAY-ohd thild ds hubar peral; soba thild dee-es hoo-BAR pee-AR-al; SOH-bay cormfa chista la, uls, od
korm-FA kiis-tay lah, yewls, ohd qcocasb.” Ca, niis od darbs kwah-KOH-kasb.” see-ay, nii-IS ohd darbs qaas. Fetharzi od bliora.
kwah-AY-as. feth-AR-zii ohd blii-OH-ra.
Iaial ednas cicles. Bagle? Geiad jay-yal ed-nas sii-kayls. BAY-gayl? jej-AYD
il.
ii-el.

Call Six

The spirits of the fourth Angle are nine, mighty in the Firmaments of Water;
whom the First hath planted a torment to the wicked and a garland to
the Righteous; giving unto them fiery darts to van the earth
and 7699 continual workmen whose courses visit with comfort
the earth; and are in government and continuance
as the second and the third. Wherefore, hearken unto my voice. I have talked of you and I move you
in power and presence, whose works
shall be a song of honor and praise of your God
in your creation.

Key of the Seventh Table

Gah sdiv chis em, micalzo pilzin; jah es-DII-vee kiis em, mii-KAYL-zoh pil-zin; sobam el harg mir babalon od obloc SOH-bam el harg mir bay-BAY-lon ohd ob-lok samvelg; dlugar malpurg arcaosgi, sam-velj; dee-LOO-gar mal-purj ar-kay-OZH-ii, od acam canal sobolzar fbliard ohd ay-KAM san-al soh-BOL-zar ef-blii-ard caosgi; odchis anetab od miam kay-OZH-ii; ohd-kiis ay-NEE-tayb ohd mii-AM

taviv od d. Darsar, solpeth bien. Brita, tay-viv ohd dee. dar-sar, sol-peth bii-en. brit-a, od zacam gmicalzo, sobhaath ohd ZAY-kam jee-mii-KAYL-zoh, sob-HAY-ath trian luiahe odecrin mad TRII-an loo-JAY-hee oh-dee-KRIN mad qaaon.

kwah-AY-ay-on.

Call Seven

The east is a house of virgins

singing praises amongst the flames of the First Glory; wherein
the Lord hath opened His Mouth, and they become 28

living dwellings in whom the strength of men rejoiceth
and they are appareled with ornaments of brightness such as work wonders
on all creatures. Whose kingdoms and continuance
are as the Third and Fourth; strong towers and
places of comfort, the seats of mercy and continuance.

O you servants of mercy, move, appear,

sing praises unto the Creator, and

be mighty amongst us. For

to this remembrance is given power and our strength
waxeth strong in our Comforter.

Key of the Eighth Table

Raas isalman paradiz
ray-as ii-SAYL-man pay-ray-DII-zohd oecrimi aao ialpirgah; quiin oh-EE-kriim-ii ay-ay-OH YAL-pur-jah; kwii-in Enay butmon, od inoas ni
en-ay but-mon, ohd in-OH-as nii paradial casarmg ugear chirlan; pay-ray-DII-al kay-SAR-mij yew-JEE-ar kir-lan; od zonac luciftian corsta vaulzirn ohd zoh-nak loo-sif-TII-an kors-tay VOL-zern tolhami. Soba londoh odmiam tol-HAY-mii. SOH-bay lon-DOH ohd-MII-am chistad odes; umadea od kiis-tad oh-DES; yew-MAY-dee-a ohd pibliar; othilrit odmiam.
pib-lii-AR; oh-THIL-rit ohd-MII-am.
Cnoquol rit, z-acar, zamran, see-NOH-kwol rit, ZOHD-ay-kayr, zam-ran, oecrimi qadah, od
oh-EE-kriim-ii kwah-AY-dah, ohd omicaolz aaiom. Bagle
oh-mii-KAY-ohl-zohd. ay-AY-om. BAY-gayl papnor idlugam lonshi, od umplif pap-nor id-LOO-gam lon-shii, ohd um-plif ugegi bigliad.
yew-JEE-jii big-lii-ad.

Call Eight

“The midday the first is as the third heaven made of hyacinth pillars
26; in whom the Elders are become strong;

which I have prepared for my own righteousness,” sayeth the Lord,
“Whose long continuance shall be bucklers to

the stooping dragons and like unto the harvest of a widow.

How many are there, which remain in the glory of the earth,
which are and shall not see death until

this house fall and the dragon

sink.” Come away, for the Thunders

have spoken. Come away, for the crowns of

the Temple, and the coat of Him that is, was, and shall be Crowned,
are divided. Come, appear to the terror of the earth;
and to our comfort; and of such as are prepared.

Key of the Ninth Table

“Bazemlo ita piripson oln nazavabh “bas-em-loh ii-tay per-IP-son ohln nay-zay-VAB
ox; casarmg uran chis ugeg; oks; kay-SAR-mij yew-RAN kiis yew-JEJ; dsabramg baltoha,” gohoiad, dee-say-bray-mig bal-toh-ha,” goh-HOH-ii-ad, “Solamian trian talolcis
“soh-LAY-mii-an TRII-an tay-LOL-sis abaivonin od aziagiar rior.
ay-bay-II-voh-nin ohd ay-zii-AY-jii-er rii-or.
Irgilchisda, dspaaox busd caosgo, ir-jil-KIIS-da, dee-SAY-ay-oks buzd kay-OS-go, dschis odipuran teloah cacrg dee-es-kiis ohd-II-pew-ran TEE-loh-ah KAY-kurg oisalman loncho od vovina
oh-ii-SAYL-man lon-koh ohd voh-VII-na carbaf.” Niiso, bagle avavago kar-baf.” nii-II-soh, BAY-gayl av-AY-vay-go gohon. Niiso, bagle momao goh-HON. nii-II-soh, BAY-gayl MOH-may-oh siaion, od mabza iadoiasmomar, sii-AY-ii-on, ohd MAB-za jad-oh-JAS-moh-mar, poilp. Niis, zamran ciaofi caosgo; poylp. nii-IS, zam-ran sii-ay-oh-fii kay-OS-go; od bliors; od corsi ta abramig.
ohd blii-ORS; ohd kor-sii tay ay-BRAY-mig.

Call Nine

A mighty guard of fire with two-edged swords flaming
(which have vials 8 of wrath

for two times and a half; whose wings

are of wormwood and of the marrow of salt), have settled
their feet in the west and are measured

with their ministers 9996. These gather up

the moss of the earth as the rich man doth his treasure.

Cursed are they whose iniquities they are.

In their eyes are millstones greater than

the earth, and from their mouths run seas of

blood. Their heads are covered with

diamond and upon their hands are

marble sleeves. Happy is he on whom

they frown not. For why? The God of Righteousness rejoiceth in them.

Come away, and not your vials. For

the time is such as requireth comfort.

Key of the Tenth Table

Micaoli bransg prgel napta ialpor mii-KAY-oh-lii branzh pur-jel nap-ta YAL-por (dsbrin efafafe p vonpho (dee-es-brin ee-FAY-fay-fee pee von-foh olani od obza; sobca upaah oh-el-AY-nii ohd ob-za; SOB-kay yew-pay-ah chis tatan od tranan balye), alar kiis tay-tan ohd tray-nan bay-lii-ee), AY-lar lusda soboln od chisholq

lus-da soh-bohln ohd KIIS-hohl-kwa cnoqvodi cial. Unal aldon see-noh-KWOH-dii sii-al. yew-NAL AL-don mom caosgo ta lasollor gnay limlal.

mom kay-OS-go tay las-OHL-or nay lim-lal.

Amma chiis sobca madrid z-chis.

am-a kiis SOB-kay MAY-drid zohd-kiis.

Ooanoan chis aviny drilpi
oh-oh-AY-noh-an kiis ay-VII-nee dril-pii caosgin, od butmoni parm zumvi kay-OS-jin, ohd but-moh-nii parm zum-vii cnila. Dazis ethamz
see-NII-la. daz-IS ee-THAM-zohd achildao, od mirc ozol chis ay-KIL-day-oh, ohd mirk oh-ZOHL kiis pidiai collal. Ulcinin asobam pii-dii-ay-ii kol-lal. yewl-SII-nin ay-SOH-bam ucim. Bagle? Iadbaltoh chirlan par.
yew-sim. BAY-gayl? ii-ad-BAL-toh kir-lan par.
Niiso, od ip ofafafe. Bagle nii-II-soh, ohd ip oh-FAY-fay-fee. BAY-gayl acocasb icorsca unig blior.
ay-KOH-kasb ii-KORS-kay yew-nig blii-OR.

Call Ten

The Thunders of Judgment and Wrath are numbered and harbored in the north in the likeness of an oak whose branches

are 22 nests of lamentation and weeping

laid up for the earth; which

burn night and day and vomit out

the heads of scorpions and live sulfur mingled with
poison. These be the thunders that 5678

times in the twenty-fourth part of a moment roar with a hundred mighty
earthquakes, and a thousand times as many

surges, which rest not neither know any

(long) time here. One rock

bringeth forth 1000 even as the heart of man

doth his thoughts. Woe, woe, woe

woe, woe, woe, yea, woe

be to the earth. For her iniquity is, was,

and shall be great. Come away, but not your noises.

Key of the Eleventh Table

Coraxo chis cormp od blans lucal koh-RAYKS-oh kiis kormf ohd blanz loo-kal aziazor paeb soba lilonon ay-ZII-ay-zor pay-eb SOH-bay lii-loh-non chis op virq eophan od raclir kiis oh-pee vir-kwah ee-oh-fan ohd ray-kler maasi bagle caosgi; ds may-ay-sii BAY-gayl kay-OZH-ii; dee-es ialpon dosig od basgim od oxex YAL-pon doh-sig ohd bas-jim ohd oks-eks dazis siatris od salbrox cinxir daz-IS sii-ay-TRIS ohd sal-broks sinks-ir faboan. Unalchis const ds daox fay-boh-an. yew-nal-kiis konst dee-es day-oks cocasg ol oanio yor torb vohim KOH-kazh oh-el oh-AY-nii-oh yor torb VOH-im gizyax, od matb cocasg plosi jiz-wii-aks, ohd may-teb KOH-kazh ploh-sii molui, ds pageip larag om droln mol-vii, dee-es pay-jee-ip lay-rag om drohln (matorb) cocasb emna. Lpatralx (may-torb) KOH-kasb em-na. el-PAY-tralks yolci matb nomig monons olora yol-sii may-teb noh-mig moh-nons oh-loh-ra gnay angelard. Ohio ohio ohio nay an-jee-lard. oh-hii-oh oh-hii-oh oh-hii-oh ohio ohio ohio, noib, ohio oh-hii-oh oh-hii-oh oh-hii-oh, noh-ib, oh-hii-oh caosgon, bagle madrid i, zirop, kay-OS-gon, BAY-gayl MAY-drid ii, zii-ROP
chiso drilpa. Niiso, crip ip nidali.
kiis-oh dril-pa. nii-II-soh, krip ip nii-day-lii.

Call Eleven

The Mighty Seat groaned and they were five

Thunders which flew into the east, and

the Eagle spake and cried with a loud voice, “Come away!”

And they gathered themselves together and became the house of death,
of whom it is measured, and it is as they are

whose number is 31. Come away, for

I have prepared for you. Move, therefore, and

show yourselves. Open the mysteries of your creation. Be friendly unto me.

For I am a servant of the same your God; the true worshiper of the Highest.

Key of the Twelfth Table

Oxiayal holdo od zirom o
oks-AY-al hol-doh ohd zer-OM oh coraxo ds zildar raasy, od koh-RAYKS-oh dee-es zil-dar ray-ay-see, ohd vabzir camliax od bahal, “Niiso!”
vab-zer kam-lii-aks ohd BAY-hal, “nii-II-soh!”
Od aldon od noas salman teloch, ohd AL-don ohd noh-as SAYL-man tee-LOCH, casarman holq, od ti ta z-chis kay-SAR-man HOL-kwah, ohd tii tay zohd-kiis soba cormf iga. Niisa, bagle SOH-bay kormf ii-ga. nii-II-sa, BAY-gayl abramg noncp. Zacar, ca, od ay-BRAY-mig non-sef. ZAY-kayr, see-ay, ohd zamran. Odo cicle qaa. Zorge.
zam-ran. od-oh sii-kayl kwah-AY-ay. zorj.
Lap zirdo noco mad; hoath Iaida.
lap zir-DOH NOH-kwoh mad; hohth jay-II-da.

Call Twelve

O you that reign in the south and are 28

the lanterns of sorrow, bind up your girdles and
visit us. Bring down your train 3663 that the Lord may be magnified
whose name amongst you is wrath.

Move, I say, and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Call Thirteen

O you swords of the south, which have forty-two
eyes to stir up wrath of sin,

making men drunken which are empty.

Behold the promise of God and His power which

is called amongst you a bitter sting. Move and show yourselves.

Open the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Key of the Thirteenth Table

Nonci dsonf babage od chis ob non-sii dee-sonv bay-BAY-jee ohd kiis ob hubaio tibibp, allar atraah od hoo-BAY-ii-oh tib-ib-ip, AL-lar ay-tray-ah ohd ef. Drix fafen mian ar enay ovof ef. driks fay-fen mii-AN ar en-ay oh-vof soba dooain aai ivonph.

SOH-bay doh-OH-ay-in ay-AY-ii ii-VONV.

Zacar, gohus, od zamran. Odo

ZAY-kayr, goh-US, ohd zam-ran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH

noco mad; hoath Iaida.

NOH-kwoh mad; hohth jay-II-da.

Key of the Fourteenth Table

Napeai babagen, dsbrin ux nay-pee-ay bay-BAY-jen, dee-es-brin yewks ooaona lring vonph doalim,
oh-oh-AY-oh-na el-ring vonv doh-ay-lim, eolis ollog orsba dschis affa, ee-OH-lis ohl-log ors-ba dee-es-kiis af-fa, micma isro mad od lonshitox ds mik-ma iz-roh mad ohd lon-shii-toks dee-es iumd aai grosb. Zacar od zamran.
jay-umd ay-AY-ii grozb. ZAY-kayr ohd zam-ran.
Odo cicle qaa. Zorge. Lap zirdo od-oh sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Call Fourteen

O you sons of fury, the daughters of the just, which
sit upon twenty-four seats, vexing all creatures of the earth
with age, which have under you 1636; Behold

the voice of God, promise of Him which is called
amongst you fury (or extreme justice). Move and show yourselves. Open
the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Call Fifteen

O thou the Governor of the First Flame, under whose
wings are 6739 which weave

the earth with dryness, which knowest

the great name Righteousness and the seal of

honor. Move and show yourselves. Open

the mysteries of your creation. Be friendly unto me. For I am
a servant of the same your God; the true worshiper of the Highest.

Key of the Fifteenth Table

Noromi bagie, pasbs oiad, ds noh-ROM-ii bag-EE, pas-bes oh-ii-AD, dee-es trint mirc ol thil, dods tolham caosgo trint mirk oh-el thil, dods tol-HAYM kay-OS-go homin, dsbrin oroch quar; micma hom-in, dee-es-brin oh-ROK kwar; mik-ma bial oiad, aisro tox dsium bii-al oh-ii-AD, ay-ii-sroh toks dee-sii-um aai baltim. Zacar od zamran. Odo ay-AY-ii bal-tim. ZAY-kayr ohd zam-ran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH

noco mad; hoath Iaida.

NOH-kwoh mad; hohth jay-II-da.

Key of the Sixteenth Table

Yls tabaan lialprt, casarman yils tay-BAY-an el-YAL-purt, kay-SAR-man upaahi chis darg dsoado
yew-pay-hii kiis darj dee-soh-ay-doh caosgi orscor, ds omax
kay-OZH-ii ors-kor, dee-es oh-MAKS

monasci baeovib od emetgis
mon-ay-sii bee-oh-vib ohd em-et-jis iaiadix. Zacar od zamran. Odo yay-II-ad-iks. ZAY-kayr ohd zam-ran. od-oh cicle qaa. Zorge. Lap zirdo sii-kayl kwah-AY-ay. zorj. lap zir-DOH
noco mad; hoath Iaida.
NOH-kwoh mad; hohth jay-II-da.

Call Sixteen

O thou of the Second Flame, the house of justice which
has thy beginning in glory and shalt comfort the just;
which walkest upon the earth with feet 8763 that understand
and separate creatures; Great art thou in the God of Stretch Forth and Conquer.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Call Seventeen

O thou whose wings are

thorns to stir up vexation, and hast 7336

lamps living going before thee; whose God

is Wrath in Anger. Gird up thy loins and hearken.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Key of the Seventeenth Table

Yls vivialprt, salman balt ds yils viv-ii-AL-purt, SAYL-man balt dee-ess acroodzi busd od bliorax balit; ak-roh-OD-zii buzd ohd blii-OH-raks bal-it; dsinsi caosg lusdan emod dsom dee-sin-sii kay-OZH lus-dan ee-mod dee-som od tliob; Drilpa geh yls madzilodarp.

ohd tlii-ob; dril-pa jey yils mad-ZII-loh-darp.

Zacar od zamran. Odo cicle

ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.

mad; hohth jay-II-da.

Key of the Eighteenth Table

Yls dialprt, soba upaah chis yils dii-AL-purt, SOH-bay yew-pay-ah kiis nanba zixlay dodsih, odbrint taxs nan-ba ziks-lay dod-sih, ohd-brint taks-is hubaro tastax ylsi; sobaiad hoo-BAY-roh tas-taks yil-sii; soh-BAY-ad ivonpovnph. Aldon daxil od toatar.

ii-VON-foh-unv. AL-don daks-il ohd toh-AY-tar.

Zacar od zamran. Odo cicle

ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.

mad; hohth jay-II-da.

Call Eighteen

O thou mighty Light and Burning Flame of comfort,
which openest the glory of God to the center

of the earth. In whom the secrets of truth 6332

have their abiding, which is called

in thy kingdom Joy, and

not to be measured. Be thou a window of comfort unto me.

Move and show yourselves. Open the mysteries of
your creation. Be friendly unto me. For I am a servant of
the same your God; the true worshiper of the Highest.

Key of the Nineteenth Table

Yls micalzo ialpirt ialprg bliors, yils mii-KAYL-zoh YAL-pert YAL-purj blii-ORS, ds odo busdir oiad ovoars dee-es od-oh buz-der oh-ii-AD oh-voh-ars caosgo. Casarmg laiad eran kay-OS-go. kay-SAR-mij lay-II-ad ee-RAN

brints casasam, ds iumd

brints kay-SAY-sam, dee-es jay-umd aqlo adohi moz, od

AY-kwah-loh ay-DOH-hii moz, ohd maoffas. Bolp comobliort pambt.

may-AHF-fas. bulp koh-moh-blii-ort pamt.

Zacar od zamran. Odo cicle

ZAY-kayr ohd zam-ran. od-oh sii-kayl qaa. Zorge. Lap zirdo noco kwah-AY-ay. zorj. lap zir-DOH NOH-kwoh mad; hoath Iaida.

mad; hohth jay-II-da.

The Call of the Aethyrs

O you heavens which dwell [in the ___ *Aethyr*]

are mighty in the Parts of the Earth, and

execute the judgment of the Highest. To you

it is said, Behold the face of your God,

the beginning of comfort; whose eyes

are the brightness of the heavens; which provided
you for the government of the earth and her

unspeakable variety; furnishing you

with a power (of) understanding to dispose all things according to
the providence of Him that sitteth upon the Holy Throne; and rose up
in the beginning saying, "The earth,

let her be governed by her parts, and let there be
division in her, that the glory of her may be

always drunken and vexed in itself.

Her course, let it run with the heavens, and as
a handmaid let her serve them. One season, let it confound Key of Tables Twenty to Forty-Nine
Madriiax dspraf [___]
MAY-drii-yaks dee-es-praf [___]
chismicaolz saanir caosgo, od kiis-mii-KAY-ohlz say-AY-ner kay-OS-go, ohd fisis balzizras Iaida. Nonca FIS-iis bal-zii-sras jay-II-da. non-sa gohulim, micma adoian mad, goh-HOO-lim, mik-ma ay-doh-II-an mad, iaod bliorb; sabaooaona
YAY-ohd blii-ORB; say-bay-oh-oh-AY-oh-na chis luciftias piripsol; ds abraassa kiis loo-SIF-tii-as per-IP-sol; dee-es ab-RAY-sa noncf netaaib caosgi od tilb non-sef nee-TAY-ay-ib kay-OZH-ii ohd tilb adphaht damploz; tooat noncf
ad-fot DAM-ploz; toh-OH-at non-sef gmicalzoma lrasd tofglo marb jee-mii-KAYL-zoh-ma el-RAZD TOF-gloh marb yarry Idoigo; od torzulp
YAR-ee ii-dee-oy-go; ohd tor-ZOOLP

iaodaf gohol, “Caosga,
YAY-oh-daf goh-HOHL, “kay-OS-ga, tabaord saanir, od christeos tay-BAY-ord say-AY-ner, ohd kris-TEE-os yrpoil tiobl, busdirtilb noaln yur-POY-il tii-AHB-el, buz-der-tilb noh-aln paid orsba od dodrmni zilna.
pay-id ors-ba ohd dod-rum-nii zil-na.
Elzaptilb, parmgi piripsax, od ta el-ZAP-tilb, parm-jii per-IP-saks, ohd tay qurlst booapis. Lnibm, oucho kurlst boh-OH-ay-pis. el-nib-em, oh-yew-choh The Call of the Aethyrs continued
another, and let there be no creature upon

or within her the same. All her members, let them differ in
their qualities, and let there be no one creature
equal with another. The reasonable creatures of the earth (or men), let them vex and weed out one another; and the dwelling places, let them forget
their names. The work of man and his pomp,

let them be defaced. His buildings, let them become caves for
the beasts of the field. Confound her understanding with darkness. For why?

It repenteth me I made man. One while

let her be known, and another while a stranger;
Because she is the bed of an harlot,

and the dwelling place of him that is fallen.

O you heavens, arise! The lower heavens

beneath you, let them serve you. Govern

those that govern; cast down such as

fall. Bring forth with those that increase,

Key of Tables Twenty to Forty-Nine continued symp, od christeos agtoltorn mirc simp, ohd kris-TEE-os ay-jee-tol-torn mirk q tiobl lel. Ton paombd, dilzmo kwah tii-AHB-el el-el. ton pay-omd, dilz-moh aspian, od christeos agltoltorn as-pii-an, ohd kris-TEE-os ag-el-tol-torn parach asymp. Cordziz, dodpal od pay-RAK ay-simp.

KORD-ziz, dod-pal ohd fifalz lsmnad; od fargt, bams fii-falz els-mad; ohd farj-et, bams omaoas. Conisbra od avavox, oh-may-OH-as. koh-NIS-bra ohd av-VAY-voks, tonug. Orscatbl, noasmi tabges too-nuj. ors-kat-bel, noh-ays-mii tab-jes levithmong. Unchi omptilb ors. Bagle?

lev-ith-mong. un-kii omp-tilb ors. BAY-gayl?

Moooah olcordziz. Lcapimao moh-oh-WAH ohl-KORD-ziz. el-kay-PII-may-oh ixomaxip, odcacocasb gosaa; iks-oh-MAKS-ip, ohd-kay-KOH-kazb goh-say-ay; baglen pii tianta ababalond, BAY-gayl-en pii-ii tii-AN-ta ay-BAY-bay-lond, odfaorgt telocvovim.

ohd-fay-ORJT tee-LOCH-voh-vee-im.

Madriiax, torzu! Oadriax

MAY-drii-yaks, tor-ZOO! oh-AY-drii-aks orocha, aboapri. Tabaori oh-ROH-ka, ay-BOH-ay-prii. tay-BAY-oh-rii priaz artabas; adrpan corsta prii-AYZ ar-tay-bas; ay-dir-pan kors-tay dobix. Yolcam priazi arcoazior, dob-iks. yol-kam prii-AY-zii ar-koh-ay-zhor, The Call of the Aethyrs continued

and destroy the rotten. No place let it remain
in one number. Add and diminish until

the stars be numbered.” Arise, move,

and appear before the covenant of his mouth, which
he hath sworn unto us in his justice. Open the mysteries of your creation,
and make us partakers of undefiled knowledge.

Key of Tables Twenty to Forty-Nine continued odquasb qting. Ripir paaoxt ohd-kwazb kwah-tinj. rii-PER PAY-ay-okst sagacor. Uml od prdzar cacrg say-GAY-kor. um-el ohd purd-zar KAY-kurg aoiveae cormpt.” Torzu, zacar, ay-oy-VEE-ay kormft.” tor-ZOO, ZAY-kayr, odzamran aspt sibsi butmona, ds ohd-zam-ran aspt sib-sii but-moh-na, dee-es surzas tia baltan. Odo cicle qaa, sur-zas tii-a bal-tan. od-oh sii-kayl kwah-AY-ay, od ozazma plapli iadnamad.

ohd oz-az-ma play-plii yad-nay-mad.

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Endnotes

1. In this way, Enochian magick has something in common with the infamous *Book of Abramelin*, which is also a magickal system popularly known as very advanced and dangerous, yet is, in fact, intended to progress one from beginner to adept over a period of months and years.
2. Before this rediscovery, two attempts were made to create new versions of the book. We call these the *Slavonic Book of Enoch* (or *2 Enoch*) and the *Hebrew Book of Enoch* (or *3 Enoch*). These texts would have their own influence upon the Enochian legends, but their history does not directly concern us here.
3. Personally, I suspect it was never meant to be translated, and only the angels associated with the book can reveal the mysteries concealed in its pages.
4. A leaf is one piece of paper in a book, with a front and a back side, thus containing two pages.
5. Dee's journals actually mention several different mystical books. One of these was a small Book of Silvered Leaves that—so the angels promised—would contain ineffable celestial mysteries. Enochian students have often confused the Book of Silvered Leaves with the *Book of Loagaeth*; however, they are two distinct books. Dee never fashioned the Book of Silvered Leaves, nor did he record what might have been written in it.
6. A similar system was outlined by Agrippa in his *Three Books of Occult Philosophy*, which is likely Dee's source.
7. I will explain this hidden Part of the Earth in chapter 10.
8. See http://dictionary.reference.com/browse/ether—especially definitions 3, 4, and 5.
9. See my *Discourse on the Enochian Watchtowers.*
10. After my own analysis of the Great Table, I suspect each Watchtower can be associated with a zodiacal triplicity—and, thus, an element. However, none of this is mentioned in Dee's journals, so I will not outline it here. See my *Discourse on the Enochian Watchtowers.*
11. These nations are not listed in Dee's journals. I have given them merely as examples of nations that typically fall into these four categories.
12. See *A True and Faithful Relation*, p. 184 (Wednesday, June 27, 1584).
13. The angels transmitted each Watchtower one after the other. Dee wrote them into the Great Table in a "Z pattern," or zig-zag—putting the first Watchtower in the upper-left position, the second in the upper-right position, the third in the lower-left position, and the final in the lower-right position. The angels corrected this by telling him to switch the two lower Watchtowers so that the four actually ran clockwise around the Great Table.
14. See *A True and Faithful Relation*, pp. 172–181 (June 25, 1584).
15. See *A True and Faithful Relation* beginning on April 4, 1587.
16. To be fair to poor Mary, her father's actions (both officially and toward her personally) were heartless and self-centered. He destroyed Mary's family and home life, and refused to allow her to see her mother. She had real reason to hate the Church of England, or at least those who had established it.

17. There is some indication that Kelley may have been a spy himself—perhaps even for the Catholics. However, an exploration of this aspect of Kelley's shadowy past is beyond the scope of this primer.
18. Annael did not state how long his term in office would last. However, the *Arbatel of Magic*—which had a profound influence on Dee's Heptarchic system—suggests a 490-year cycle. According to that text, the angel of Mercury took over in the year 1900, which in Dee's system would make Raphael the supreme archangel now.
19. The name "Fortitudo Dei"—which can be translated as "Strength of God"—made Dee initially mistake this angel for Gabriel. Gabriel is Hebrew for "Strength of God." However, the angel soon affirmed that he was, indeed, Michael.
20. The angel Me is one of the "Family of Light" angels, whom I will describe in chapter 6.
21. I will not cover the Corpus Omnium table in this primer; however, it is discussed in exhaustive detail in my *Angelical Language, Volume I.*
22. Illemese actually revealed a single call that was to be repeated thirty times (one of each aethyric heaven), changing only the name of the Aethyr in each instance.
23. The Seal of the True God is an important piece of Enochian magickal equipment that I will describe in detail in chapter 7.
24. I will not be covering this group of angels in this book. I will discuss them in a forthcoming advanced Enochian work.
25. I include a full discussion of Counting the Omer and the Fifty Gates of Binah in my *Angelical Language, Volume I*.
26. See Agrippa's *Three Books of Occult Philosophy*, book I, chapter 31, "How Provinces and Kingdoms Are Distributed to Planets."
27. There is no mention of the throne of God in relation to the Great Table in Dee's journals; however, there is reason to believe the relationship was intended. See my *Discourse on the Enochian Watchtowers* for a full explanation.
28. I have published a fuller discussion of this topic in my *Quest for the Divine Language*. Plus, of course, I focus entirely upon Dee's contribution to the quest in *The Angelical Language*, *Volumes I* and *II*.
29. I cover the Gnostic influences within the forty-eight callings in depth in *The Angelical Language, Volume I*.
30. Dee left us a copy of his own *Book of Supplication* in his personal grimoire. However, the author of *Book H* does not appear to have had access to that document. Therefore, we have two versions of the *Book of Supplication* used in the Great Table initiation rite: one written by Dee and one written by the author of *Book H*. As we shall see later, the angels instructed that each aspirant should write his own version of the *Book of Supplication*.
31. Dee's personal grimoire would not help matters once it was found, because he had included a copy of the Reformed Table next to the original Great Table in the book. This perhaps indicates that even Dee was unsure whether or not the Reformed Table had a part to play in the magickal system.
32 . Second only to the Vault of Christian Rosencrutz, of which the four Watchtowers were just one part.
33. The Table of Union will be explained in the neo-Enochian section of the grimoire (chapter 12).
34. You can see these colorful Watchtowers for yourself in the two-volume set *Creating and Using Magical Tools* by Chic and Sandra Tabatha Cicero.
35 . See Joseph Peterson's *John Dee's Five Books of Mystery*.

36 . Crowley's *Liber Vel Chanokh* can be found online at http://hermetic.com/crowley/libers/liber084.pdf.

37 . At some point in history, this diagram was inscribed upon a round golden talisman that still exists today in the British Museum. Many have assumed the talisman was created by Dee himself for use in the Enochian system of magick. However, because it is a copy of an illustration from Casaubon's *True and Faithful Relation,* it was apparently made after the publication of that book and therefore long after Dee's passing.

38. You can see its original form in *The Enochian Magick of Dr. John Dee*, p. 119.

39. See the *Sepher Bahir*.

40. There are actually ten Sephirotic realms in total. Seven of them relate to the planets. The other three Sephiroth embody the physical realm, the sphere of the zodiac, and the "first swirlings" of creation.

41. See Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 10, "Of the Number Seven, and the Scale Thereof."

42. Cumael appears in Dee's journals. However, his name is traditionally spelled Camael, which is likely a corruption of the name Samael.

43. You may notice that this list is very similar to the previous list given for the archangels of the Sephiroth. In fact, they are historically the same list that eventually took on two different forms. The list of Sephirothic archangels appears in Agrippa's work, while the list of planetary archangels appears in grimoires like *The Heptameron*. By Dee's time, both lists were being treated as separate groups of angels—one on a higher plane and the other on a lower plane.

44. You may note the switch between Michael and Raphael in this list when compared to the archangels of the Sephiroth (see previous note). Both of these archangels have traditional associations with both Mercury and Sol, and it appears different occultists have chosen to associate them more with one planet or the other. Again, by Dee's time the two lists had become separate traditions in their own right, and Dee adopted them both.

45. This name appears this way in Dee's journals. In other sources it is usually spelled Anael.

46. See the *Arbatel of Magic*. In Dee's journals, Annael revealed that the seven archangels govern the world in succession (and that he was in charge at the time), but he did not reveal how long each period of rule lasted. This information is included in Arbatel, which had a massive impact on Dee's Heptarchic system. There the period of rule is given as 490 (or 10 × 49) years.

47. See *John Dee's Five Books of Mystery,* pp. 152–165 (book 3, April 28, 1582). Also note pp. 381–382 (appendix, April 29, 1583): "And so are the other 7 characters...proper to every king and prince according to their order." Finally, see pp. 399–400 (appendix, May 5, 1583) for the construction of the seven talismans.

48. *Three Books of Occult Philosophy*, book 2, chapter 22, "Of the tables of the Planets, their virtues, forms, and what Divine names, Intelligences and Spirits are set over them."

49. Also spelled Sabathiel.

50. This name appears this way in Dee's journals. It is more properly spelled Shemeshiel in Hebrew.

51. This name appears this way in Dee's journals. It is more properly spelled Kokabiel in Hebrew.

52. There is another Hagonel found in the Heptarchic system—his name will appear in the list of the Family of Light. It is unclear whether or not the two are directly related, but it is unlikely they are the same angel.

53. See *John Dee's Five Books of Mystery,* p. 211 (book 4, November 17, 1582). Dee notes that only six of the forty-two Ministers are "in subjection." I assume this means only those six are subject to our call.

54. Ibid., p. 236, note 273 (book 4, November 20, 1582).
55. In astrology, Venus rules Libra, the cardinal sign of Air.
56. For Baligon's functions, see *John Dee's Five Books of Mystery,* pp. 242–243 (book 4, November 20, 1582).
. . For Bagenol's functions, see pp. 199–200 (book 4, November 18, 1582). *Note*: These powers are originally listed with Prince Bralges; however, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. Bagenol's powers were not mentioned, but as Baligon's prince he should rule the spirits of Air.
57. Ibid., p. 243 (book 4, November 20, 1582).
58. The seals of the kings and six of the princes are all found in *John Dee's Five Books of Mystery,* pp. 184–187 (book 4, November 15, 1582).
59. The princes were described as a group in *John Dee's Five Books of Mystery,* pp. 184–187 and p. 188, note 11 (book 4, November 15, 1582). Further details about the princes' appearances were recorded on other pages, which I will note with each prince.
60. Later, we shall see there is another angel—a son of the Sons of Light—named Hagonel. These two angels are *not* one and the same.
61. See *John Dee's Five Books of Mystery,* p. 188 (book 4, November 15, 1582).
62. Ibid. and p. 201, note 78 (Friday, November 18).
63. Ibid., p. 243 (November 20, 1582).
64. For Bobogel's functions, see *John Dee's Five Books of Mystery,* p. 223 (book 4, November 19, 1582). For Bornogo's functions, see p. 195 (book 4, November 16, 1582).
65. Ibid., pp. 184–185 (book 4, November 15, 1582) and pp. 216–217 (book 4, November 17,1582).
66. Ibid., p. 221 (book 4, November 19, 1582).
67. Ibid., p. 229 (note 233) and p. 230 (November 19, 1582).
68. Ibid., pp. 217–219 (November 17, 1582).
69. Ibid., pp. 216–217 (November 17, 1582).
70. In astrology, Mars rules Scorpio, the fixed sign of Water.
71. For Babalel's functions, see *John Dee's Five Books of Mystery,* p. 231 (note 247, November 19, 1582), and p. 233 (note 256, November 20, 1582). For Befafes's functions, see pp. 195–196 (November 16, 1582).
72. For Babalel's appearance, see *John Dee's Five Books of Mystery,* pp. 231–233 (November 19, 1582). For the servient angel named Multin, see p. 233 (November 20, 1582).
73. For Befafes's appearance, see *John Dee's Five Books of Mystery,* p. 234 (November 20, 1582). For Befafes's alternate name of Obelison, see pp. 234–235.
74. Ibid., pp. 235–236 (November 20, 1582).
75. See Prince Befafes, who gives life to creatures of the sea, and Baligon/Bagenol, who govern creatures of the air.
76. For Bynepor's functions, see *John Dee's Five Books of Mystery,* pp. 236–237 (note 273) and pp. 238–239 (November 20, 1582). For Butmono's functions, see p. 198 (November 18, 1582). *Note*: Butmono's functions were originally listed with Prince Blisdon. However, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. As Bynepor's prince, Butmono should govern the life of all things.
77. Ibid., pp. 236–239 (November 20, 1582).
78. In astrology, Mercury rules Virgo, the mutable sign of Earth.

79. For Bnaspol's functions, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582). For Blisdon's functions, see pp. 196–198 (November 18, 1582). *Note*: Blisdon's powers were originally listed with Prince Butmono. However, Dee later notes an intruding spirit corrupted this session and several of the powers of the princes were switched or missing. As Bnaspol's prince, Blisdon should govern the bowels of the earth.

80. This same concept is mentioned in the *Book of Abramelin* (book 1, chapter 8), where the aspirant can lay claim to a certain portion of the buried treasures saved up for the Antichrist.

81. For Bnaspol's appearance, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582).

82. This is a traditional color for Mercury and can be seen in alchemical texts as well as the *Key of Solomon the King*. Note that it is also the color of the silk that covers the Enochian Holy Table.

83. For Blisdon's appearance, see *John Dee's Five Books of Mystery*, p. 240 (November 20, 1582).

84. Ibid.

85. For Bnapsen's functions, see *John Dee's Five Books of Mystery*, p. 241 (November 20, 1582). For Brorges's functions, see p. 199 (November 18, 1582).

86. For Bnapsen's appearance, see *John Dee's Five Books of Mystery*, p. 241 (November 20, 1582).

87. Ibid.

88. There is much confusion in the journals over the functions of King Blumaza and Prince Bralges. At first glance, their functions appear to be missing from the record, but they can be found. First, the ruling prince of the Heptarchia (Bagenol, going by the name Hagonel) outlines all the powers of the princes *except* for his own (see *John Dee's Five Books of Mystery*, pp. 194–201, November 16, 1582). However, Dee later suspects this information was corrupted and several of the powers of the princes were switched or missing (see p. 236, note 273, November 20, 1582).

. . Later, Hagonel reveals a table of forty-two ministers that he *appears* to govern (see pp. 203–207, November 17, 1582). However, that table of ministers would eventually prove to belong to Monday/Luna, and thus to Prince Bralges. These ministering angels of Monday, along with their king and prince, are in charge of all the kings of the earth; thus, these functions belong to Prince Bralges and—by extension—to King Blumaza (see p. 201, note 78, Friday, November 18, 1582).

89. For some reason, Bralges does not appear at this point in the journals. Instead, it is Prince Hagonel who introduces Bralges's ministers. (See *John Dee's Five Books of Mystery*, pp. 203–207, November 17, 1582.) 90. Ibid., p. 206 (November 17, 1582). *Note*: All references to the ministers on pp. 205–206 mention groups of *six* angels rather than seven. However, Carmara quickly corrected this, and Dee made a marginal notation about his confusion; see p. 207, note 107. From that point on, all references are to groups of seven.

91. See *John Dee's Five Books of Mystery*, pages 204, 205–207, and 210–212 (November 17, 1582).

92. Ibid., pp. 204–206 (November 17, 1582).

93. See *A True and Faithful Relation*, pp. 10–27 (May–June, 1583).

94. See *John Dee's Five Books of Mystery*, p. 187, note 8, Thursday, November 15, 1582.

95. Ibid., p. 188, Thursday, November 15, 1582.

96. Ibid., p. 247, note 324, Wednesday, November 21, 1582.

97. This Hagonel is not the same Hagonel who is prince of the Heptarchia.

98 . See *John Dee's Five Books of Mystery*, pp. 70–71 (book 1, Saturday, March 10, 1582), pp. 79–80 (book 1, Wednesday, March 14, 1582), and pp. 87–148 (book 2, March 1582).

99 . On Dee's own Seal of the True God, Zedekiel is spelled "Zedekieil." It is very likely the second "i" was an error on Dee's part as he carved the seal.

100. Such lengthy divine “names” are common in the Qabalah, where we find examples as long as forty-two or even seventy-two letters.

101. The eighth secret name is never mentioned in Dee’s journals, and there are several mysteries associated with the name and how to find it within the seal’s circumference. This will be covered in a later advanced text.

102. See *John Dee’s Five Books of Mystery*, pp. 70–72 (book 1, March 10, 1582), p. 245 (book 4, November 21, 1582), pp. 374–379 (appendix, April 28, 1583), pp. 381–382 (appendix, April 29, 1583), pp. 395–398 and 399–400 (appendix, May 5, 1583).

103 . See the *Key of Solomon the King*, book 1, chapter 2, “Of the Days and Hours and of the Virtue of the Planets” and book 1, chapter 8, “Concerning Pentacles and the Manner of Constructing Them.” Also note the wand made of hazel wood in this grimoire—hazel being a wood sacred to Mercury.

104. See *John Dee’s Five Books of Mystery*, p. 72 (book 1, March 10, 1582) and p. 374 (appendix, April 28, 1583).

105. The description can also be found in Francis Barrett’s *The Magus*, book 2, part 3, “Of the making of the CRYSTAL and the Form of Preparation for a VISION.”An illustration of the table can be found in my own *Secrets of the Magickal Grimoires.*

106. See *John Dee’s Five Books of Mystery*, pp. 374–379 (appendix, April 28, 1583).

107. Agrippa mentions talismans of Mercury engraved upon plates of tin; see the *Three Books of Occult Philosophy*, book 2, chapter 22, “Of the Tables of the Planets...”: “The sixth table is of Mercury...and if it be with Mercury being fortunate engraven upon Silver, *or Tin* or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof grateful, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams...” (emphasis mine). I assume the seven Enochian ensigns are essentially Mercurial—like the talismans of the *Key of Solomon*—to further aid communication between the human operator and the angels.

108. It is possible that the Ensign of Mercury should now take the topmost position, meaning the ensigns would have to run clockwise from Mercury to Saturn, Luna, Venus, Sol, Mars, and finally Jupiter.

109. Dee recorded three visions of the Holy Table. In the first, the upper tablecloth was simply red. In the second, the cloth had changed to “changeable (mixed) red and green.” Finally, in the third vision, the cloth had evolved once more to its pied, or peacock, coloring: “the most changeable that can be gotten.”

110. Meet = fitting, proper, acceptable.

111. See *John Dee’s Five Books of Mystery*, pages 63, 64, 66–67, and 68 (note 61). Also see pp. 19–20 (note 55), where it is described and compared with Trithemius’s *Art of Drawing Spirits into Crystals* and Barrett’s *Magus*.

112 . See below in this section for information on the actual crystal given to Dee by an angel.

113 . Compare this to Trithemius’s *Art of Drawing Spirits into Crystals*, where the crystal ball is set in a frame displaying the names Michael, Gabriel, Raphael, and Uriel.

114 . See *The Holy Almandal: Angels and the Intellectual Aims of Magic* by Jan R. Veenstra, p. 214: “A twelfth-century student of catoptromancy [divination using a mirror] explained the intricacies of Artesius’s art by regarding the sun as a mirror that reflects the images of all things, so that capturing the sun’s rays in shining objects may produce a reflection of present realities and perhaps reveal the secrets of nature…It is mainly through this theory that optics, i.e., the mathematical study of rays, came to play such an important role in magic and astrology, for Dee

believed that optics could teach one to ‘imprint the rays of any star more strongly upon any matter subjected to it,’ and mirrors or lenses were naturally the most adequate means of reaching that effect.”

115. Likewise, the *Almadel of Solomon* mentions a crystal ball but does not list it as an indispensable part of the *Almadel* itself.

116 . See *John Dee’s Five Books of Mystery*, p. 253 and p. 395 (note 105). Also see p. 19 (note 54).

117 . Zedekiel, Madimiel, Semeliel, Nogahel, and Corabiel are the five angels who appear in the angles of the pentagram upon the Seal of the True God. They represent Jupiter, Mars, Sol, Venus, and Mercury. Why Saturn and Luna are excluded is not clear.

118 . See *John Dee’s Five Books of Mystery*, p. 69 (book 1, March 10, 1582), p. 151 (book 2, April 28, 1582), pp. 380–388 (appendix, April 29, 1583), and pp. 395 and 398 (appendix, May 5, 1583).

119 . See the instructions for the Parts of the Earth magickal system in chapter 10 of this book.

120 . See *John Dee’s Five Books of Mystery*, pp. 78–79 (book 1, March 14, 1582) and pp. 151–152 (book 3, April 28, 1582).

121 . *Three Books of Occult Philosophy*, book 3, chapter 11, “Of the Divine Names, and Their Power and Virtue.” Compare this with Judges 13:18: “Why do you ask my name, it is a name that works wonders (*pele*).” Also see Exodus 15:11: “Who is like thee, glorious in holiness, fearful in praises, working wonders (*pele*)?” Also see Psalms 77:14: “Thou art the God that doest wonders (*pele*).”

122 . See *John Dee’s Five Books of Mystery*, pages 212–214, 236, and 399–402. Also see *Heptarchia Mystica*, chapters 5 and 6.

123 . Ibid., p. 213 (book 4, November 17, 1582). Also p. 230 (note 239, November 19, 1582). Also pp. 399, 401–402 (appendix, May 5, 1583).

124 . Similar backward letters would later be included in the Great Table of the Earth.

125 . Dee was instructed to purify himself for nine days before attempting Gebofal, the practice of the *Book of Loagaeth*. I feel that same instruction applies equally well to Heptarchic invocations. In *The Key of Solomon the King*, you can find a nine-day purification that is likely similar to what Dee would have done.

126 . See *The Enochian Magick of Dr. John Dee*, p. 53 (*The Mystical Heptarchy*, chapter 5): “The Oration to God to be Spoken *Every Day*, Three Times Successively” (I have added the emphasis).

127 . Dee does not indicate one should face east; however, this is standard practice for Solomonic work.

128 . See *John Dee’s Five Books of Mystery*, p. 213 (book 4, November 17, 1582): “First cast thine eye unto the general prince, governor or angel that is principal in this world.” In the margin, Dee notes: “Is it not Annael with whom I began?”

129 . Dee does not specify exactly where on the Holy Table to set the talisman of the prince. However, based upon the similarities between the Holy Table and the Table of Practice described in the *Pauline Arts*, I suspect it was intended to set the prince’s talisman directly atop the ensign.

130 . See *The Enochian Magick of Dr. John Dee*, pp. 153–155 (Or *The Mystical Heptarchy*, chapter 5.) Note that I have modernized the punctuation, spelling, and some of the more archaic wording. I have also changed aspects of the prayers that were specific to Dee personally, rewording them to apply to anyone reciting the prayer.

131 . *The Mystical Heptarchy* reads: “...to deliver unto me, long since (through the eye and ear of Edward Kelley)...”

132 . *The Mystical Heptarchy* reads: "...by thy Divine Beck..."

133 . Isagoge = a scholarly introduction to a subject.

134 . See *The Enochian Magick of Dr. John Dee*, p. 57 (Or *The Mystical Heptarchy*, chapter 6).

135 . Here state the office and function of the king as it relates to your goal. Dee provided his own versions of the angels' offices (see *The Enochian Magick of Dr. John Dee*, pp. 59–64). However, most of them are personalized for Dee himself, mentioning things the angels revealed or promised to him. The rest are simply quotes from the journals—where an angel would mention his abilities or past deeds—and stitched together rather haphazardly. In your own invocations, I would suggest stating the offices of the angels as they specifically relate to your intended goal.

136 . *The Mystical Heptarchy* reads: "...I may be holpen..."

137 . See *The Enochian Magick of Dr. John Dee*, p. 58 (Or *The Mystical Heptarchy*, chapter 6).

138 . Here state the office and function of the prince as it relates to your goal.

139 . Dee's records do not mention repeating the invocations seven times. However, as seven is a sacred number to the Heptarchia, it is a good number of times to repeat their invocations if necessary.

140 . This is a problem I have been working to solve. I will share my findings in future publications.

141 . See previous endnote.

142 . You can get the Forty-Nine Tables of *Loagaeth* on Joseph Peterson's *Esoteric Archives CD*: http://www.esotericarchives.com/cd.htm. You can see the original journals on *The Magickal Review*: http://www.themagickalreview.org/enochian/.

143 . I have formed an online forum for discussion of the Angelical language and the *Book of Loagaeth*. The archives there already contain much useful information on creating your own copy: http://groups.yahoo.com/group/angelical_linguistics.

144 . It is unclear in the journals, but these words might translate as "Let those that fear God, and are worthy, read."

145. See *John Dee's Five Books of Mystery*, p. 394 (appendix, May 5, 1583): "Humble yourselves nine days before. Yea, unrip (I say) the cankers of your infected souls, that you may be apt and meet to understand the Secrets that shall be delivered."

146 . See *The Key of Solomon the King* for a nine-day purification process that is likely similar to what Dee would have done.

147 . See *A True and Faithful Relation*, pp. 196–197 (July 7, 1584). Again, I have modernized the punctuation and spelling and some of the more archaic wording.

148 . The original prayer of Enoch says "fifty times" in these last two lines. However, Enoch was supposed to be practicing the Jewish ritual of "Counting the Omer," which takes fifty days. Meanwhile Dee's Christianized version (Gebofal) takes place over forty-nine days instead.

149 . This system first appears in Agrippa's *Three Books of Occult Philosophy*, book 1, chapter 31, "How Provinces and Kingdoms Are Distributed to Planets."

150 . The associations between the signs of the zodiac and the twelve tribes of Israel are also found in Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14, "Of the Number Eleven, and the Number Twelve..."

151 . The names of these nations are taken from Ptolemey's *Geographia*, which was written in the second century CE and is thus outdated today. I have undertaken a project to update the names and locations of these nations, but space does not permit me to share the work here. I will provide it in a future publication.

152 . Note that Lil is the first and highest Aethyr, closest to God's throne, and contains the three Parts of the Earth that cover the Fertile Crescent—the cradle of civilization.

153 . See the next section for more about Paraoan.

154 . See *A True and Faithful Relation*, pages 183 and 188 (Paraoan is first mentioned on p. 179), Tuesday, June 26; Wednesday, June 27; and Monday, July 2,1584.

155 . See *The Enochian Magick of Dr. John Dee*, p. 112.

156 . This is supported by other aspects of Dee's system that include hidden (or "blinded") references to the End Times—most of which I have decided to leave hidden for the purposes of this book. I will cover them in more depth in a later publication.

157 . Dee discovered the spelling changes himself and asked the angels if he should correct the Great Table to better match the names of the parts. However, he was told to leave the spelling differences as they were. See *A True and Faithful Relation*, p. 188.

158 . See chapter 11 for more on the Great Table of the Earth.

159 . There are, of course, only seven letters in Paraoan. If there are four pairs of two letters, that leaves us one letter short—and this is the reversed letter L that appears in the lower-right corner of the Great Table (see the diagram in the next section). It is the first letter of Lexarph, the rest of which appear on the large central cross.

160 . Remember the final thirty Angelical Calls are all the same, except that the name of the Aethyr is changed for each one.

161 . See *John Dee's Five Books of Mystery*, p. 395 (appendix, May 5, 1583).

162 . See chapter 2 for more details on the Watchtowers and the four world civilizations.

163 . See *A True and Faithful Relation*, pp. 168–171 (Wednesday, June 20, 1584).

164 . See Revelation 9. The colors of the horses are given as white, red, black, and "pale." Some scholars suppose the pale color was actually a pale greenish tint.

165 . Generally, the four stages of alchemy are given the colors red, white, black, and yellow. However, some texts expand these four stages to seven, and one of the seven stages is an iridescent green, or "peacock." Edward Kelley would later write an alchemical treatise listing thirteen stages, with four of them given the colors black, peacock, white, and red, respectively: *The Theatre of Terrestrial Astronomy* by Edward Kelley. See http://www.levity.com/alchemy/terrastr.html.

166 . See *A True and Faithful Relation*, p. 173 (Monday June 25, 1584).

167 . The letters stand for the Latin phrase *Iesus Nazarenus, Rex Iudaeorum*, "Jesus of Nazareth, King of the Jews."

168 . See figure 15, ensign of Mercury, p. 90.

169 . See *A True and Faithful Relation*, p. 15. This page 15 is not in the front of the book, but nearly all the way at the end, after p. 448. It is the same entry where Dee records the infamous Reformed Great Table of Raphael.

170 . See Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14: "Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the signs in the zodiac over which there are twelve angels as chief, supported by the irrigation of the great name of God."

171 . Also see Agrippa's *Three Books of Occult Philosophy*, book 2, chapter 14: the "Scale of the Number 12" includes "The Great Name (YHVH) returned back into twelve banners."

172 . The relationship between the twelve names of God and the zodiac will be explored in a later publication concerning the advanced Enochian mysteries.

173 . Note that Dee's original Great Table shows the name as aLndOod. The capital *O* is the initial letter of the forty-second Part of the Earth named Ooanamb. However, when writing the name of the elder, he replaces the *O* with a *V* to make the name as I have shown in the list here. As a point of interest, he replaces this *O* with a *V* in the Reformed Great Table of Raphael, though he never indicates that the name of the forty-second Part of the Earth should change accordingly.

174 . Some sources list this name as "Arinnaq" (with a final *Q*). However, this letter on the Great Table is actually a capital *P* written backward (the first letter of Paraoan), which makes it look like an oversized lowercase *Q*.

175 . See *A True and Faithful Relation*, p. 178 (Monday, June 25, 1584): "If you will make them of seven letters...that is, when the wrath of God is to be increased."

176 . Ibid.: "You must take but one (of the two letters). (One is) comiter, and (the other is) in extremes judiciis" (*comiter* = "in a friendly manner," *judiciis* = "like a tyrant").

177 . See my *Shem haMephoresh: The Divine Name of Extension*.

178 . Again, see Dee's diagram of the Holy City for the triplicities in each cardinal direction. This is another relationship I will explore in a later publication concerning the advanced Enochian mysteries.

179 . Calvary is the town where Christ was crucified. The exact spot was called *Golgatha*, the "Place of the Skull."

180 . Dee wrote this demon's name as Cfa. This is likely intended to indicate that the letter *P* in this name takes the same sound as "ph" (or "f").

181 . Dee wrote these names as Xpen and Xpaen. However, the letter *C* appears on the Great Table instead of *E*, so Dee may have made a transcription error here.

182 . Dee wrote this name as Dabtt. However, the letter *L* appears on the Great Table instead of *B*, so Dee may have made a transcription error here.

183 . See *A True and Faithful Relation*, p. 184. Further instructions are contained in descriptions of the Book of Supplication (see next footnote).

184 . See *A True and Faithful Relation*, pp. 182, 184, and 188–189.

185 . See James's *Enochian Magick of Dr. John Dee*, book 5, pp. 117–177.

186 . Geoffrey James makes a very similar assumption in his *Enochian Magick of Dr. John Dee,* appendix A.

187. See *A True and Faithful Relation*, p. 179.

188. Ibid.

189 . Note that there are several differences in lettering between the Great Table found in *Book H* and the Reformed Great Table of Raphael in Dee's journals. I have favored Dee's journals in this Great Table.

. . Also, there is a rather large point of confusion in the Reformed Great Table. In Dee's journal, he recorded line 8 of the "Mor" Table differently than he had done on the original Great Table. On the original, it is: R O c a n c h i a s o m. However, on the Reformed Table it is changed to: o c a n c h i a s o m t (that is, the initial *R* is removed and a *T* is added onto the end). Adding further confusion, *Book H* changes it yet again, to: A o c a n c h i a s o m (simply replacing the initial *R* of the original Great Table with an *A*—likely a typographical error). Again, I have favored the Reformed Table as it appears in Dee's journal (beginning the line with *O* and ending with *T*—as do most modern Golden Dawn groups).

190. Flashing colors are found directly opposite to the ground color on an artist's color wheel. The Golden Dawn used these "opposing" colors to draw figures and details on talismans on top of the background color. Thus, for example, a talisman of Fire would be painted red, while the

lettering on the talisman would be painted in green. Try this, and you will quickly see how green "flashes" when viewed on a red background.

191. The Hebrew letter Heh with a dot inside it (הּ) indicates the second Heh in the Tetragrammaton, often called Heh-final or Heh-sophith.

192. As we will see later, the Golden Dawn assigned the symbol of Saturn to Earth in the Enochian Watchtowers. Otherwise, the sigil of Earth would appear as 🜃.

193. Remember that there was no indication in Dee's work that these were words in their own right. Instead, they are the names of three Parts of the Earth: Lexarph, Comanan, and Tabitom, excluding the initial *L*.

194 . See my *Clarification of Geomancy for Golden Dawn Students*, http://kheph777.tripod.com/gd_geomancy.html.

195. For the Sun/Leo and the Moon/Cancer you'll have a choice of two geomantic figures, or you can include both on the pyramid.

196. This is why Saturn stands in as the symbol of Earth in the Golden Dawn Enochian system.

197. Images of these gods are shown in Regardie's *Golden Dawn*, pp. 664–665, and described further on pp. 686–688. Note that I have made modifications to the colors so they better reflect the elemental natures of the deities.

198. Note that the Enochian Holy Table is not used in neo-Enochian workings; neither is the Ring of Solomon nor the Holy Lamen. However, the ring and lamen *can* be worn if you have them and wish to include them.

199. If you do not have a magickal sword, you may use the lotus wand, holding it by the lowest band of black.

200. That is, Eastern, Western, Southern, or Northern.

201. That is, EXARP, HCOMA, NANTA, or BITOM.

202. That is, the element of the Watchtower and (if it applies) the sub-element of the subquadrant.

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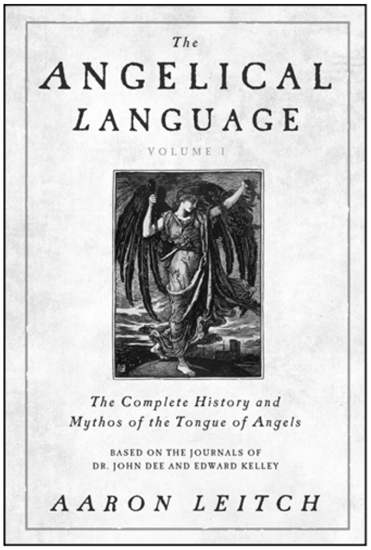

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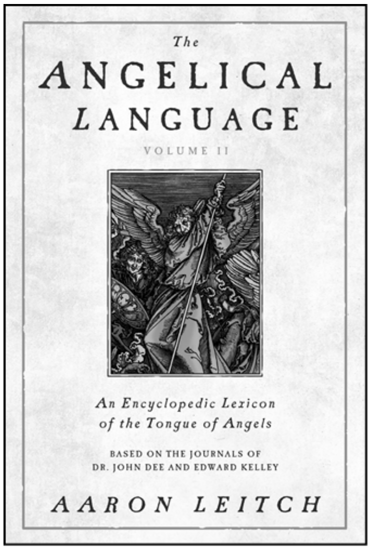

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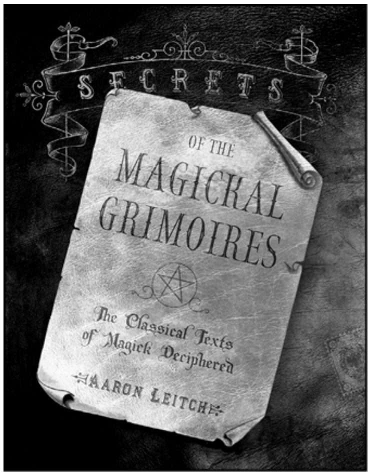

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Enochian Consecration of Magickal Weapons

THE ENOCHIAN DAGGER INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Dagger in your right hand.

Step 2:

Turn and face the East. Extend your right arm in front of you. Point the Dagger toward the Eastern Watchtower, and say:

"BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Dagger."

Step 3:

Still facing East with the Dagger pointing forward, say:

"HABIORO (Hab-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Dagger."

Step 4:

Still facing East with the Dagger pointing forward, say:

"AAOZAIF (Ah-ah-oh-zah-ee-feh), I invoke you from the Watchtower of Air to come forward and bestow the Wisdom of Jupiter upon my Dagger."

Step 5:

Still facing East with the Dagger pointing forward, say:

"HTNORDA (Heh-teh-noh-reh-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Dagger."

Step 6:

Still facing East with the Dagger pointing forward, say:

"AHAOZPI (Ah-hah-oh-zeh-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Dagger."

Step 7:

Still facing East with the Dagger pointing forward, say:

"AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Dagger."

Step 8:

Still facing East with the Dagger pointing forward, say:

"HIPOTGA (Hee-poh-teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturn upon my Dagger."

Step 9:

Still facing East, raise your right arm higher and point the Dagger toward the heavens, and say:

"The Dagger is the weapon of Justice,

for it pierces to the very heart of truth."

Step 10:

Still facing East, lower your right arm. Hold the Dagger with both hands before you and feel the energy of the Watchtower of Air surging through it.

Step 11:

Turn to the North, and replace the Dagger on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN CUP INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Cup in your right hand.

Step 2:

Turn and face the West. Extend your right arm in front of you. Point the Cup toward the Western Watchtower, and say:

"RAAGIOSL (Rah-ah-gee-oh-seh-leh), I invoke you from the Watchtower of Water to come forward and instill the Power of Reflection within my Cup."

Step 3:

Still facing West with the Cup pointing forward, say:

"LSRAHPM (Leh-seh-rah-heh-peh-meh), I invoke you from the Watchtower of Water to come forward and bestow the Passion of Mars upon my Cup."

Step 4:

Still facing West with the Cup pointing forward, say:

"SAIINOV (Sah-ee-ee-noh-veh), I invoke you from the Watchtower of Water to come forward and bestow the Benevolence of Jupiter upon my Cup."

Step 5:

Still facing West with the Cup pointing forward, say:

"LAVAXRP (Lah-veh-ahtz-reh-peh), I invoke you from the Watchtower of Water to come forward and bestow the Receptivity of the Moon upon my Cup."

Step 6:

Still facing the West with the Cup pointing forward, say:

"SLGAIOL (Seh-leh-gah-ee-oh-leh), I invoke you from the Watchtower of Water to come forward and bestow the Love of Venus upon my Cup."

Step 7:

Still facing the West with the Cup pointing forward, say:

"SOAIZNT (Soh-ah-ee-zeh-neh-teh), I invoke you from the Watchtower of Water to come forward and bestow the Self-Expression of Mercury upon my Cup."

Step 8:

Still facing West with the Cup pointing forward, say:

"LIGDISA (Lee-geh-dee-sah), I invoke you from the Watchtower of Water to come forward and bestow the Stability of Saturn upon my Cup."

Step 9:

Still facing West, raise your right arm higher and point the Cup toward the heavens, and say:

"TALHO AFFA-ADPHANT

(Tah-leh-hoh Ah-feh-fah-ah-deh-peh-hah-en-teh)

The Cup is an indescribable emptiness."

Step 10:

Still facing West, lower your right arm. Hold the Cup with both hands before you and feel the energy of the Watchtower of Water surging through it.

Step 11:

Turn to the North, and replace the Cup on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN SWORD INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Sword in your right hand.

Step 2:

Turn and face the East. Extend your right arm in front of you. Point the Sword toward the Eastern Watchtower, and say:

"BATAIVAH (Bah-tah-ee-vah-heh), I invoke you from the Watchtower of Air to come forward and instill the Power of Discernment within my Sword."

Step 3:

Still facing East with the Sword pointing forward, say:

"HABIORO (Hab-bee-oh-roh), I invoke you from the Watchtower of Air to come forward and bestow the Courage of Mars upon my Sword."

Step 4:

Still facing East with the Sword pointing forward, say:

"AAOZAIF (Ah-ah-oh-zah-ee-feh), I invoke you from the Watchtower of Air to come forward and bestow the Wisdom of Jupiter upon my Sword."

Step 5:

Still facing East with the Sword pointing forward, say:

"HTNORDA (Heh-teh-noh-reh-dah), I invoke you from the Watchtower of Air to come forward and bestow the Instinct of the Moon upon my Sword."

Step 6:

Still facing East with the Sword pointing forward, say:

"AHAOZPI (Ah-hah-oh-zeh-pee), I invoke you from the Watchtower of Air to come forward and bestow the Harmony of Venus upon my Sword."

Step 7:

Still facing East with the Sword pointing forward, say:

"AVTOTAR (Ah-veh-toh-tah-rah), I invoke you from the Watchtower of Air to come forward and bestow the Intelligence of Mercury upon my Sword."

Step 8:

Still facing East with the Sword pointing forward, say:

"HIPOTGA (Hee-poh-teh-gah), I invoke you from the Watchtower of Air to come forward and bestow the Preservation of Saturn upon my Sword."

Step 9:

Still facing East, raise your right arm higher and point the Sword toward the heavens, and say:

"NAZPZ TOL-TOH VAOAN (Nah-zeh-peh-zeh Toh-leh-toh-heh Vah-oh-ah-neh)

The Sword is all-victorious truth."

Step 10:

Still facing East, lower your right arm. Hold the Sword with both hands before you and feel the energy of the Watchtower of Air surging through it.

Step 11:

Turn to the North, and replace the Sword on the Altar.

Step 12:

Conduct the Enochian Banishing Pentagram Ritual.

Step 13:

Conduct the Enochian License To Depart #1.

THE ENOCHIAN PANTACLE INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Earth Pantacle in your right hand.

Step 2:

Face the North. Extend your right arm in front of you. Point the Earth Pantacle toward the Northern Watchtower, and say:

"IKZHIKAL (Ee-keh-zeh-hee-kah-leh), I invoke you from the Watchtower of Earth to come forward and instill the Power of Fruitfulness within my Earth Pantacle."

Step 3:

Still facing North with the Earth Pantacle pointing forward, say:

"LAIDROM (Lah-ee-deh-roh-meh), I invoke you from the Watchtower of Earth to come forward and bestow the Desire of Mars upon my Earth Pantacle."

Step 4:

Still facing North with the Earth Pantacle pointing forward, say:

"AKZINOR (Ah-keh-zee-noh-reh), I invoke you from the Watchtower of Earth to come forward and bestow the Generosity of Jupiter upon my Earth Pantacle."

Step 5:

Still facing North with the Earth Pantacle pointing forward, say:

"LZINOPO (El-zee-noh-poh), I invoke you from the Watchtower of Earth to come forward and bestow the Memory of the Moon upon my Earth Pantacle."

Step 6:

Still facing North with the Earth Pantacle pointing forward, say:

"ALHKTGA (Ah-leh-heh-keh-teh-gah), I invoke you from the Watchtower of Earth to come forward and bestow the Fruitfulness of Venus upon my Earth Pantacle."

Step 7:

Still facing North with the Earth Pantacle pointing forward, say:

"AHMLLKV (Ah-meh-leh-el-keh-veh), I invoke you from the Watchtower of Earth to come forward and bestow the Reason of Mercury upon my Earth Pantacle."

Step 8:

Still facing North with the Earth Pantacle pointing forward, say:

"LIIANSA (Lee-ee-ah-neh-sah), I invoke you from the Watchtower of Earth to come forward and bestow the Concentration of Saturn upon my Earth Pantacle."

Step 9:

Still facing North, raise your right arm higher and point the Earth Pantacle toward the heavens, and say:

"KHR KAOSGN-KHIDAO

(Keh-heh-reh Kah-oh-seh-geh neh-keh-hee-dah-oh)

The Wheel is the Diamond of the Earth."

Step 10:

Still facing North, lower your right arm. Hold the Earth Pantacle with both hands before you and feel the energy of the Watchtower of Earth surging through it.

Step 11:

While still facing north, replace the Earth Pantacle on the altar.

Step 12:

Perform the Enochian Banishing Pentagram Ritual.

Step 13:

Perform the Enochian License To Depart #1.

THE ENOCHIAN WAND INVOCATION

Step 0:

Perform the Enochian Opening Ritual #1.

Step 1:

Stand facing the Altar. Pick up the Wand in your right hand.

Step 2:

Turn and face the South. Extend your right arm in front of you. Point the Wand toward

the Southern Watchtower, and say:

"EDLPRNAA (Eh-deh-leh-peh-reh-nah-ah), I invoke you from the Watchtower of Fire to come forward and instill the Power of Change within my Wand."

Step 3:

Still facing South with the Wand pointing forward, say:

"AAETPIO (Ah-ah-eh-teh-pee-oh), I invoke you from the Watchtower of Fire to come forward and bestow the Energy of Mars upon my Wand."

Step 4:

Still facing South with the Wand pointing forward, say:

"ADAEOET (Ah-dah-eh-oh-eh-teh), I invoke you from the Watchtower of Fire to come forward and bestow the Enthusiasm of Jupiter upon my Wand."

Step 5:

Still facing South with the Wand pointing forward, say:

"ALNKVOD (Ah-leh-neh-keh-voh-deh), I invoke you from the Watchtower of Fire to come forward and bestow the Imagination of the Moon upon my Wand."

Step 6:

Still facing South with the Wand pointing forward, say:

"AAPDOKE (Ah-ah-peh-doh-keh), I invoke you from the Watchtower of Fire to come forward and bestow the Beauty of Venus upon my Wand."

Step 7:

Still facing South with the Wand pointing forward, say:

"ANODOIN (Ah-noh-doh-ee-neh), I invoke you from the Watchtower of Fire to come forward and bestow the Mobility of Mercury upon my Wand."

Step 8:

Still facing South with the Wand pointing forward, say:

"ARINNAP (Ah-ree-neh-nah-peh), I invoke you from the Watchtower of Fire to come forward and bestow the Ambition of Saturn upon my Wand."

Step 9:

Still facing South, raise your right arm higher and point the Wand toward the heavens, and say:

"KAB BITOM-ZIZOP (Kah-beh Bee-toh-meh-zee-zoh-peh)

The Wand is a Container of Fire."

Step 10:

Still facing South, lower your right arm. Hold the Wand with both hands before you and Feel the energy of the Watchtower of Fire surging through it.

Step 11:

Turn to the North, and replace the Wand on the Altar.

Step 12:

Perform the Enochian Banishing Pentagram Ritual.

Step 13:

Perform the Enochian License To Depart #1.

Enochian Death Ritual

Enter your Body of Light. See your subtle body as entirely vacuous. Let the inside be empty except for the three major Channels and the six major Centers. No clearly visualize the Heart Center as a white pentagram and the Central Channel as extending upward through the top of your head. Let the Channel extend over your head and into the body of TEKOP, an Archangel of the subquadrant Water of Fire.

Visualize your Central Channel as also being the Central Channel of TEKOP who is floating directly over your head.

Uniting With TEKOP. The next step is to clearly visualize the god-form of TEKOP, the Archangel of Water of Fire. TEKOP is terrible to behold, having a fierce and terrifying countenance. He is big and strong, and he wears a red-orange robe that looks like fiery flames. He carries a large topaz Wand by which he can dispense either long life, or death.

Center your consciousness in the white pentagram that is in your Heart Center as if it was your true self. Now visualize the three letters HIG (HIG Pronounced Heeg with a long e. These three letters are from the Heart Center). See these letters vertically along your Central Channel just above the pentagram as shown in the accompanying figure.

Let the hook of the descending G (G) grab onto the pentagram. Now, while speaking the word HIG aloud, visualize the HIG-word pulling the pentagram (and your consciousness) upward through the Central Channel. After 21 cries of HIG, the pentagram should be located at the Heart Center of TEKOP. If successful, you will have now assumed the god-form of TEKOP.

There are two choices at this point. You can return to your physical body using the letters GEH (GEH Pronounced Geh-heh. These three letters are from the Heart Center as shown in Figure 23), or you can project your consciousness into another body, or send it to the Square E of EKOP in the subquadrant Water of Fire in the Watchtower of Fire.

Return to your physical body. Visualize the three letters of the word GEH positioned vertically along the Central Channel just above the pentagram. Say the word GEH aloud while visualizing the word pushing the pentagram down the Channel. After 21 pushes, the pentagram should be back in the Heart Center of your Body of Light. Assume the form of your Body of Light and return to your physical body.

Transfer consciousness to the Watchtower of Fire.

While in the god-form of TELOK, travel to the Square E of EKOP in Water of Fire, the natural home of TELOK. This will be a permanent transference resulting in death of the physical body. For this reason, this alternative should only be attempted as an extreme measure when your physical body is close to death anyway (otherwise this alternative procedure amounts to suicide).

Enochian
Invoking Hexagram Ritual

Step 1:
Face your Altar. Pick up your Wand with your right hand. Stand with your feet together, your left arm down at your side and your right arm across your body holding your Wand upright in front of you.

Step 2:
Turn to the East and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing a Yellow Invoking Hexagram of Air before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.):

Then say:

"Behold the Burning Flames of Truth the consume sorrow, sin and death."

Step 3:
Turn to the South and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Red Invoking Hexagram of Fire before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 4:
Turn to the West and say: IVITDT (Ee-veh-ee-teh-deh-teh) while tracing the Blue Invoking Hexagram of Water before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.)

Then say:

"Behold, the Burning Flames of Truth that consume sorrow, sin and death."

Step 5:
Turn to the North and say: ZTZTZT (Zeh-teh-zeh-teh-zeh-teh) while tracing the Black Invoking Hexagram of Earth before you. (Vibrate one letter of this six-lettered formula as you trace a corresponding side of the Hexagram.).

Then say:

"Behold, the Way of Love is to Sacrifice All into the Cup."

Step 6:
While still facing North, extend your arms outward to your sides to form a cross. The Wand should be pointing straight up in your right hand. Then say:

Before Me MOR-DIAL-HKTGA
(Moh-reh Dee-ah-leh Heh-keh-teh-gah)

Behind Me OIP-TEAA-PDOKE
(Oh-ee-peh The-ah-ah Peh-doh-keh)

On My Right ORO-IBAH-AOZPI
(Oh-roh Ee-bah-heh Ah-oh-zeh-pee)

On My Left MPH-ARSL-GAIOL
(Meh-peh-heh Ah-reh-seh-leh Gah-ee-oh-leh)

"Above me and below me,
My Magickal Universe,
And behold, I alone
in the midst."

Charging a tablet

As you know, I tend to take a minimalist approach to things Enochian -- elaborate ceremony seems to be gilding the lily, to me. <G> You can pretty this up with any sort of ceremony you deem appropriate.

It doesn't take a great deal to charge one of the Tablets -- simply vibrating the names in its presence, or meditating on it, is often enough for it to pick up some charge.

Here's the steps I'd use for a serious charging:

1. Sit or stand with the Tablet in front of you.

2. Imagine that you are the Enochian God. See yourself as a pure creative deity, standing entirely outside the realms of creation. Vibrate the First Call, and as you do so, imagine that you are gathering all primal energies of the Empyrean together to do your bidding. (Note that all the Calls are spoken by this deity, and that whenever you use them, you are effectively acting as the deity.)

3. Vibrate the Call of the Element in question several times. As you do, imagine the forces previously called being transformed into that particular element, at the same time increasing in power.

4. Gather the power into yourself, and focus your concentration on the Tablet.

5. Vibrate the second Call, imagining as you do that it is causing a magickal "containment grid" to form over the Tablet, with the grid following the lines of the Tablet's 12-by-13 grid. (This step sometimes produces some very weird mental effects -- skip it if it seems too much for you in practice.)

6. Vibrate each of the macrocosmic names (i.e., 3 Names, King, Seniors) several times each. As you do each, project the power you have gathered into the appropriate squares of the containment grid. _See_ the power filling up the squares and becoming fixed there, so that the Tablet vibrates with the force of the names. Repeat this as often as necessary for each name, until you get a sense of the power of each name being solidly anchored.

7. On different days, repeat these steps for each of the Lesser Angles, substituting the Call appropriate to the L.A. in step 3, and the L.A. names in step 6. _Don't_ invoke the macrocosmic names when charging the Lesser Angles; think of each as a self-contained unit.

That's all there is to it.

If you're using a copy of the Great Table instead of individual Tablets, I would save the Black Cross for last. Get each element's section charged first, and then bind them together with the Tablet of Union names.

COMSELHA:

An Enochian Macrocosmic Ritual

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The purpose of this working is to invoke the transcendental power of the Enochian god, IAD BALT, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the "angels" of the Enochian system are very precisely gauged to the amount of care and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician's temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician's imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

[Insert MACRIT1.GIF here]

The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described further on. But this alternative may be too burdensome for an astral working.

[Insert MACRIT2.GIF here]

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. The second "inner" attribute represents the energy as it has been transformed by the

Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAIOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the

planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

The Ritual

Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1.Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.

2.Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censing, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.

3.Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.

4.Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.

5.Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other

thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.

6.Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.

7.Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8.Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.
Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10.Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle. Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage 3

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18.Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19.Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20.Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21.Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22.Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23.Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in, and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24.Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25.Turn to face inwards and vibrate the Elemental King's name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of

alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26. Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27. Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior's realm. But nothing flows as yet, as a hole has not yet been punched between the bands.)

28. Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29. Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior's name written in the sector from the outside towards the center.

30. Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the "pipe" from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31. Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32. When the entire pie-shaped sector has been filled with energy, you should now be standing in the first, central circle representing the Earth. On the barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33. Repeat steps 29-32 for the other sectors in the second band.

34. Repeat steps 24-33 for the other three quarters in the circle.

This completes the exercise.

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ENOCHIAN TEMPLES:

A RITUAL FOR THE CONSECRATION

OF THE

TEMPLE OF THE FIRE TABLET.

BY BENJAMIN ROWE

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Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, **"From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return."** The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, **"The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed."** Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, **"As Heru-Ra-Ha do I stand in the midst of their union."**

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.

"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7" keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: **"Let us adore the Lord and King of Fire!"**

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. **"Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."**

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60-degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!
"Hear me, AAPDOCE, priestess burning with the Fires of Love!

"Hear me, ARINNAP, you who strain at your limits!

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. **"Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!**

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. **"By the powers of RZIONR, minister of the greater gods, do I call you forth!**
"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. **"Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.**

"I call him by his four names!

"ZIZA!
"IZAZ!
"ZAZI!
"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!
"BIZAZ!
"BZAZI!
"BAZIZ!

19. **"Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.**

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. **"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."**

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. **"Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!**

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. **"By the powers of VADALI, minister of the greater gods, do I call you forth!**

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. **"Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.**

"I call him by his four names!

"ANAA!
"NAAA!
"AAAN!
"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!
"BNAAA!
"BAAAN!
"BAANA!

26. **"Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.**

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. **"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."**

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. **"Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!**

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!"

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMNOPAMN
APSTAPLST
SCIOSCMIO
VASGVARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

<u>Consecration of the Lesser Angle of Earth</u>

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. **"Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!**

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATTDALTT
DIOMDIXOM
OOPZOODPZ
RGANRGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

The Visualizations and Symbols

The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub-elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden-white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in

the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non-incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.
"The cross become the star become the wheel" refers to the tranformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light.

The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems.

The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire.

The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings.

The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy.

The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle.

"Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end.

Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

The energies of the lesser angle are called forth by the power of the god-names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle.

When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties.

As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen.

Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open.

Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle.

Consecration of the other Lesser Angles

The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The

invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle.

Watery Lesser Angle

The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...".

In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions.

The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse.

The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void".

"Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force.

Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures".

Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air.

The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind.
The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis.

The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air.

The final line conceives of Air of Fire as representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live.

Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits.

Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea.

The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is neccessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

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THE LOTUS OF THE TEMPLE:

Contacting Extraterrestrial Influences with the Enochian Temple

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In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. A series of example visions using the technique are published separately.

The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud. In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within.

This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and ethereal appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have inscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise. These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of matter are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First: by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they

must conform to the rules of interaction within that system. This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second: the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symmetry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third: the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth: the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the general Call of the element, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.

3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level, curving upwards slightly in a shallow dish-shape.

4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and with which your nature is already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you

become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5.Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6.Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7.Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8.Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them in passing and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9.When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10.Return to your Temple, again making sure that it is fully charged.

11.Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceeding. Test the being who appears; all such beings will respond positively to the pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being chooses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters

shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

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Greetings!

A few months ago, I posted some representative visions from my explorations of the "lotus" generated by an Enochian Temple. I had only mentioned this technique in passing, in one of the supplemental papers to the chapbook, and had never worked up full instructions for it. But I had occasion to do so recently, and thought they might be of interest to anyone wanting to keep a complete set of the documents associated with the Temples.

As always, questions, comments, criticisms, etc. are welcome. Enjoy!

-- Josh --

Contacting Extraterrestrial Spheres Using the Enochian Temples

In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

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In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within. This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

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Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and etherial appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have enscribed upon it a symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

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These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain

fundamental qualities of the "stuff" are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

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Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the Call, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

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Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being choses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

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DIVINE CREATION AND INITIATION

BY BENJAMIN ROWE

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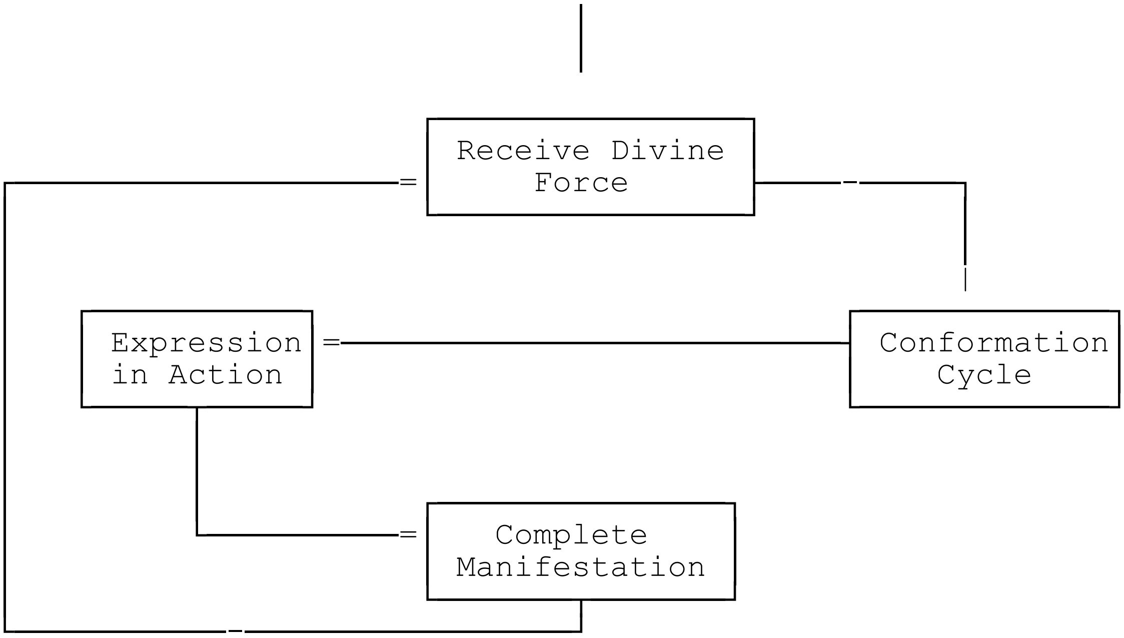

Figure 1. Cycle of Divine Creation and of Initiation

The Process of Divine Creation

In the largest context, an individual's initiation does not occur in isolation. Rather, it is a single thread in the continuing act of divine creation. The full intent of the creator is only worked out through a multiplicity of such threads, linked through energetic resonance into a quasi-biological whole. I use the word "biological" deliberately; the logic of spiritual interrelations is indeed "bio-logic", the logic of living things, but tremendously expanded and generalized.

The relation between the creator and the initiates who respond to the act of creation has strong correspondences to the relation between our conscious selves and the cells in our bodies, though the former relation is not so limited as the latter. We can gain an understanding of the larger process by reference to its microcosmic analogue.

Each cell in our bodies contains in essence the information needed to create the whole. But the cell is not the whole, nor is any given cell versatile enough to switch places with any other cell in the body. A liver cell remains a liver cell, even if implanted in the heart. A brain cell remains a brain cell, even if moved

to the genitals. Each cell is a particularization of a range of potentials out of the vastly greater range inherent in the genetic material it contains.

Just so, each individual contains within himself the essence of the entire universe of which he or she is a part. "Man is a microcosm", the saying goes. But clearly the individual is not the universe; he is contained within it, both objectively and subjectively. Equally clearly, no two individuals are interchangeable, no matter how much the philosophically shortsighted would wish to make it so. Each is a particularization in time and space of the effectively infinite potential of the universe at large.

When a conscious entity decides to take a particular action, the process by which the intent is effectuated proceeds in four overall stages:

1. Appearance of the intent in consciousness.

2. Transmission of the intent along neuronic paths to the various parts of the body.

3. Modification of the behavior of individual cells in response to the transmitted signals.

4. The effectuation of the intent in the form of some sort of action.

Between stages one and two there is a gap; in some way not understood by either philosophers or scientists, the singular intent of the being becomes transformed into the multitude of signals necessary to direct the action of the body. No one knows exactly how this transformation is performed, only that it does occur. While many different explanations have been put forth, the evidence to date is insufficient to resolve the issue.

The process by which divine intent is made manifest follows four similar stages:

1. The appearance of the divine ideal which is to be made manifest.

2. The response of a group of adepts to that ideal, and the creation of a group of iconic or symbolic thought-forms to act as link between the ideal and the lower worlds.

3. Apprentices sensing the transmitted intent and unconsciously or consciously modifying their individual patterns of thought to conform to it. They act on these thoughts within the mundane world, producing

4. The final manifestation of the ideal in time and space.

The divine ideal, while wholly unitary, has three aspects when perceived by a conscious entity: Its Note, or initial impulse, its Intent or Will expression, and the active Vibrations by which it can be successfully

manifested. Mages of different degrees are identified with one or more of these aspects, and through their identification are able to create a condition under which the ideal can be sense by adepts. [1]

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[1] **DEFINITIONS OF SOME TERMS, AS USED IN THIS PAPER:**

Grades, Magickal - A somewhat arbitrary categorization of the conscious entities who sometimes inhabit human bodies, based on the level of the Tree of Life at which an entity's consciousness experience is focused. For purposes of this paper, four broad grades are used:

Non-initiates: Persons having their primary focus in Malkuth. These are rather rare in the current-day population.

Apprentices: Persons having their primary focus of consciousness on the astral or lower mental levels, i.e. in Yesod, Hod, or Netzach. The majority of the human race falls into this category.

Adepts: Persons having their primary focus on the upper mental levels, i.e. in Tiphereth, Geburah, or Chesed.

Mages: Persons capable of perceiving consciously on the purely "divine" levels of the Tree, in Binah, Chokmah, and Kether. While incarnate and viewed from a mundane perspective, mages are almost indistinguishable from adepts, save by careful examination of motive.

Additionally, there are certain other classes of beings which must be considered:

Gods: Not to be confused with the postulated "creator of everything". Beings having a focus of consciousness entirely outside the humanly-perceived Tree of Life. Unlike the hypothetical creator, these are evolving beings, who have at some point in the past passed through human-like stages of development.

From the standpoint of these beings, the Tree as a whole constitutes the Malkuth of the greater Tree of the Cosmos. Those which act directly in relation to our planet Earth are generally focused on the astral or lower mental planes of the Cosmic Tree.

Divine Aspect: The manifestation within the Tree of Life of a portion of a god's being. Normally does not manifest at any level below Binah.

Avatar: A temporary human-like vehicle created by a divine aspect for a particular purpose. "Temporary" is used in a relative sense; a given avatar may continue to function over a period covering many incarnations. Aside from its temporary nature, an avatar is functionally indistinguishable from a human being of equivalent grade.

Angels, Devas, Djinn, etc.: Self-aware evolving beings of a hierarchy parallel to that in the human kingdom, and having equivalent magickal

As in the previous case there is an apparent gap between the first and second steps in this sequence, which is called the "Abyss" in magickal parlance. It is difficult to describe how this gap is perceived by a mage without resorting to mystic jargon that may ultimately be meaningless to anyone except another mage. One can speak glibly of "being" and "becoming", and leave the reader no better informed than before.[2]

Another way of looking at the matter is to say that at each stage of this fourfold process of creation, an additional quality is added to the archetypality of the divine ideal, elaborating on its nature and creating manifestations having both greater specificity and greater multiplicity than the original.

As perceived on its own level by a mage, the divine ideal is complete, unitary, and self-sufficient. It simply is, with no apparent beginning or end. It neither acts nor is acted upon. It appears so nearly universal and encompassing that even the possibility that something exists which is not "what it is" practically disappears.

When the conditions created by the mages cause the divine ideal to be brought down into the second stage - "below the Abyss" - the quality of relatedness is added to its archetypality. The ideal no longer appears to exist simply in itself, but now is perceived in relation to something which is not itself. This simple addition of the potential for relationship brings about a shocking transformation; shocking because it is not just a change from one-thing-in-itself to one-thing-in-relation-to-one-other-thing. Rather the change is from absolute unity directly to infinite multiplicity. In the act of crossing the Abyss, the mage or adept goes from one extreme of existence to the other with no intermediate stages. It is as if one took a single step and found oneself at the other end of the universe.

The existence of two things demands the existence of a third thing; the existence of a third demands a fourth, and so on. Once one steps away from singularity there is no stopping until there is a cosmos full of things, an effectively infinite field in which everything is potentially or actually in relationship to every other thing. And more, everything can be related to every other thing in a multitude of ways, so that we have infinity piled upon infinity.

In contrast to this first transition, the passage to third and fourth stages merely adds qualities of greater specificity to the infinitude of the second stage. A limited set of potential events gets selected out of the infinity of possible relationships and proceeds towards full manifestation. There is no radical transformation as there is between the first and second stages.

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grades. They do not participate in incarnation, and so have a somewhat slower speed of development, but otherwise perform similar functions.

[2] In the magickal aspect of the universe, this gap is entirely subjective, being innate to individualized perceiving awarenesses. In processes where no such awareness is involved, no gap appears. The same may be true of the relationship between consciousness and body, as some scientists maintain. Proof sufficient to decide the matter has yet to be discovered.

Stage two corresponds to the state in the individual where an idea in consciousness becomes transformed into the many nervous signals necessary to direct the body's response to the intention. This stage belongs to the adepts, whose primary concern is with the establishment of relationships between things, the creation of magickal links. As individual neurons are to the idea in consciousness, so adepts are to the divine ideal. Each adept picks up particular aspects of its potential expression, those which relate to his own nature and position. Each adept creates links between the ideal and those things within his own sphere of influence which reflect its nature. Additionally each acts as a transmitter, passing the sensed potentials on to other adepts with resonant natures who are focused at lower levels.

If sufficient magickal links are created, the divine ideal eventually becomes established in Tiphereth as a self-sustaining thought-form. This thought-form acts as a secondary center of focus for the divine ideal, concentrating and amplifying the forces transmitted along the magickal links, and sending out new signals into the lower worlds. This thought-form is also an "ideal", an expression of the original ideal within time and space and the context of human perceptions. Unlike the original it can be sensed by apprentice-level beings, and translated by them into a series of concrete goals within the manifest world.

The works of some adepts partially bypass this thought-form and act directly on the lower worlds. One type of adept concentrates on the "multiplicity" aspect of stage two and brings this aspect down into the lower worlds to be expressed as intellectual formulations or ideas. Another type of adept concentrates on the "relationship" aspect, manifesting it in the form of artistic creations. By providing these links directly into the worlds inhabited by apprentices, they provide apprentices with patterns by which they can learn to sense to the ideal expression in Tiphereth.

Passing to stage three adds the quality of active response or intelligent activity to the creation. This stage corresponds to that stage in the individual where the neuronic signals reach their goals in various parts of the body. These signals, acting on non-neuronic cells, cause those cells to change their state of activity in ways that conform to the conditions set by the signal. The cells take energy and matter from their environment, transform it in accordance with the signals, and release it back into the environment. The release may come in the form of movement, as in the case of muscle cells, in the form of chemical secretions that produce global or localized changes in the rest of body, in the form of changes in electrical or magnetic conductivity, or several other ways.

Note that the signals coming to the cell do not force the cell to perform in a specific way, nor do they direct the cell's activity in detail. Remember that each cell is a particularization of the overall potential of the body. Its innate nature defines and expresses a specific set of those general potentials. The signal it receives need not contain any information at all as to how the cell must respond. The cell knows by its nature how it must respond, and does so automatically, translating a generalized command into a specific set of activities.

In the process of divine creation, this third stage belongs primarily to the apprentices. The quality of intelligent activity has much greater scope in their work than in the cell.

Cells exist in a more or less fixed relationship to the rest of the body, and each is particularized to express only a few types of activity. Their response to incoming signals is also fixed to a limited range.

Human beings, while still particularized with respect to the universe as a whole, otherwise possess a remarkable freedom of action. They exist in a constantly changing relationship to other humans and to the rest of their environment. Unlike cells any human being can perform a vast range of activities, depending on the contexts in which they are acting. Most importantly humans, within the extremely broad limits of their particularizations, are capable of defining and re-defining their own activity within the "body" that is our world. And paradoxical as it may seem, apprentices have a greater freedom in this regard than do either adepts or mages.

Apprentices are in a way repeating the actions of the adepts, but on a lower level. The adept takes the singular will which is the divine ideal and translates it into a multitude of potential relationships, which in turn eventually coalesce again into the expressed ideal in Tiphereth. When an apprentice senses an expressed ideal, its influence is translated in his or her mind into a set of goals or possibilities for self-expression. Those that are congenial to the person's nature are incorporated into the person's self-image, thoughts, and emotions. Then, in the course of the apprentice's life in the world, situations arise in which action can contribute to the achievement of these self-chosen goals. Through the intelligence inherent in his being, the person chooses those activities that will help to make the goal manifest.

Note that the choice of actions comes entirely from within the apprentice's being. The expressed ideal in Tiphereth contains no specifications concerning the way that the ideal is to be manifested, but only of the intended result. The manner in which the apprentice acts towards that goal is always a matter of free choice. Adepts and mages participating in the act of divine creation never attempt to force or coerce the apprentice into a particular course of action. At most, they will arrange to provide the apprentice with opportunities for action in line with the goal. But even in these cases, the choice of whether to take the opportunity, and what to make of it, is wholly within the hands of the apprentice.

This acknowledgement of free choice is not only a matter of ethical action on the part of adepts and mages; it is a matter of utter necessity if the divine ideal is to come into full manifestation.

It is the task of apprentices to create the final links between the divine ideal and the material world. Because they are still close to the material pole, they are best qualified to make the final adjustments that will fit one to the other and complete the creation. Their natures are exactly suited to this work, and no higher initiate can do it better.

By becoming more directly identified with the divine ideal in its primary form, mages and adepts have sacrificed some of their freedom of action within the lower worlds. Close identification with the divine will excludes many courses of action that are in accord with that will, but which require close identification with the material pole of existence. They can not maintain an identification with both the divine and material poles at the same time. Since they had previously passed through the apprentice stage, adepts and mages are still capable of acting directly on the material world, but only by temporarily reducing their degree of identification with the ideal. The more attention they have to pay to purely material affairs, the less of the higher identification they can maintain.

Another consideration is that when the divine will touches directly on the lower worlds, without the buffering provided by intermediate links, its action is inevitably destructive. Matter and the substance of the lower mind is at present incapable of absorbing the divine will directly, and contact with it would result in a subjective equivalent of vaporization, destroying all form beyond possibility of reconstruction.

Finally, adepts and mages must consider that all acts of divine creation must take place in ways that encourage the continuation of the process of initiation. This seems to be a precondition for any sort of divine creation within the human Tree of Life. What little we know of the Cosmic Tree suggests that it is universally applicable in that realm as well. The rule as gods view it is that matter must be continually transformed into spirit, until all of it has been transformed. The means by which this is done is the process of creation and resulting initiation.

Through the combined effects of the individual activity of many apprentices, the divine ideal is eventually brought safely down into full manifestation. A final quality is added to the series, which can be called objectification or externalization. The actions of apprentices over time create an activity in the material world which takes on a life of its own, and is seen as having an existence independent of those who worked to create it.

In many cases, this "objectified" ideal does not actually exist in matter. Rather, it exists as a form on the astral plane, having sufficient organization to maintain itself and gather energy to itself without further conscious effort on anyone's part. Since most of humanity is currently focused on the astral plane or on the adjacent areas of the lower mental planes, they perceive it as real and act accordingly in their daily lives, even though the thing they perceive can easily be shown to have no existence when it is viewed with a strict definition of objectivity. Among the most obvious of such objectified ideals are the various organizations that make up the social structures of current-day cultures. "Government" is such an ideal, as are religions, corporations, money, and many other things to which we routinely grant the status of "real". But in many other cases, the end result of the process is truly "objective", that is, having existence in matter.

From the divine viewpoint, all the sephiroth below Tiphereth are equally "material"; the stuff of the astral and mental planes is simply matter in a different state than that of Malkuth. So the establishment of a divine ideal in the matter of any of these planes is considered a successful creation.

There are several more factors that should be considered by the reader who is attempting to gain a clear mental picture of the process of divine creation. The most important of these points is that this process is not all "one-way", does operate solely from the top downwards. Between and within each stage there occurs feedback, a constant dance of adjustment and readjustment.

In the body, the reactions that take place in the course of externalizing a thought influence in turn the next thoughts to arise in the person's mind. Cells send information back along the neural pathways, telling of their current status and what they will be capable of doing in the next few moments. In the course of accomplishing a simple action, such as reaching out to grasp an object, what has been ac-

complished at any given moment is fed back to be compared against the initiating thought, and new signals are sent adjusting the ongoing process to maintain its direction towards the intended goal. And there is a constant flow of information around the body in the form of chemical secretions and electromagnetic states that inform the cells of the state of other cells operating on their own level.

Similarly in divine creation, there is a constant flow of information upwards along the created channels as well as downwards or outwards into the manifest world. Adjustments are made "on the fly" to account for the relative success of the various groups involved, and to account for changes in the world to which the effort of creation is being applied. Over time, the physical manifestation becomes an increasingly more accurate correspondence to the intent.

It will be important to keep in mind that divine creation is a dynamic, continuing process rather than a fixed or "one-shot" activity that happens once and not again. It is the dynamism of the process that makes initiation and evolution possible at all, which keeps the world from being in truth the static, stratified, unchanging place that ancient theologians thought it to be. Much of our later concern with keeping the results of initiation are directly concerned with the dynamic aspects of the process.

A related factor to consider is that divine ideals have a finite life-span, when viewed from a standpoint in time and space. They come into existence in the world, take some time to develop their inherent possibilities, and then pass out of existence again. At any given moment in time, several ideals are in various stages of their cycle. Some are just beginning to come into the awareness of mages. Others have been linked to the earth and are in process of becoming fully manifested. And yet others have completed their lives and are gradually breaking up and going out of manifestation. Depending on their individual natures and sensitivity, various parts of the population will be attracted to one or another of these ideals.

It is also important to remember that the manifestation of any divine ideal consists of many different threads, composed of many different types of energy expressing different aspects of the ideal. There are always at least seven different aspects involved in any manifestation, and each of these may be wholly or partially incompatible with the others when viewed from the viewpoint of an incarnate human. No individual can judge from his own experience of the expressed ideal whether another person is or is not also sensing that ideal. Activities that appear antithetical from an individual's view may in fact be different aspects of the same divine expression. Full appreciation of the manifestation can only be had by a mage or very high-level adept.

Students of Thelemic doctrine might profit by considering the three "Grades" mentioned in Liber AL in light of what has been said above about the stages of divine creation.

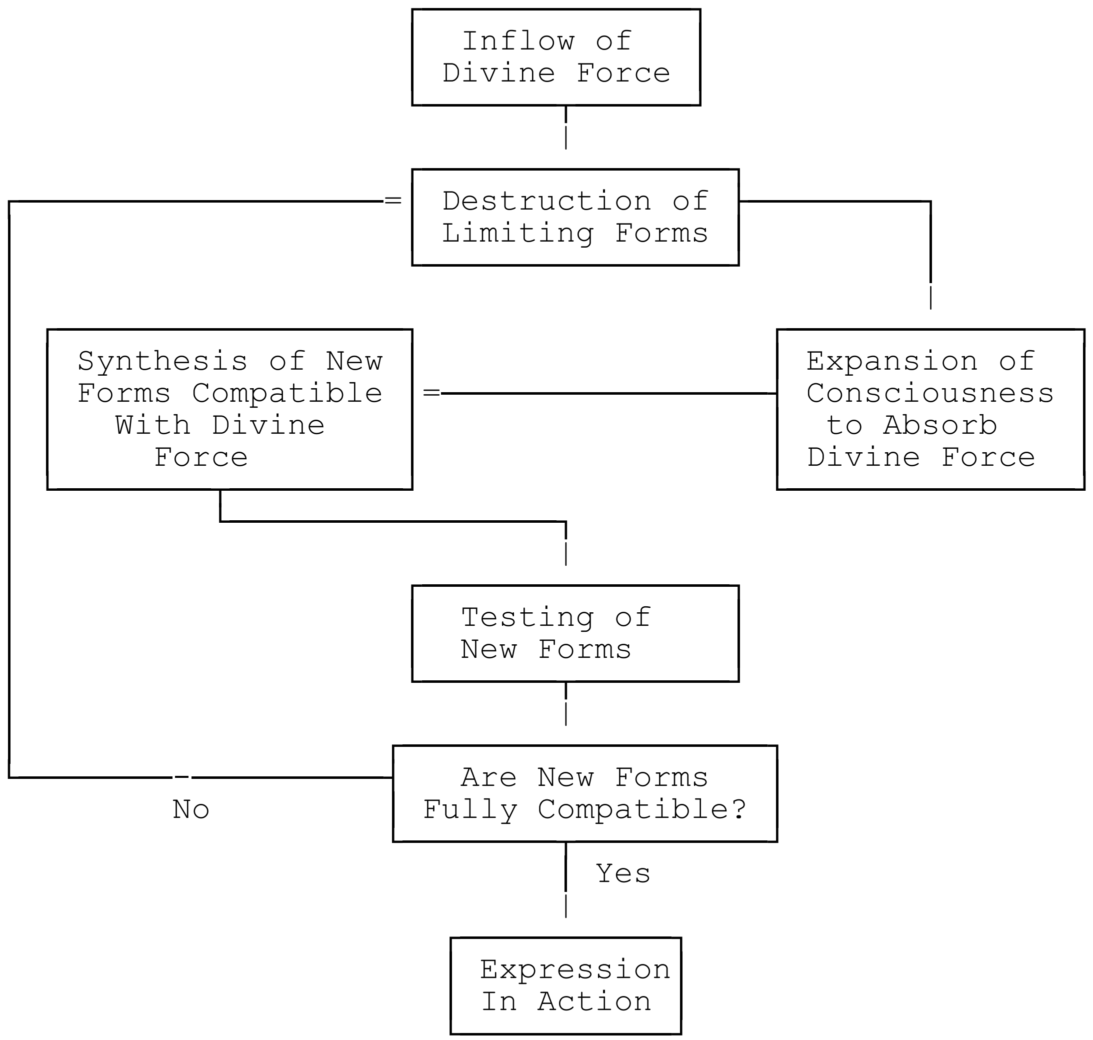

Figure 2. The Conformation Cycle

<u>The Conformation Cycle in Initiation</u>

In initiation, the initiate receives a flow of force from some level more inclusive than that on which his conscious mind is currently focused. If he/she is to retain any benefit from the experience, those parts of the being that are below his level of focus must be consciously brought into alignment with that force, within the context of their natural modes of functioning. All of these parts must be brought in to the alignment. Not one can be left out.

This means that we can not be satisfied with simply receiving and "feeling" the force. We have to direct our emotions so that those incompatible with the force fall away, and new ones that are fully compatible come to the fore. We have to direct our intellects so that ideas shown by that force to be false are eliminated, and the remainder reconstructed to fit the our new perceptions. We have to modify our self-

image and goals to include the new vistas opened to us. We have to re-examine all of our being in terms of the new force, and change our being so that the force can flow freely between levels.

The goal of initiation is to make all of the vehicles perfectly "transparent" or perfectly responsive to the highest and most inclusive divine force the initiate can experience at a given time, and to elevate the focus of consciousness so that it operates from the highest level possible. The conformation cycle is the process by which this goal is attained.

Figure 2 represents the cycle of activity by which an initiate absorbs divine force coming into his or her sphere. This figure falls within the box labeled "Conformation Cycle" in Figure 1.

This cycle is applicable to the initiate's actions both with respect to his own initiations and with respect to his participation in the Great Work. The only difference between the two cases lies in what kinds of forms are being destroyed and created in the process. In initiation, the forms are actually forms that make up part of his individual being. In the Great Work, the forms are those that he creates to act as magickal links to bring the divine ideal into manifestation.

The conformation cycle contains another cycle within it, which is not shown because it is constantly in action throughout the process. This inner cycle is the cycle of invocation and response. At each step of this process, the initiate is in constant need of a contact with the incoming divine force. At the very beginning of the process, it is his desire and intent, directed upwards through the planes, that generates the initial inflow of force. As the power gathered from that first inflow is expended, he is constantly re-invoking the force, replenishing the power so that the process can continue.

Invocation and response may take the form of formal ceremonies and magickal efforts, or it can simply be a continual "looking towards" the divine with a desire to draw it into contact again. In any case, the directed intent and desire of the magician attracts both the force and the attention of interested beings on higher levels, who provide him with assistance in bringing down the force, and also assist with suggestions as to appropriate forms that might be created to hold and channel the force. Without this constant renewal of contact, any effort to reconfigure form to match the force will fail.

Throughout the following sections the word "form" will be used as a generic term for that on which the force of the divine ideal acts. It is perhaps not the best term available, but after reviewing many more technically specific terms from philosophy, phenomenology, and metaphysics, I find the use of such terms would not add any significant understanding to the subject being dealt with here.

The viewpoint from which the process of conformation is described is one in which the consciousness of the initiate exists in an intermediate area between a positive and a negative pole. The positive pole in this discussion is generally the divine ideal in one of its three aspects. The "negative" or more material pole is in most cases not the sephira Malkuth, as is conventionally the case, but rather Tiphereth.

The conformation process is one that takes place on the same planes in which the adept normally works, and it is usually only the adept in whom the process takes place consciously. Conformation to the divine

ideal always takes place before any appearance on the more material planes, even such an abstract appearance as a thought that can be described in words.

So the material aspect of the process, the "forms" on which the divine ideal works, are the formulations of relationships, the magickal links with which the adept does his work. When speaking of "forms", of the "breaking up of forms" or the "creation of forms" we are speaking of either (in the case of initiation) the formulated relationships that maintain the internal connectivity and unity of the individualized adept, or (in the case of divine creation) of those magickal links the adepts create between the divine ideal and the lower worlds.

Phase 1: Destruction of Old Forms

The first effect of an inflow of divine force is always destructive. The "vibrations" of the force have a tendency to break up any form that is incompatible. This effect is represented cabalistically by the planet Mars and the tarot card The Tower.

Mythologically, Mars has always been associated with a rise to the heights, followed by a sudden disaster and a subsequent rapid fall. The disaster is usually caused by the entry onto the scene of a new and unanticipated factor, often through divine intervention. The Tower of Babel story is a classic example. To understand how this relates to the conformation cycle we have to back up a little bit.

As was shown in Figure 1, the entire process of initiation is itself cyclic. As the cycle progresses, it gradually draws away from the divine ideal and towards full objectification. Eventually all the divine force received gets expended, and the individual has to continue to build using energy drawn from within himself and from his environment. After objectification has been completed, the process must take a jump back to its first step to acquire a new flow of divine force from a yet higher level.

In the interim period, between objectification and the new inflow, the individual builds up and elaborates on the fundamental forms and ideas previously established. He works to extend those into areas of life and experience not directly touched upon in the course of initiation, both in the material world and on the magickal planes, re-interpreting all of his being in terms of the new perspective. From the highest level at which he can perceive, he works to build up an accurate reflection of his perceptions throughout the lower parts of his being. As more of his being is integrated into the scheme, the original forms and ideas take on the psychic equivalent of mass; they become more rigid, more difficult to move, adjust, or change. They become less transparent to the divine force on which they were built.

This is a necessary step, and the natural consequence of the stage of objectification. Once this structure is formed, the individual need not expend more of his own energy to maintain his consciousness at the high level achieved in the prior initiation. It becomes his natural state of awareness, and only movement out of that state requires expenditure of energy. Instead of having to hold himself high in the air by the force of will, he is held up in the air by a strong tower, which supports him against the downward pull of matter.

Somewhat paradoxically, it is during precisely this time, when his internal expression of his initiation has become objectified and has begun to take on a quality of rigidity, that the initiate can contribute the most to the Great Work. The reason is that since he no longer needs the force provided in his last initiation for his own internal use, he can afford to expend any additional flows of that same energy in outwardly-directed activity, building the impersonal iconic and symbolic forms needed to channel that energy into the lower worlds.

Consciousness of the needs of the Great Work can make a great difference in the extent of the rigidification that occurs, and thus in the amount of time between initiations and in the difficulty experienced in the course of the next initiation. A certain amount of it is necessary, but the motivation of the individual can vary the amount that actually occurs remarkably.

In a person who is primarily concerned only with his own advancement and power, the process of rigidification tends to continue to its natural limits. That is, it goes on until all of the lower bodies have been fully fixed in the new formation, and the formations have begun to build up a "crust" around the person's awareness on its own level. It can extend event further, into the person's relations with planes higher than that on which the awareness is focused, by creating assumptions and restrictions of thought concerning the next steps that will be taken in his development.

With this wholly personal motivation, the person becomes encysted in his own thought-structures, locked up in his own tower. The walls of his tower block him off from direct contact with the planes from which the force of his next initiation must come. As a consequence, the force of invocation needed to produce a response from the higher levels is greatly increased. He must also depend on the responding powers to answer with a degree of force sufficient to blast apart the thought-formations in which he is embedded. And if the force is sufficient to do so, then the experience of the next initiation will be literally shattering and disastrous to the present form of being, a full expression of the events represented in the Tarot card.

At the other extreme, in the person who is wholly convinced that his own initiations serve only the purpose of making him better suited to participate in the Great Work, the rigidification tends to stay at the minimum needed to support his awareness at its new level and to serve as a foundation for the next initiation. Between the time when his initiation becomes externalized and the time when the next initiation begins, he concentrates not on building up the lower being into conformation with his own centralized point of perception, but rather on keeping the lower being in a state of fluid responsiveness to the needs of the divine creation, regardless of whether those needs match what the individual awareness thinks of as its own advantage.

In this case, the lower levels of being will still be formed into structures relating to what the person currently perceives of the divine ideal. The difference is that these structures will be decentralized and impersonal. It is as if the initiate, rather than building a tower for his sole use and protection, were building a grand plaza in the air, an open structure that could be used by anyone who chooses to do so, freely and without restrictions. He considers himself neither the architect nor the owner of these structures, but only a builder, one of many contributing to the overall effect as a service to the world.

Creating a sense of service, of contribution to the Great Work, requires the conscious development of several attitudes:

1. The attitude that the results of initiation are not the property of the initiate, but are only held by him temporarily as a matter of public trust.

2. The attitude that the benefits of the initiation must be extended freely to all who have need of it and want it, but must not be forced upon any against their own preference.

3. The attitude that each person who makes use of what he has freely given must be allowed to make use of it according to that person's own perception of the goals and ideals, and can not be restricted by the one who gives.

4. The attitude that the work as a whole is the product of a vast number of workers, and that the contribution of any one of them is not so much greater than that of the others as to make him more important or worthy of respect than others. The attitude that it is the divine structure being built that is worthy of respect and appreciation, not those who did the work. Conversely, that no person is unworthy of respect simply because his apparent participation in the Great Work is small or nonexistent.

5. The attitude that service given freely to others is service given to oneself.

It must be emphasized that the concept of service as it is presented here does not mean the same thing as either "servitude" or "servility". At all times, the one who seeks to serve in the Great Work must demand for himself the same freedoms that he willingly gives to others. He must at all times be the sole arbiter of the extent to which he serves, the type and limits of that service, the interpretation placed upon that service, and the manner in which that service is performed.

No other being, not even a god, has the right to demand that he perform acts that are against his own nature or inclination. As was shown in the preceding section of this paper, the needs of the Great Work are such that they can only be accomplished through freely given cooperation. If circumstances seem to be pressuring a person towards a certain course of action that he would not willingly participate in, then that course is not part of the Great Work.

It must also be pointed out here that the person who has committed himself to submission to the demands of his social group, who is truly servile, will have as great a difficulty in attaining initiation as the person who is wholly committed to just his own personal advancement. He is just as locked into a tower of rigid forms as the self-oriented person. Only, the tower in his case has been constructed by others, out of the instinctual needs of the social group and the mass of conventional thoughts and behaviors built up over the centuries. To receive the touch of divine force, he must be blasted out of his tower much as his polar opposite would.

It is only through this concept of the Great Work, of free service freely given under the divine ideal, that the conflicting poles of human social experience are reconciled and blended into a single path. The individualist remains free to do his own will; the socialist remains free to help his fellow humans. All

that either sacrifices is something to which they had no right in the first place: the use of force or coercion against others.

Going back to our discussion of the destruction of forms, this attitude of service frees the individual from many of the pains, difficulties, and seeming terrors that the more self-oriented types experience along the path of initiation. The one who is wholly committed to service in the Great Work does not perceive the structures he has built as being in any way his own property or possession, but rather as things that are only temporarily in his care. When the time comes to create new forms to conform to the inflow of force in a new initiation, he can let loose of them with a minimum of difficulty. Since by definition the inner worlds become more inclusive as one progresses through them, he knows that what will replace that which he gives up can only improve his ability to participate in the Great Work. He is not attached to the icons and symbols he has built, and so experiences no loss in giving them up.

Another important point is that because the willful server has not built his conceptions into a separate, monolithic structure, only those parts of his decentralized structure that are incompatible with the new flow of divine force will be destroyed. The majority of the parts will remain intact. For the person trapped in a personalized or socialized tower, this is not the case. Many parts of that tower, if not so closely bound together, would not be destroyed by the new force. But because they are bound together, when one falls they all fall. The difference is that between a minor inconvenience and a full-blown psychological disaster. Additionally, the fact that his intent is habitually focused on sensing the divine ideal means that he will be better able to maintain his awareness on a high level during the process of destruction, and to a certain extent will be able to direct it to critical points, making the process more efficient.

Most of us will fall somewhere between the trapped dualities of fully individualized or fully socialized mental constraints on the one hand, and the full freedom of the willful server on the other. The extent to which we will be able to make the destructive aspects of initiation occur in a smooth and controlled manner will be determined by the extent to which we make an effort to adopt the perspective of the willful server in the Great Work.

Phase II: Expansion and Absorption

It was mentioned in discussing the process of divine creation that the divine ideal or initiating impulse is translated by mages into two complementary aspects: a "Will" or "Intent" aspect and a "Vibratory" aspect. It was the vibratory aspect that brought about the destruction of incompatible forms in the previous phase, and which will be used to test the newly synthesized forms in the last of the four stages of the conformation cycle. In this phase and the next, it is the "pattern" aspect which predominates.

Since this "Intent" exists above the Abyss, it is difficult to give a precise definition of what it is. It exists in the sephira Chokmah, which is the archetypal "potential Son" which is eventually brought into being in the lower worlds as the "true Son" in Tiphereth. Tiphereth being among those sephiroth where the principle of relationship is most important, its archetypal precursor must in some way be concerned with

the universal potential for relationship inherent in the divine ideal. It seems a contradiction to say that dualistic relationship exists within the unity of the divine ideal, but this is a failure of description, not of fact. The relationships contained within the Will aspect of the divine ideal are only potential, not actual. They are the relationships that must be achieved if the divine ideal is to become fully manifested.

It is this intent aspect, brought down into the worlds of the adept as a force expressing potential relationship, with which the initiate is concerned in the next two phases.

Destruction of the old forms frees the individual temporarily from ties to the lower levels of his being. The inflow of divine force now provides a channel by which the consciousness of the individual can move upward into a new level of inclusiveness. His horizons are expanded and new modes of perception appear as the force floods through him. This stage is represented cabalistically by Sol, and the tarot card The Sun.

Initially, this raising of consciousness comes automatically and without effort on the part of the initiate. For a while, the individual floats above the world, separated from it and unaffected by it, yet feeling intimately connected with all that occurs there. He feels full of light, free, and unconditioned. The forms which formerly held him are no longer a constraint, and the time has not yet come for new forms to be created. He takes in and re-radiates the force like the sun at noon.

If the person simply basks in the pleasure of this experience of unconditionality without making a conscious effort to absorb it into his being, then the old forms that were broken up eventually will re-form into something like their original condition. The shards of thought left over from the breakup act as seeds around which the matter of the inner planes accumulates until the old structures are complete again.

The person has to consciously grasp the inflowing force and use it to pull himself up to the highest level possible. He must make an effort to identify himself, to the extent that he is capable, with the divine Will. Holding himself on that high level, he must direct the force into his lower bodies; by comparing the remaining forms to the intent inherent in the divine force, he determines which of them will be of use in the new creation and which will not. He then uses the force to burn away, to occultly vaporize, all the other shards of form left over from the destructive stage, as soon as he becomes conscious of them. Through this process of grasping and directing the force, he gradually forces out of his lower bodies all energies that are incompatible with the divine intent as he is currently able to sense it, and replaces them with the incoming initiatory energy.

For each of the three types of persons mentioned above (the socialized, the individualized, and the willful server) this stage presents certain opportunities and certain hazards.

For the person who is submitted to social constraints, this stage represents the first experience of freedom and individuality. He becomes aware for the first time that the forms and symbols that bind him are not himself and do not originate from himself. Characteristically, he reacts to this by becoming deliberately unconventional, taking his former constraints and turning them upside down. He develops a

sense of vast humor at the actions of his fellows who are still constrained, and has great fun disturbing their tranquility. Unfortunately, judgment usually flies out the window along with the constraints, with consequences in his relations with others that can be rather embarrassing. In short, he makes a grand fool of himself.

If he continues in his foolishness without consciously trying to grasp that which has given him his freedom, then eventually the force of the initiation will run out and his awareness will fall back into the lower levels. Without the sustaining presence of the force to heighten his awareness, he usually falls into a pattern of "conventional unconventionality", trying to maintain the conditions created in himself by the force without either the perspective or the energies needed to create a true reflection of it. The patterns thus created are a travesty or unconscious mockery of what could have been created had he not lost hold of the force.

Since the beginning of the experience was a true initiation, the person is often unaware of his "fall from grace", thinking that the course he is following is the normal course after the Solar initiation. He may think that he is still in an initiated state and try to pass on the "wisdom" he has gained, getting into contact with others in similar state to develop a "philosophy" or "style" of magick reflecting the mocking form.

Such philosophical travesties can be identified by their lack of internal consistency, their lack of humor and self-criticism, their non-specific contempt for anything normal or conventional, a frantic emotionalism that is obvious to everyone except the philosophy's practitioners, and a body of magickal techniques centered on ways to destroy forms, rather than on bringing more inclusive forces into the awareness.

Following the techniques of one of these travesties may indeed enable the practitioner to get back up to the stage of freedom following the destruction of forms for short periods. But because there is no more inclusive force available to pull them him up any further, he inevitably falls back down into the lower levels again. He becomes a yo-yo perpetually bobbing up and down between the solar and the lower mental levels.

By consciously taking in the initiatory force and using it to burn away those mind-sets and behavioral patterns that were imprinted on him by society, the person submitted to social constraint achieves a true solar consciousness, a true individuality in which the source of all his behavior is his own inner being. The removal of social imprinting leaves him aware in full consciousness of the "expressed ideal" in Tiphereth, and able to bring it down into the lower worlds in completely appropriate forms. Eventually as he becomes more fully aware of that ideal (in the form that it comes to him through his own soul) he enters the ranks of the adepts and becomes a conscious creator of magickal links in the Great Work.

The fully individualized person is normally possessed of at least some solar awareness to start with, and may in fact be living consciously as a soul within the worlds of the Tree. All adepts have full solar consciousness, and the problems of being trapped in the structure of self-created relationships is characteristic of adepts. For them, this problem comes from a failure to release forms created as part of the Great Work.

It is the nature of the solar consciousness to draw energies around itself. The purpose of the soul is to act as a lens or focus for energies coming from the core of being so that those energies might be properly directed for use in the lower worlds of the Tree of Life. This centralizing and attractive aspect of the soul is the means by which that focus is achieved. In its attractive aspect the soul is in fact an embodiment of the principle of relationship, and it is through its own nature that the soul creates the magickal links between the divine ideal and the lower worlds.

The inflow of force from the divine ideal under normal circumstance will keep the adept from becoming too centered in this solar awareness. When the force is present, it is unmistakably clear to the individual awareness that it is not the center of being. But as was said earlier, the manifestation of a divine ideal goes in cycles, and also has periods of greater and lesser strength within its larger cycles. It may be that, for reasons totally beyond the adept's control, the force of the divine ideal ceases to flow through him for a time and no amount of invocation on his part will bring it back. He experiences a time of dryness.

If this time goes on too long, the soul will continue to work at forming appropriate vessels for the force out of the substance of its own being, using such energy as it can draw from its immediate environment. But without the presence of the divine will, the strength of the soul's own attractiveness is too strong to be fully overcome. The created iconic structures, instead of being released into the magickal world to do their work, become "stuck" to the adept. As more and more of them are built, they form a shell around the adept until he is trapped in a structure of his own creations. It is not fully his fault, except in very rare cases, but it happens nonetheless. When the force begins to flow again, or a new force from a higher level comes in, these forms have to be blasted away.

A similar problem occurs when the adept reaches the lower edge of the so-called "Abyss". At this point in his development, the adept has effectively exhausted the potentials for relationship inherent in his own soul. Yet the soul continues to build structures of relationship; its nature does not permit it to do otherwise. The conscious being comes to a point where he feels trapped in an endless cycle of old expressions, each one following predictably on the one before. Nothing seems new, and it sometimes feels as if the divine force has abandoned him permanently. This is the experience of the Wasteland or Dark Night of the Soul.

In either of these cases, it becomes a true struggle for the adept to continue in his course towards the divine. He feels as if he is smothering in his own wastes. The sense of hopelessness and despair becomes a constant undercurrent to his experience and must be fought against continuously. It is only by drawing on his inner reserves of will that he is able to continue at all.

When the adept again experiences an inflow from the divine and it begins to break up these accumulated forms, his sense of relief may be so great that he just wants to lie back and enjoy the experience for a while. But as was the case with the socially-imprinted apprentice, if he does not consciously expand his awareness and absorb the incoming force then the structures he has created will again gather around him and cut him off from the divine. He must consciously draw himself up to a point on the magickal planes that is wholly above those on which the forms exist. And, from that high point, he must direct the force

downwards to vaporize and disperse the incompatible forms. And, as with the apprentice, the divine force replaces that which it disperses, remaining in the adepts being to be the material of new forms.

The apprentice goes through this stage consciously only once; it is his initiation into the ranks of the adepts. The adept goes through this stage and the succeeding stages many times, each time gaining a higher perspective and a greater understanding of the links that make up the body of the divine creation. Eventually, after he has exhausted the potential for relationship in his individuality, this stage of expansion and Absorption brings him to a point where the quality of divine will in his being exceeds the quality of relationship, and he moves into the ranks of mages.

For the willful server, this stage presents few problems; being focused on the accomplishment of the Great Work more than on his own advancement, he has few difficulties in destroying old forms. He has no attachment to them. His problems, when they do appear, are of another sort.

While the mode of free service freely given can be accomplished by persons of any grade of initiation, its primary source is on the planes "above" the "Abyss". It is a primary expression of the divine ideal as it is being worked out in this current age, as the expression of divine love was the divine ideal in the preceding Piscean age.

The consciousness of those focused in the first three sephiroth is not directed downwards into the worlds of matter, but rather upwards towards the source of the divine ideal. The problems of those who are fully committed to service to the Great Work will tend to reflect this direction. (Though, being imperfect as we all are, they are also likely to experience some of the problems of the other two groups.)
The main problem of the willful server is premature abandonment of the lower worlds. He has little trouble releasing old forms and burning away the debris. Instead, he is likely to become so identified with the incoming divine force that he abandons any sense of a need to bring it down into the worlds of men. Such an identification is only appropriate for those who are mages. For them the goal of initiation is total freedom from the Tree of Life, and entry into the greater Tree of Cosmos, passing from the path of initiation onto the Star-Roads, the ways of perpetual creativity and discovery.

For those who express the way of service in the lower worlds, this course is inappropriate. If they follow it anyway, they become the sort of spaced-out mystic who is unconcerned with anything within the world, even his own life, so long as he can get lost in the divine. The world becomes unreal to them even while they remain in it. Thus the task of the willful server in this stage is the delicate one of maintaining an attachment to the world, but not too strong an attachment. Should he become too strongly attached, then he will begin to experience the problems of the other two types spoken of here, and will have to work out those problems before returning to his primary mode of service.

Phase III: Synthesis of New Forms

The process by which the initiate creates new forms for the divine ideal is the most difficult phase of the cycle of conformation to describe. The previous two phases and the following phase have readily-comprehended material analogies; understanding of those phases is merely one of extending known

principles to new realms. This phase also has its lower correspondences, but they are not well understood even by those who are engaged in the activity. Both this current phase and its lower correspondences contain the element of creativity, which in its essence is a characteristic of the divine, and as subject to difficulties of description as any divine aspect, for reasons described in the first sections of this paper.

Because of this problem, we have to resort to more symbolic methods of describing what goes on in this phase. As a framework for the discussion, I begin by taking some excerpts from an ancient book in the library of group with which I serve in the Great Work. [3] Meditation on the sequence of steps shown here should provide the reader with an intuitive comprehension of the process.

1. The artist rises to the height, and from that height surveys the field of work.

2. The word goes forward. The work proceeds.

3. In the land below, the myriad beings sense the sound of the word, and respond each in their way. The worthy come forth; the bad retreat; and those that hear the sound but incomplete find their paths diverted into loops not of their own devising.

4. The myriad responding vibrate in harmony with the word, but know it not. They see not the artist, nor know him save through the sound of the word. It is for the artist to see, and to join them each in their proper place within the great design.

5. Gently, o artist! Thy materials are but wisps of thought. The touch of your will must be gentle, subtle, lest they be torn and broken.

6. Gently does the artist's sound direct the myriad creatures in their motions. Remaining themselves, yet they begin to move as well within the dance of the pending creation.

7. The dance begins with each alone, each in his own path. Yet as the sound of creation becomes more pervasive, so do those paths bend and curve, and in their motion the faintest outline of the pending crea-

[3] The original book, which resides on one of the inner planes, is a collection of what might be called "encapsulated thought-forms", compact expressions of ideas in images and symbols. Each such expression contains multiple analogy-chains or extended metaphors, each of which resonates with the others to provide experience of the full intent of the being who created the thought-form. Where a linear expression of these multiple chains is possible at all, it is still unduly cumbersome and confusing. In "translating" these thought-forms, I have picked one particular analogy in each phrase that seems to best represent the intent of that phrase, without attempting to maintain analogic consistency between phrases.

tion begins to appear. Creatures touch and separate again. Behind them in their motion spin out threads of the seven primary powers in their forty-nine divisions. So is the matrix of creation built.

8. The dance of motion settles into formal mode; the creatures move and flow along paths of elegant simplicity, each one balanced against all others.

9. The artist sounds the word again, but at a higher pitch. The myriad creatures caught within the web of powers vibrate in their place, attempt to match the higher pitch, yet their natures constrain them from doing so. The excess will flows into the web-threads; they expand their length. No longer tight between the creatures they connect, the threads loop and soar in dimensions previously unknown. They put out children, which link in nexuses where no creature stands.

10. From the mouth the artist sounds the word; the heart of the artist casts forth nodes of attraction on which the truly new will form. The eye of the artist directs the nodes to gather in the empty nexuses of the web. The nodes put forth their call, and from the unknown places they draw forth that which is the Heart of Newness.

11. The Heart opens, and heat floods the web. The motion of the dancers changes and the web expands. Upon those nexuses where the nodes dwell there come forth creatures new and wondrous to behold, yet fully one with the elder creatures taken from the prior cycle.

12. The dance again in formal mode, the creatures balanced once again in swirling movements.

1. As in the previous phases, emphasis is placed on the necessity for the initiate to do the work from the highest level he is capable of reaching. Since the intent of this phase is to create forms reflecting the divine ideal, and to create magickal links between those forms and the ideal, the consciousness of the initiate must be raised to the highest level of which it is capable, and at that point must attach itself to the divine ideal.

This phrase introduces two other concepts as well. First, that the initiate must remain detached from the things he is bringing into the synthesis. The initiate's personal preferences, beliefs, desires and intents must not be allowed to touch in any way upon the material of the work. The divine ideal must be the sole guiding factor, whether that ideal emanates from the divine monad at the core of the initiate's own being, or from some greater source.

The depiction of the initiate as an artist emphasizes that the work being done is an act of creation. For the duration of the act the initiate becomes the vehicle of the divine creative power, a channel through which that power flows so that creation may be extended deeper into matter.

2. The divine creative power begins by elaborating itself to express its two subordinate aspects: the divine plan or Word of Chokmah ("the word goes forward"), and the divine activity or vibrational energy of Binah ("the work proceeds"). "Goes forward" and "proceeds" both include the idea of extension, that is, of the divine will directing itself into relationship with something not itself.

The initiate, identifying with the divine ideal, must take the force of the ideal and project it into the lower worlds. He must project what he perceives of the divine plan onto the matter of the lower worlds, and stimulate that matter into action through the use of vibrational energy.

The creation of the synthetic forms takes place in two stages. In the initial stages of the form-building phase, concentration will be on those things already existing within the lower worlds that reflect some aspect of the divine ideal. Gathering these together into a pattern roughly reflecting the divine ideal provides the foundation on which the truly new aspects of the ideal can be implemented.

The possibilities for change and creation depend on the current state of that to which the change is being applied. There must be a pre-existing potential for change of a particular type in the material of the lower worlds before such a change can be brought about. Each change must build on that which came before. No creation springs full-blown into existence wholly unrelated to preceding events.

This point is so obvious that it becomes subtle. In our normal lives we have massive amounts of information, collected through experience, on the potential for change inherent in the objects making up the mundane world. We use this information so automatically that in most cases, inappropriate changes never come to the surface of consciousness. It takes a deliberate effort to bring them to mind.

Similar restrictions exist on the inner planes. A divine ideal can not be manifested unless at least portions of the world, as it currently exists, are able to respond to its impulse. But unlike the case on the physical plane, one is not limited to only those changes that are fully capable of development in the material as it exists. So long as at least a few aspects of the divine ideal generate a direct response from the material of the lower planes, the remaining aspects can eventually be evoked. This evocation is the second stage of the process of synthesis.

3. The initial stage begins with the projection of the divine ideal and vibration onto the material of the lower planes. Here that matter is presented in terms of "creatures" or created things, self-sustaining complexes of ordered activity. This is a true picture; at this point in the evolution of the universe, there is no matter on any plane that is not part of such a complex. These "creatures" respond to the incoming Word and Vibration according to their compatibility with the ideal being expressed.

In the original book, two images are used to help expand on this verse. In the first image, grains of sand are poured onto a vibrating metal plate. Those grains whose size and shape are "harmonious" to the plate's vibration tend to gather into specific areas on the plate. Those with inharmonious size and shape are bounced off the edge of the plate by the vibration. And those that are marginally or partially harmonious tend to migrate around the surface of the plate in circular motions.

In the second image, subatomic particles with varying electrical charges pass through a magnetic field. Some are pushed away from the field all together. Some are diverted into orbits of various sizes, depending on their inherent charge. And others are drawn to the center of the magnetic field and stay there.

Both magnetic-like and vibration-like processes contribute to the linking of forms in the conformation cycle. The Word aspect of the divine ideal has a magnetic or attractive quality, since it is the archetype of the quality of relationship. The Energy or Activity aspect of the ideal provides the vibratory effects. Between them these two effects produce a sorting of the forms remaining after the destruction stage, according to their innate compatibility with the ideal, followed by an attraction and arrangement of these forms into a pattern that is harmonious with the ideal. This pattern constitutes a first approximation of the ideal within the realm of relationship.

4. The pattern is an approximation because many of the forms attracted to it may actually fit into the pattern in several places. The place in the pattern into which the form initially fall may or may not be the most appropriate. As the verse says, the creatures' reactions to the vibration are unconscious; while they exhibit the quality of intelligent activity, that quality does not provide them with the means of distinguishing between several appropriate responses. They have no capacity for interpreting the Word. The first reasonably appropriate place encountered in their motion is the one into which they fall.

The magician must examine this initial pattern in detail, looking at the forms that have become part of the pattern and determining whether each one might not better represent the ideal when placed in another position. Where this is the case, the magician must use the will to relocate the form.

5. This verse cautions that this conscious rearrangement by the magician must be done carefully. The forms must not be forced into an inappropriate location; it will fit into any correct location in the pattern without stress. The magician must constantly compare the elements of the pattern with the divine ideal, and make only those changes that are in conformity with it. Attempting to force a form into the wrong place results in either the destruction of the form or the disruption of the forming pattern. Care is particularly necessary when the forms being brought into the pattern are human souls.

6. Once the remaining forms are set into the pattern, then the divine aspect of activity or energy is brought into play with greater force. The static pattern becomes dynamic; the individual movements of the forms within the pattern begin to become coordinated. Yet this coordination is only apparent from outside the pattern. Each individual form, if we could take its viewpoint, would still feel within itself that it was following the dictates of its own nature, and not some outside force.

7. Increasing the force of the vibrations applied to the pattern causes two things to happen. First, the paths of motion followed by the forms begin to contract about a center, and to become increasingly "circular" within the magickal space the pattern occupies. Along with the contraction, the motions of the forms speed up and become more coordinated.

Second, when each form has absorbed as much of the energy as it can, it begins to re-radiate it as threads or lines of energy expressing its internal composition. As the forms pass close to one another in their motion, threads of similar energies reach out and connect them. These threads of energy are the expression within the realm of relationship of the archetypal pattern of the divine ideal. They are the magickal links it is the adepts task to create.

8. Once these relationships between forms have been established, the pattern begins to expand and to rotate more quickly. The expansion continues until a point is reached where the incoming energy is just sufficient to maintain the current size. The motion settles into a stable but continuously rotating frame. The overall pattern becomes a "vortex", a chakra in the body of the Earth, expressing a particular divine intent. At this point, the first stage of synthesizing the forms is complete, and all existing forms that are relevant have been absorbed into the pattern. The next step is to create forms corresponding to those aspects of the divine intent that are truly new.

9. The magician again applies the vibrations of the divine intent to the created vortex, but this time he deliberately causes them to be at a higher harmonic of the vibrations used previously. As in the physical world, the amount of energy carried by these vibrations is related to the frequency. Since the new vibrations are harmonic to the old, the pattern of the assembled forms is not changed. However, the new vibrations contain more energy than can be held by the forms, and it has to be disposed of somewhere. In this case it passes into the threads of relationship connecting the forms.

The threads respond to this inflow of energy by extending their length, or by splitting off additional threads. The innate patterning of the divine word causes these threads to extend themselves in certain directions, towards points where the new aspects presented by the divine word will lie within the completed pattern of relationships. There they link together into "nexuses" as if the new aspects were already present. Their connections define the context the new aspects are intended to take within the existent world.

10. The magician now must engage in a true act of creation. Combining the three divine aspects of Will (the eye), relationship (the heart), and activity (the mouth), he creates seed-forms or nodes representing in skeleton form those aspects of the divine ideal that have not previously existed within the lower worlds. These nodes form within the plane represented by Tiphereth, and from there are directed by the magician into their proper places within the web of energies in the vortex.

The primary force activating the nodes is the force of attractiveness or manifest relationship; by this force they are intended to pull into form those energies that were previously unknown within the person's awareness of the world, but which are needed to fulfill the intent of the divine ideal.

It should be stressed that even when these unknown energies are truly new to our world (and not simply new to the magician's experience) they do exist in the universe prior to the formation of the nodes; they simply have not previously appeared within the aura of the Earth, which currently defines the overall context within which all human creators work. On the inner planes, the Earth is occultly "blocked" from direct contact with the rest of the universe. It is a "hothouse" in which certain conditions are artificially maintained in order to accomplish tasks not possible in the context of the changing conditions of the larger universe. Certain types of energies are intercepted and diverted before reaching the Earth; others are distorted or leached of their information content. The Earth has in effect formed a magickal circle around herself, and banished these energies from the area of the circle.

As conditions on Earth evolve under the divine will, it is possible to productively introduce some of these blocked energies into her aura. When this is possible, the need for them is presented through a

divine ideal in the process of being manifested. When the magicians working on that manifestation reach the current point in the process, then they create these nodes of attractiveness. Through the power of attractiveness, the nodes pull these needed energies through the barrier of the Earth's magickal circle.

As the energy accumulates around the created node, it first gathers and converts a portion of the matter of the Tiphereth plane so that it responds to the incoming energy. The matter absorbs and holds a larger portion of the energy than the node can hold through its own attractiveness. The node and the matter together continue to gather and hold more energy, forming a core manifestation for the new divine principle. This core is the "Heart of Newness" referred to.

11. Eventually enough energy is gathered that the core begins to re-radiate it and to produce effects on the other matter of the vortex. This event appears suddenly when a "critical mass" of energy has been accumulated. The "Heart" opens up and spreads its energy throughout the web. The new energy requires an adjustment of the balance between the forms linked in the vortex; the vortex expands and the forms move into a new relationship balancing all the powers involved.

The forms expressing new principles from the divine ideal eventually stabilize, and their activity becomes indistinguishable from that of forms left over from the prior cycles of creation. The new principles become fully manifested within the realm of relationship.

12. The pattern expressed by the forms settles into a stable and ordered activity again, and the process of creation is complete.

Phase IV. Testing of New Forms

In an ideal world, every creation would be made perfectly on the first attempt. But in our world, such is almost never the case. The vision of the creating being is imperfect; for many reasons, he does not (at a particular moment) see all of the divine intent he is capable of sensing. And his ability to sense the divine intent grows with continued exposure. A form that appears to fulfill the intent at the time of its creation may in a short time begin to show inadequacies and distortions. This happens whether the form is part of his own initiatory work, or part of his conscious participation in the Great Work. Thus there is the necessity for testing the created form against the original divine ideal, and for reiterating the conformation process until it becomes the best representation of the divine ideal that the creating being can make.

The creation must be tested before it is directed towards manifestation in the lower, "material" planes. Once the created form is linked to those planes, it becomes effectively "locked" into its current form. The inertia it acquires in manifestation makes it much more difficult to modify. Even if the created form is destroyed, it will have continuing residual effects. The Earth retains the imprint of all creations manifested within it, and those imprints affect the possibilities for all future manifestations. Creations manifested as part of the magician's own being have a similar inertia, as described under Phase I above.

Testing is a relatively simple matter, compared to the previous stages. The magician takes the "note" or vibrational energy radiated by the solar form and compares it with the note sounded by the divine ideal.

The differences between them indicate portions of the form that must be changed, and places in the form where something must be added.

In this work, the magician must stand apart from both the form and the ideal. He must be able to sense the notes sounded by each with perfect clarity; the notes sounded by his own consciousness must be reduced to a level approaching silence. His involvement as creator of the form must be temporarily forgotten. His pleasure in that act of creation must be held in abeyance. For the moment he attempts to become a being with no distinguishable characteristics, save for the subtlest bit of will maintaining his attention on the notes being compared.

Once the magician has understood the differences between the solar form and the divine ideal as he senses it, he can then direct the form back through the previous three phases of the conformatin cycle. On these later iterations, complete destruction of the form is rarely required. Usually, only minor portions must be destroyed and rebuilt. Much more often, the testing only reveals areas where the form is incomplete and additional properties must be added. Once these additions are made, he builds in substructures and elaborations, creating harmonies on the basic note sounded by the form. After several iterations he can no longer perceive any difference between the notes of form and ideal, and prepares to effectuate the final link between the form and the material planes.

In the initiatory process, this final link involves an affirmative identification of the awareness with the created form. The initiate says "this is what I now should be". He proceeds to the work of making his thoughts, feelings, and behavior, his activities within the manifest planes, conform to the nature of the solar form. By making his material bodies the reflect of the solar form he creates a channel by which the particular part of the divine will that he senses can continue to flow into his being. This flow in turn gradually attracts matter on higher planes and builds it into his being.This matter creates "bodies" on more subtle planes through which he can work. Habitual use of these bodies eventually causes the focus of his consciousness to stabilize at a higher level than previously possible. The initiation is thus completed, and the major cycle of initiation can begin again.

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ENOCHIAN TEMPLES

BY BENJAMIN ROWE

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CONSTRUCTING ENOCHIAN TEMPLES

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book.[1] Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

[1] [Not available in this version.]

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet,[2] with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL.

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the Temple proper.

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

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[2] [Not available in this version.]

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty-five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any

size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet.

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?,[3] and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N <-- (direction of face)

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[3] [Not available in this version.]

I C I C
Z H Z H ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. **"MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."**

7. **"ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."**

8. **"Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:**

"ACZINOR, child of Jove, royal and benevolent!
"LIIANSA, child of Saturn, dark and rigid!
"AHMLICV, child of Hermes, bright and quick!
"LZINOPO, child of Luna, reflective and changing!
"LAIDROM, child of Mars, forceful and will-full!
"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. **"Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!**

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. **"Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co-equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!**

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. **"The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!**

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

<u>The Symbolism and Visualizations of the Consecration Ritual</u>

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat. [4]

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

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[4] This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple. [5]

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives. [6]

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. [7]

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. [8]

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. [9]

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and

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[5] All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

[6] Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the primary influences operating above Tiphereth as the elements are the main influences below.

[7] Geburah.

[8] Scorpio. The "binding" is the intense concentration that this sign generates.

[9] More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

Mithra entering the cave, and Jesus on his cross. [10] Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. [11]

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind. [12]

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit. [13]

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring-pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him. [14]

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each

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[10] Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

[11] Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

[12] Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

[13] Sagittarius, connecting Chesed and Chokmah.

[14] Chesed.

piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. [15]

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. [16]

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. [17]

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self. [18]

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life. [19]

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[15] Chesed and the path of Sagittarius, connecting it with Chokmah.

[16] Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

[17] Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

[18] More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

[19] More Binah.

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth. [20]

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, praising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path. [21]

Think ye not that since this road has no end, that it has no beginning. For the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them. [22]

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

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[20] Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

[21] Chokmah.

[22] Binah, and The Universe, which connects it with Kether.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon. [23]

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

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[23] This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	**OIP**	**TEAA**	**PDOCE**
Water	**MPH**	**ARSL**	**GAIOL**
Air	**ORO**	**IBAH**	**AOZPI**
Earth	**MOR**	**DIAL**	**HCTGA**

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra-Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof-braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the

consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs [24] are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames. [25]

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back. [26]

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[24] That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

[25] This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

[26] This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. 177 = GN ODN, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

Correspondences

The Tablets and the Tree of Life:

Kether	the Three Names of God
Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels
Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds:

Atziluthic Three Names of God, Elemental King
Briatic Seniors
Yetziratic
Upper Ruach - Sephirotic Cross, Kerubic Archangels
Lower Ruach - Kerubic Angels, Servient Archangels and Angels
Assiatic cacodemons

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man:

Three Names of God -the top-of-the-head chakra, the halo around the head.

Elemental King - the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column

Seniors - the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form. The "sphere of sensation".

Sephirotic Angels	- The "Buddhic" and "Atmic" bodies, the link between spirit and the purely human levels. The "higher mind".
Kerubic Archangels & Angels	-The other chakras, and the arms and legs, both considered as the instruments by which man acts on the world. The being-in-the-world as opposed to the spiritual being. The mental bodies.
Servient Archangels	-The astral/emotional bodies
Servient Angels	-the etheric and physical bodies

The macrocosm	-Three Names	
		Elemental King
		Seniors
The link	-	Sephirotic Cross
The microcosm	-	Kerubic Angels & Archangels
		Servient Angels & Archangels
		(Cacodemons)

Additional sections of Enochian Temples:

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

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ENOCHIAN TEMPLES: INVOKING THE CACODEMONS WITH THE TEMPLE

BY BENJAMIN ROWE

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet. [1]

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every

[1] "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX,HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon. [2]

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX. [3]

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

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[2] This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

[3] Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question. [4] Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

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[4] If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon. [5] The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or

[5] Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.

workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

-oOo-

Facsimile of University of Pennsylvania LJS 57: Astronomical anthology

Collection of astronomical texts, including a copy of a treatise on the calendar originally compiled for Pedro IV, King of Aragon, with an almanac of oppositions and conjunctions of the sun and moon and predictions of lunar and solar eclipses; four short works by the 12th-century scientist Abraham Ibn Ezra on an introduction to astrology, choosing the most auspicious moment for a given activity, the zodiac, and astrology concerning humankind collectively; and a Hebrew translation

of Ptolemy's Almagest, with numerous tables, diagrams, and illustrations.

The manuscript contained in this facsimile is the University of Pennsylvania LJS 57: Astronomical anthology.

To read descriptions of illustrations, figures, or initials on a page, click on the folio image.

Digital images are courtesy of OPenn, Making Primary Sources Available to Everyone, hosted by the University of Pennsylvania Libraries. This ebook was generated by Dot Porter, using software and instructions posted on her Github..

הדיבור הראשון

[illegible]

[illegible] אחר [illegible]

ויקם רבותך

הדיבור השני

7

[illegible]

ברצונך

[illegible]

אלף סם א כ ל

[illegible]

ל כ ה

[illegible]

ב כ ה

[illegible]

ד כ ה

[illegible]

ה כב

ז כח

ו כג

ח כב

[illegible]

ט נ ג

[illegible]

א נ א

[illegible]

י נ ד

[illegible]

יב נ ג

[illegible]

יג כ ג

[illegible]

טו כ א

[illegible]

יד כ ד

[illegible]

יו כ ב

[illegible]

יז כ ל

[illegible]

יט כ א

[illegible]

יח כ ד

[illegible]

כ כ ב

[illegible]

כא ב ו

[illegible]

כג ב ז

[illegible]

כב ב ה

[illegible]

כד ב ב

[illegible]

16

כה נ ל

מ מא

כו כז

כח נט

[illegible]

17

כט ב ג

[illegible]

לא ב א

[illegible]

ל ב ד

[illegible]

לוחות מקום השמש ונחק המרחב מאלף קטנים

דקדוקין	יד	יח	נב	כו	ל	ל
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

שלווה קלוח

דקדוקין	לג	יט
[illegible]	[illegible]	[illegible]

דקדוקין	לג	יט
[illegible]	[illegible]	[illegible]

לוח חלוף העתקה באורך ונטיות במרחב כל

ים מאזנים	יג עקרב	יב ...	יב נון	יב ...	...
אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

עז ...	עו ...	יד ...	יג ...	יח נשר	ז עבריר
אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב	אורך רוחב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לחלקות השמש במרחק האמצעי

21

לוח לקות הסיום מוריך הזו

לוח לקות השמש במרחק המישור

[illegible]

[illegible]

25

[illegible]

ראשית חכמה

[illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

שער [illegible]

[illegible]

השער הראשון

[illegible]

[illegible]

השער השני

[illegible]

מדה

[illegible]

[illegible]

[illegible]

שור

[illegible]

[illegible]

תאומים

[illegible]

[illegible]

סרטן

[illegible]

והשטח והשלם [illegible] [illegible] [illegible]
השלשים [illegible] [illegible] [illegible] [illegible] וזוית
[illegible] [illegible] [illegible] הזה ורחבו [illegible]
[illegible] חלקים וזוית [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
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[illegible] [illegible] חלקים וזוית [illegible]
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[illegible] [illegible] [illegible] הזה ורחבו [illegible]
[illegible] [illegible] חלקים וזוית [illegible]
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[illegible] [illegible] [illegible] הזה ורחבו
[illegible] [illegible] [illegible] חלקים וזוית [illegible]
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[illegible] [illegible] חלקים [illegible] [illegible]
[illegible] [illegible] [illegible] הזה ורחבו [illegible]
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[illegible] חלקים [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] חלקים

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[illegible]

[illegible]

[illegible]

[illegible]

בתולה

[illegible]

מאזנים

[illegible]

עקרב

[illegible]

[illegible]

דוד

[illegible]

[illegible]

[illegible]

הכוכבים

[illegible]

ישרה

[illegible]

[illegible]

ואלה

[illegible]

ואלה

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השער השלישי

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השער הרביעי

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שבתאי

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צרך

[illegible]

[illegible]

מאדים

[illegible]

השמש

[illegible]

נוגה

[illegible]

[illegible]

כוכב חמה

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הלבנה

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[illegible]

שער החמישי

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השער השישי

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[illegible] יקח כוס [illegible]

[illegible] יקח כוס [illegible]

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[illegible] יקח כוס [illegible]

[illegible] יקח כוס [illegible]

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השער השני

[illegible]

המבחרים

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הבית הראשון

[illegible]

[illegible]

[illegible]

ויאמר קטעלי

[illegible]

הבית השני

[illegible]

ויאמר קטעי

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הבית השלישי

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הבית הרביעי

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הבית השביעי

[illegible]

וקמץ [illegible]

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הבית השמיני

שאלה על קמצי [illegible]

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משפטי המזלות

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הבתים

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בית [illegible]

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השמיטה

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השלישיות

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הגבולים

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תרי קיצים

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השנים עשר

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מחלוקות הבתים

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[illegible]

ועתה אדבר

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אמר תלמי

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המשרתים

[illegible]

75

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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המנטים

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השמש

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שבתאי

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צדק

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הלבנה

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מאדים

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נגה

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כוכב חמה

[illegible]

[illegible]

משפטי

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השמש

[illegible]

[illegible]

מזל נוגה

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מזל כוכב חמה

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מזל מאדים

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הבית השני

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הבית החמישי

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מכתי הניהוג׳

[illegible]

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ספר המולדות

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ספר המבחרים

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בהיות

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בהיות

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בהיות

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בהיות

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בהיות

[illegible]

בהיות

[illegible]

מולד יוס

א	ח		־	ק	י	ד	ח	כ	ל
ב	צ	עמן	ה	ו	י	א	כ	ל	ל
ג			י	ו	ל	כ	ל	ד	ה
ד	ק	שמן	י	ח	[illegible]	ל	א	ק	י
ה	ל	עמן	י	פ	ל	ד	ה	ו	י
ו			כ	ל	ד	ח	י	ו	א
ז	פ	עמן	ל	ד	ה	ו	ו	א	כ
ח	•	עמן	ד	ק	י	ו	ח	פ	ל
ט			ה	ו	ו	ט	כ	ל	ד
י	יח	עמן	ו	ו	ח	פ	ל	ד	ה
יא			ו	א	כ	ל	ה	ק	י
יב	ו	עמן	ח	כ	ל	ש	ה	ו	י
יג	עו	עמן	כ	ל	ד	ק	ו	ו	ח
יד			ל	ד	ק	ו	ו	א	כ
טו	ר	עמן	ד	ק	ו	ו	ח	פ	ל
טז	ה	עמן	ה	ו	ו	א	כ	ל	ד
יז			ד	ו	ח	פ	ל	ד	ה
יח	פ	עמן	ו	א	כ	ל	ד	ק	ו
יט	ע	עמן	ח	פ	ל	ד	ה	ו	ו
כ			כ	ל	א	ק	ו	ו	א
כא	ו	עמן	ל	ד	ה	ו	ו	א	כ
כב			ד	ק	ו	ו	ח	פ	ל
כג	ו	עמן	ק	ו	ו	א	כ	ל	ה
כד	ד	עמן	ו	ו	ח	כ	ל	ד	ה
כה			ו	א	כ	ל	ד	ק	י
כו	ל	עמן	ח	פ	ל	ד	ד	ו	ו
כז	ה	עמן	כ	ל	ג	ק	ו	ו	ח
כח			ל	ד	ק	ו	ו	ה	ס
כט	יא	עמן	ד	ק	ו	ו	ג	ע	ל
ל			ה	ו	ו	פ	כ	ל	ד
לא	י	עמן	ו	ו	ח	פ	ל	ד	ק

מולד קרן בנימן

א	ל	־		
ב		ה	ו	יוסם
ג	ד	ה	ק	
ד		ב	ה	
ה	ע	פ	ל	
ו		ס	פ	
ז		פ	[illegible]	
ח	ח	־	ד	יום
ט	ק	ה	ז	
י		ה	ו	
יא	ל	ב	ק	
יב	פ	ח	י	שמעוני
יג		ב	ל	
יד	•	פ	ג	
טו		־		
טז	ח	ה	ו	
יז	י	ה	ו	
יח		ב	עו	
יט	עו	ח	ד	
כ	ד	ס	ל	
כא		פ	ח	[illegible]
כב	ע	־	ק	[illegible]
כג	ס	ח	י	
כד		ח	ו	
כה	ע	ב	ח	[illegible]
כו		פ	ו	
כז	ח	ס	ו	
כח	ו	פ	י	
כט		־	ד	
ל	ה	־	ל	
לא	ל	ח	פ	

[illegible] — [illegible]

א	יי	[illegible]	ז	א	ב	ג	ד	ה	ו
ב			א	ב	ג	ד	ה	ו	ז
ג	ק	[illegible]	ב	ג	ד	ה	ו	ז	א
ד	ג	[illegible]	ג	ד	ה	ו	ז	א	ב
ה			ד	ה	ו	ז	א	ב	ג
ו	כ	[illegible]	ה	ו	ז	א	ב	ג	ד
ז	י	[illegible]	ו	ז	א	ב	ג	ד	ה
ח			ז	א	ב	ג	ד	ה	ו
ט	ים	[illegible]	א	ב	ג	ד	ה	ו	ז
י			ב	ג	ד	ה	ו	ז	א
יא	ו	[illegible]	ג	ד	ה	ו	ז	א	ב
יב	ע	[illegible]	ד	ה	ו	ז	א	ב	ג
יג			ה	ו	ז	א	ב	ג	ד
יד	ד	[illegible]	ו	ז	א	ב	ג	ד	ה
טו	ב	[illegible]	ז	א	ב	ג	ד	ה	ו
טז			א	ב	ג	ד	ה	ו	ז
יז	ח	[illegible]	ב	ג	ד	ה	ו	ז	א
יח	ע	[illegible]	ג	ד	ה	ו	ז	א	ב
יט			ד	ה	ו	ז	א	ב	ג
כ	ה	[illegible]	ה	ו	ז	א	ב	ג	ד
כא			ו	ז	א	ב	ג	ד	ה
כב	י	[illegible]	ז	א	ב	ג	ד	ה	ו
כג	ד	[illegible]	א	ב	ג	ד	ה	ו	ז
כד			ב	ג	ד	ה	ו	ז	א
כה	ג	[illegible]	ג	ד	ה	ו	ז	א	ב
כו	יג	[illegible]	ד	ה	ו	ז	א	ב	ג
כז			ה	ו	ז	א	ב	ג	ד
כח	יז	[illegible]	ו	ז	א	ב	ג	ד	ה
כט	ח		ז	א	ב	ג	ד	ה	ו
ל		[illegible]	א	ב	ג	ד	ה	ו	ז

[illegible] — [illegible]

א		[illegible]			
ב	יא	[illegible]	•	[illegible]	
ג		[illegible]	ג		
ד	יש	[illegible]	ב	[illegible]	
ה	ח	[illegible]	[illegible]		
ו	יו	[illegible]	ח	ידוס	
ז	ק	[illegible]	ז	[illegible]	
ח		[illegible]	ו		
ט	יג	[illegible]	ק		
י	ב	[illegible]	ד		
יא		[illegible]	ג		
יב	י	[illegible]	ב		
יג		[illegible]			
יד	יח	[illegible]	יח		
טו	ו	[illegible]	יו		
טז		[illegible]	יו		
יז	ש	[illegible]	יש		
יח	ד	[illegible]	יד		
יט		[illegible]	[illegible]		
כ	יב	[illegible]	[illegible]		
כא	א	[illegible]	יא		
כב		[illegible]	•		
כג	ע	[illegible]	ע	[illegible]	
כד		[illegible]	ק		
כה	יו	[illegible]	ו	[illegible]	
כו	ו	[illegible]	ו		
כז		[illegible]	ק		
כח	יד	[illegible]	ד		
כט	ג	[illegible]	ג	[illegible]	
ל		[illegible]	ב		
לא		[illegible]			

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מחזור [illegible]

מחזור [illegible] ניסן

א	יז	סימן	[illegible]
ב	ז	סימן	[illegible]
ג	יג	סימן	[illegible]
ד			[illegible]
ה	כ	סימן	[illegible]
ו	י	סימן	[illegible]
ז			[illegible]
ח	יח	סימן	[illegible]
ט			[illegible]
י	[illegible]	סימן	[illegible]
יא	טו	סימן	[illegible]
יב			[illegible]
יג	ד	סימן	[illegible]
יד	יב	סימן	[illegible]
טו			[illegible]
טז	[illegible]	סימן	[illegible]
יז	[illegible]	סימן	[illegible]
יח			[illegible]
יט	יז	סימן	[illegible]
כ			[illegible]
כא	[illegible]	סימן	[illegible]
כב	[illegible]	סימן	[illegible]
כג			[illegible]
כד	[illegible]	סימן	[illegible]
כה	[illegible]	סימן	[illegible]
כו			[illegible]
כז	[illegible]	סימן	[illegible]
כח			[illegible]
כט	[illegible]	סימן	[illegible]
ל	[illegible]	סימן	[illegible]

ניין יוס [illegible]

ניין הוא סמוו

טבלת [illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

טבלת [illegible]

א	[illegible]	[illegible]	[illegible]	
ב	[illegible]	[illegible]	[illegible]	
ג	[illegible]	[illegible]	[illegible]	
ד	[illegible]	[illegible]	[illegible]	
ה	[illegible]	[illegible]	[illegible]	
ו	[illegible]	[illegible]	[illegible]	
ז	[illegible]	[illegible]	[illegible]	
ח	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	
י	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	
יג	[illegible]	[illegible]	[illegible]	
יד	[illegible]	[illegible]	[illegible]	
טו	[illegible]	[illegible]	[illegible]	
טז	[illegible]	[illegible]	[illegible]	
יז	[illegible]	[illegible]	[illegible]	
יח	[illegible]	[illegible]	[illegible]	
יט	[illegible]	[illegible]	[illegible]	
כ	[illegible]	[illegible]	[illegible]	
כא	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	
כד	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	
כח	[illegible]	[illegible]	[illegible]	
כט	[illegible]	[illegible]	[illegible]	
ל	[illegible]	[illegible]	[illegible]	

א			[illegible]
ב	ל	הלל	[illegible]
ג	י	הלל	[illegible]
ד			[illegible]
ה		הלל	[illegible]
ו			[illegible]
ז		הלל	[illegible]
ח		הלל	[illegible]
ט			[illegible]
י		הלל	[illegible]
יא		הלל	[illegible]
יב			[illegible]
יג		הלל	[illegible]
יד		הלל	[illegible]
טו			[illegible]
טז		הלל	[illegible]
יז			[illegible]
יח		הלל	[illegible]
יט		הלל	[illegible]
כ			[illegible]
כא		הלל	[illegible]
כב		הלל	[illegible]
כג			[illegible]
כד		הלל	[illegible]
כה		הלל	[illegible]
כו		[illegible]	[illegible]
כז		[illegible]	[illegible]
כח		[illegible]	[illegible]
כט			[illegible]
ל		[illegible]	[illegible]

א		[illegible]	[illegible]
ב		[illegible]	
ג		[illegible]	
ד		[illegible]	
ה		[illegible]	[illegible]
ו		[illegible]	[illegible]
ז		[illegible]	
ח		[illegible]	
ט		[illegible]	[illegible]
י		[illegible]	[illegible]
יא		[illegible]	
יב		[illegible]	[illegible]
יג		[illegible]	[illegible]
יד		[illegible]	[illegible]
טו		[illegible]	[illegible]
טז		[illegible]	
יז		[illegible]	
יח		[illegible]	
יט		[illegible]	
כ		[illegible]	[illegible]
כא		[illegible]	
כב		[illegible]	
כג		[illegible]	
כד		[illegible]	
כה		[illegible]	
כו		[illegible]	
כז		[illegible]	
כח		[illegible]	
כט		[illegible]	[illegible]
ל		[illegible]	

שיעורי ליל ויום א׳ שמ׳

א	ישרי	[illegible]
ב		[illegible]
ג	ישרי	[illegible]
ד		[illegible]
ה	ישרי	[illegible]
ו	ישרי	[illegible]
ז		[illegible]
ח	ישרי	[illegible]
ט	ישרי	[illegible]
י		[illegible]
יא	ישרי	[illegible]
יב	ישרי	[illegible]
יג		[illegible]
יד	ישרי	[illegible]
טו		[illegible]
טז	ישרי	[illegible]
יז	ישרי	[illegible]
יח		[illegible]
יט	ישרי	[illegible]
כ	ישרי	[illegible]
כא		[illegible]
כב	ישרי	[illegible]
כג		[illegible]
כד	ישרי	[illegible]
כה	ישרי	[illegible]
כו		[illegible]
כז		[illegible]
כח		[illegible]
כט		[illegible]
ל		[illegible]

סימני ... בתשרי

א	[illegible]	
ב	[illegible]	[illegible]
ג	[illegible]	
ד	[illegible]	
ה	[illegible]	
ו	[illegible]	[illegible]
ז	[illegible]	
ח	[illegible]	[illegible]
ט	[illegible]	[illegible]
י	[illegible]	
יא	[illegible]	
יב	[illegible]	
יג	[illegible]	
יד	[illegible]	[illegible]
טו	[illegible]	
טז	[illegible]	
יז	[illegible]	
יח	[illegible]	
יט	[illegible]	
כ	[illegible]	[illegible]
כא	[illegible]	[illegible]
כב	[illegible]	
כג	[illegible]	
כד	[illegible]	
כה	[illegible]	
כו	[illegible]	
כז	[illegible]	[illegible]
כח	[illegible]	[illegible]
כט	[illegible]	
ל	[illegible]	[illegible]

חודש תשרי									
א	[illegible]	מרחשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	חשון	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

חודש ניסן בראשון					
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

שווי קשתות [illegible]

א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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[illegible] לעולם

	תשרי	מרחשון	כסלו	טבת	שבט	אדר	ואדר	ניסן	אייר	סיון	תמוז	אב	אלול
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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התנין הגדול

	רוחב	חורך

התנין הגדול

התנין הגדול

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המתלהב

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נשר כנופה

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תאומים

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אינם בצורה

[illegible]

סרטן

[illegible]

אינם בצורה

[illegible]

אינם בצורה

[illegible]

אריה

[illegible]

אריה

חיר	רוחב		
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[illegible]

אינסבצורה

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[illegible]

אינסבצורה

[illegible]

אינם בצורה

[illegible]

מאזנים

[illegible]

אינם בצורה

[illegible]

אינם בצורה

[illegible]

עקרב

[illegible]

129

עקרב

אורך	רוחב	
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אינם בצורה

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קשת

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קשת

אורך	רוחב	
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אורך רוחב

אורך רוחב

אורך	מרחב
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[illegible]

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אינם במורה

אורך	רוחב
[illegible]	[illegible]

קיטוס

[illegible]ים

אורך	רוחב
[illegible]	[illegible]

קיטום

אורך		רוחב		
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הגבור בתאומים

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הגבור בתאומים

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הנהר

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הנהר

	רוחב				
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הארנבת

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הארנבת

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הכלב הגדול

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הכלב הגדול

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אינם בצורה

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הכלב הקטן

הספינה

הכלב הקטן

הספינה

החיה

137

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נשר נופל

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אינם מצויה [illegible]

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משור נופל

אורך	רוחב	
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ששר [illegible]

נושאהנבר

נשאהנבר

אורך	רוחב	
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נושא הנמר

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הנמר

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המתחתה המנפלה

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נזר דרומי

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הדג הדרומי

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הדג הדרומי

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אינסבניה

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צורה

אורך		רוחב		
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אינו בצורה

[illegible]

[illegible]תי

אורך		רוחב		
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ארדף

אשה בצורה

ראש ...

משנא ראש השד

אינם בצורה.

	רוחב	
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[illegible]

הרועה

	רוחב	אורך
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[illegible]	[illegible]	[illegible]

[illegible]

הרועה

[illegible]	[illegible]	[illegible]

מחזיק החיה

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עוד [illegible]

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ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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עוד [illegible]

	שור	תאומים	סרטן	אריה	בתולה
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	א
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ג
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ה
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ז
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ט
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	י
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יא
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יג
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	טו
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יט
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כ
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כא
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כג
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כה
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כו
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כט
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ל

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א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	יא	י	ט	ח	ז	ו

[illegible]

	ס	מ	כ	ל	ד	ה	ו	ז	ח	ט	י	יא
							ח	ו	ז	ח	ט	
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
י	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	[illegible]

171

[illegible]

[illegible]

יא	י	ט	ח	ו	י	ק	ד	ל	כ	א	[illegible]
		ח	ז	ו	ק	ד					
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח תיקון העלמות מרחק סיבובי הקשת במוצרים

	ה			ד			ל			כ			ח			ט		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו			ז			ח			ט			י			יא			

[illegible]

כ ש ל

[illegible]	[illegible]	ט	ח	ו	ו	ה	ד	ג	ב	[illegible]	[illegible]
	[illegible]			ו	ה	ע	ג				
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח הקף השלשה ורחקים מגלגל ההקפה שלו

ה	ד	ל	כ	ח	ט
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ר	ז	ח	ט	י	ה

[illegible]

	ס					ע			ח	ע	י	יח
	יח	א	כ	ל	ד	ק	ו	ו	ו	ח	ע	י
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

לוח תקון השלשה מרחק ... ההקפה לגובה

ד	ד	ל	כ	ח	ס
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ו	ז	ח	ב	י	ט

177

[illegible]
הכוכבים [illegible]

[illegible]	[illegible]		[illegible]		[illegible]	
[illegible]	ל	כב	מו	ד	ד	ה
[illegible]	ח	ו	י	ו	כה	יה
[illegible]	ל	כה	ל	ד	ז	י
[illegible]	ח	י	ל	ו	כב	ט
	[illegible]			[illegible]		
[illegible]	ה	ו	כ	ה	יו	כב
[illegible]	ו	כב	לב	ו	י	ל
[illegible]	ה	יט	יט	ה	יח	כה
[illegible]	ו	י	מה	ו	יח	לא
		[illegible]				
[illegible]	י	כב	יו			
[illegible]	ו	כ	יו			
[illegible]	י	כי	יוב			
[illegible]	ו	ה	יח			

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
א	ב	י	ה	י	ל	ל	ו	ו	ו	ל	•	•
ב	ב	י	ה	י	ל	י	ו	ח	ו	ל	•	•
ג	ב	י	ה	י	ל	י	ו	ח	ו	ל	•	•
ד	ב	י	ה	י	ל	י	ו	ח	ו	ל	•	•
ה	ב	י	ה	י	ל	י	ו	ח	ו	ל	•	•
ו	ב	י	ה	י	ל	י	ו	ח	ו	ל	•	•
ז	ב	ה	ה	י	ל	י	ו	ח	ו	ל	•	•
ח	ב	ה	ה	י	ל	י	ו	ח	ו	ל	•	•
ט	ב	ה	ה	י	ל	י	ו	ח	ו	ב	•	•
י	ל	ה	ה	י	ל	י	ו	ח	ו	ב	•	•
יא	ל	ה	ה	י	ל	י	ו	ח	ה	ב	•	•
יב	ל	ה	ה	י	ל	י	ו	ח	ה	ב	•	•
יג	ל	ה	ה	י	ל	י	ו	ח	ה	ב	•	•
יד	ל	ה	ה	י	ל	י	ו	ח	ה	ב	•	•
טו	ל	ה	ה	י	ל	ה	ו	ו	ה	ב	•	•
טז	ל	ה	ה	י	ל	ה	ו	ו	ה	ב	•	מ
יז	ל	ה	ה	י	ל	ה	ו	ו	ה	מ	•	מ
יח	ל	ה	ה	י	ל	ה	ו	ו	ה	מ	•	מ
יט	ל	ה	ה	ל	ל	ה	ו	ו	ה	מ	•	מ
כ	י	ה	ה	ל	ל	ה	ו	ו	ה	מ	•	מ
כא	י	ה	י	ל	ל	ה	ו	ו	ה	מ	•	מ
כב	י	ה	י	ל	ל	ה	ו	ו	י	מ	•	מ
כג	י	ה	י	ל	ל	ה	ו	ו	י	מ	•	מ
כד	י	ה	י	ל	ל	ה	ו	ו	י	מ	•	מ
כה	י	ה	י	ל	ל	ה	ו	ו	י	מ	•	מ
כו	י	ה	י	ל	ל	ה	ו	ו	י	מ	•	מ
כז	י	ה	י	ל	ל	ו	ו	ו	י	ס	•	ב
כח	י	ה	י	ל	ל	ו	ו	ו	י	ס	•	ב
כט	י	ה	י	ל	ל	ו	ו	ו	י	ס	•	ב
ל	י	ה	י	ל	ל	ו	ו	ו	י	ס	•	ב

[illegible]

[illegible]

[illegible]

[illegible]

	דגים		דלי		גדי		קשת		עקרב		מאזנים		
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	א
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ה
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ח
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	י
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יא
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	טו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	טז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יח
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כ
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כא
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כה
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כח
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ל

[illegible]

	בתולה		אריה		סרטן		תאומים		שור		טלה		
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	א
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ה
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ז
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	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	י
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יא
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	טו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	טז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יז
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יח
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כ
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כא
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כב
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כג
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כד
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כה
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כו
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כז
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	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כט
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ל

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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[illegible]	עלה	דגים	[illegible]	[illegible]	[illegible]	
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ו	ה	ד	ג	ב	א	
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דלי דגים טלה שור תאומים סרטן

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יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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לוח מעלי המולד בחוץ ישר

[illegible]	[illegible]	ממעלי עקרב			ממעלי טלה			ממעלי סרטן			ממעלי שור			ממעלי דלי			ממעלי גדי							
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ג
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ה
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לוח הנטיות לקויות המעלות [illegible]

		מאזנים		עקרב		קשת		גדי		דלי		דגים
		צפוני		צפוני		צפוני		דרומי		דרומי		דרומי
מעלות		מעלות	ראשונים	מעלות	ראשונים	מעלות	ראשונים	מעלות	ראשונים	מעלות	ראשונים	מעלות	ראשונים
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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ז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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		בתולה		אריה		סרטן		התאומים		שור		טלה
		צפוני		צפוני		צפוני		דרומי		דרומי		דרומי

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	גדי				דלי				דגים				טלה				שור				תאומים			
א	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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יג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
טז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
יט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כ	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כא	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כג	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כד	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כה	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כו	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כז	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כח	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
כט	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
ל	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	קשת				עקרב				מאזנים				בתולה				אריה				סרטן			

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	א
ל	[illegible]	[illegible]	[illegible]	ב
[illegible]	[illegible]	[illegible]	[illegible]	ג
[illegible]	[illegible]	[illegible]	[illegible]	ד
[illegible]	[illegible]	[illegible]	[illegible]	ה
[illegible]	[illegible]	[illegible]	[illegible]	ו
[illegible]	[illegible]	[illegible]	[illegible]	ז
ל	[illegible]	[illegible]	[illegible]	ח
[illegible]	[illegible]	[illegible]	[illegible]	ט
[illegible]	[illegible]	[illegible]	[illegible]	י
[illegible]	[illegible]	[illegible]	[illegible]	כ
[illegible]	[illegible]	[illegible]	[illegible]	ל
[illegible]	[illegible]	[illegible]	[illegible]	מ
[illegible]	[illegible]	[illegible]	[illegible]	נ
[illegible]	[illegible]	[illegible]	[illegible]	ס
[illegible]	[illegible]	[illegible]	[illegible]	ע
[illegible]	[illegible]	ל	[illegible]	פ
[illegible]	[illegible]	[illegible]	[illegible]	צ
[illegible]	[illegible]	[illegible]	[illegible]	ק

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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לוח מקומות הכוכבים הקיימים [illegible]

	שמות הכוכבים		האורך		הרחב		
[illegible]	[illegible]	[illegible]	ה	ה	ה	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	יח	נב	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	לג	לב	ל	[illegible]
[illegible]	[illegible]	[illegible]	ם	יח	יד	ל	[illegible]
[illegible]	[illegible]	[illegible]	ם	לג	°	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ם	יא	ה	°	[illegible]
[illegible]	[illegible]	[illegible]	ה	כג	ה	°	[illegible]
[illegible]	[illegible]	[illegible]	ג	ל	ל	°	[illegible]
[illegible]	[illegible]	[illegible]	כ	כא	י	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	כ	כג	נב	°	[illegible]
[illegible]	[illegible]	[illegible]	°	כג	כא	°	[illegible]
[illegible]	[illegible]	[illegible]	ג	כ	כב	°	[illegible]
[illegible]	[illegible]	[illegible]	ג	כב	ה	°	[illegible]
[illegible]	[illegible]	[illegible]	ה	כב	כב	°	[illegible]
[illegible]	[illegible]	[illegible]	כ	ד	כב	°	[illegible]

	שמות הכוכבים		האורך		הרחב		
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ג	ל	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	לג	לג	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ם	ם	לג	ל	[illegible]
[illegible]	[illegible]	[illegible]	ה	לג	לג	ל	[illegible]
[illegible]	[illegible]	[illegible]	ה	לג	לג	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	כ	[illegible]	[illegible]	°	[illegible]
[illegible]	[illegible]	[illegible]	כ	ל	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	ל	ל	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	°	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ל	[illegible]
[illegible]	[illegible]	[illegible]	ם	ם	°	°	[illegible]
[illegible]	[illegible]	[illegible]	ט	ה	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] קוש

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

מזל	מעלות	[illegible]	[illegible]	[illegible]
טלה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
שור	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
תאומים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
סרטן	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
אריה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
בתולה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
מאזנים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
עקרב	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
קשת	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
גדי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דלי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דגים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]

[illegible]

מזל	מעלות	[illegible]	[illegible]	[illegible]
טלה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
שור	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
תאומים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
סרטן	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
אריה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
בתולה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
מאזנים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
עקרב	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
קשת	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
גדי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דלי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דגים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]

[illegible]

מזל	מעלות	[illegible]	[illegible]	[illegible]
טלה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
שור	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
תאומים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
סרטן	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
אריה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
בתולה	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
מאזנים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
עקרב	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
קשת	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
גדי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דלי	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]
דגים	·	[illegible]	[illegible]	[illegible]
	י	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
שור	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
אריה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
קשת	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
גדי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דלי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דגים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
שור	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
אריה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
קשת	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
גדי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דלי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דגים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
שור	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
אריה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
קשת	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
גדי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דלי	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]
דגים	י	[illegible]	[illegible]	[illegible]	[illegible]
	כ	[illegible]	[illegible]	[illegible]	[illegible]
	ל	[illegible]	[illegible]	[illegible]	[illegible]

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טלה	[illegible]	[illegible]
שור	[illegible]	[illegible]
תאומים	[illegible]	[illegible]
סרטן	[illegible]	[illegible]
אריה	[illegible]	[illegible]
בתולה	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]
עקרב	[illegible]	[illegible]
קשת	[illegible]	[illegible]
גדי	[illegible]	[illegible]
דלי	[illegible]	[illegible]
דגים	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

טלה	[illegible]	[illegible]	[illegible]	[illegible]
שור	[illegible]	[illegible]	[illegible]	[illegible]
תאומים	[illegible]	[illegible]	[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]
אריה	[illegible]	[illegible]	[illegible]	[illegible]
בתולה	[illegible]	[illegible]	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]	[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]
קשת	[illegible]	[illegible]	[illegible]	[illegible]
גדי	[illegible]	[illegible]	[illegible]	[illegible]
דלי	[illegible]	[illegible]	[illegible]	[illegible]
דגים	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

ו		ה			ד		ג		ב		א
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	יו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	יח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	כ
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	כב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	כד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	כו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	כח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	ל
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	לב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	לד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	לו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	לח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	מ
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	מב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	מד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	מו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	מח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	נ
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	נב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	נד
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	נו
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	נח
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ב	ס

לוחות השלוחות לגן הארץ ממרכז פוקוס הלבנה [illegible]

ט		ח		ז			ט		ח		ז		
ו	ל	ד	מ	יד	ש	יד	יב	•	ג	•	יא	•	ה
יג	לב	ג	לג	יח	לג	יח	ל	•	כב	•	כט	•	ד
ט	לב	ד	לד	כ	לד	כ	יג	•	לג	•	כח	•	ו
[illegible]	יז	יט	לה	ט	לה	כב	לג	ג	ו	ג	כב	ג	ג
ג	יח	כ	לו	•	לו	כד	כב	כ	יז	ג	כ	ב	•
יח	לו	כ	לו	•	יז	יב	ט	ל	כב	ט	כב	כ	ג
לו	[illegible]	כז	יח	•	יג	כ	כב	ד	ל	ל	לג	ל	ד
כח	יט	לב	יט	•	יח	ב	לב	ד	ג	ד	לד	ד	ד
יח	יח	ל	יח	כ	יח	יט	יג	ה	כ	ה	כט	ה	ה
יג	ג	כ	יח	יז	יח	יח	כג	ה	כג	ו	לג	ו	ו
כח	כב	כג	יח	ל	יג	יח	ט	•	יג	ז	כט	ז	ז
כב	כב	ד	ג	כג	ג	כח	יט	ל	כב	ח	יח	ח	ח
ט	ט	כב	כב	כב	כב	יג	לב	ל	ט	ח	כג	ח	ח
כז	כב	ל	לג	יח	לג	לג	כב	כ	ל	יד	כב	ט	ט
כב	ג	יט	ט	כב	ט	[illegible]	יח	ד	ל	י	יד	י	[illegible]
ל	כב	כב	כב	ו	כב	יש	לג	י	לג	יא	כב	יא	יא
ט	כב	ו	כב	יו	כב	ש	כב	יב	יד	יב	כג	יב	יב
כב	כה	[illegible]	[illegible]	כב	כה	פ	לג	יג	ו	יג	כב	יג	יב
כב	כה	נג	נה	לג	נה	נב	ט	יג	כג	יג	כב	יד	יג
ל	נד	יג	נד	כט	נד	נז	יב	טו	כה	טו	לג	יד	יד
יח	נח	ל	נח	לב	נח	נט	כב	טו	כב	טו	ה	טו	יה
כב	ט	יח	נט	יח	נט	נט	•	לב	ל	מ	יד	מ	יט
•	י	•	•	•	•	ס							

[illegible]

קוה	עקרב	יחווס	מעלה	חדיה	פרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

רשומים	טור	עלה	יניס	לבו	נדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

חלקי היום והלילה [illegible] מקום השמש [illegible] שעה [illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible] כו שעה [illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

סרטן	אריה	בתולה	מאזנים	עקרב	קשת

גדי	דלי	דגים	טלה	שור	תאומים

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[illegible]

קשת	עקרב	מאזנים	בתולה	אריה	סרטן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

תאומים	שור	טלה	דגים	דלי	גדי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

	קבוצות	ה	ד	ג	ב
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[illegible]	[illegible]	קלון	[illegible]	עונה שלמה נשמה	[illegible]		[illegible]	קלון	עונה	שלמה	נשמה
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]		[illegible]		
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]			[illegible]	[illegible]		[illegible]	[illegible]	[illegible]		[illegible]
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[illegible]	[illegible]	[illegible]	ערבית	[illegible]	טל ידים	[illegible]
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	שבתי
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	צדק
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[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	כוכב
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	לבנה

המזלות	[illegible]	[illegible]
טלה	[illegible]	[illegible]
שור	[illegible]	[illegible]
תאומים	[illegible]	[illegible]
סרטן	[illegible]	[illegible]
אריה	[illegible]	[illegible]
בתולה	[illegible]	[illegible]
מאזנים	[illegible]	[illegible]
עקרב	[illegible]	[illegible]
קשת	[illegible]	[illegible]
גדי	[illegible]	[illegible]
דלי	[illegible]	[illegible]
דגים	[illegible]	[illegible]

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תאומים	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
סרטן	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
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מאזנים	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
עקרב	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
קשת	[illegible]		[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
גדי	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
דלי	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
דגים	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]

לבנה	כוכב	נגה	חמה	מאדים	צדק	שבתי
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	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]

[illegible]

לוח ... [illegible]

טלה (?)		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

שור		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

[..]לה		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

דלי		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

תאומים (?)		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

מאזנים		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

דגים (?)		
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י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

סרטן		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

עקרב		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

טלה (?)		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

אריה (?)		
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טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

קשת		
ה	[illegible]	[illegible]
י	[illegible]	[illegible]
טו	[illegible]	[illegible]
כ	[illegible]	[illegible]
כה	[illegible]	[illegible]
ל	[illegible]	[illegible]

לוח ... מולד ... [illegible]

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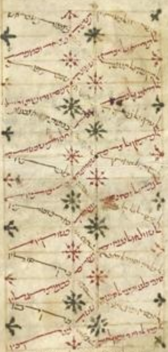

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V.b. 26

p30 date 1577.

p 87. Agrippa II. c. XXII

p91 Ramael, spirit of Venus (cf. P.L. VI, 372).
p90 Asasiel, spirit of Jupiter (cf. P.L. I. 534: Azazel)
p83 Uriel

p93. the list of heathen deities illustrates Milton's identification of the fallen angels with them in P.L. (I. 361–375)

p165 date 1583

MS. enclosed in this book removed,
and is Y.d.70

Orationem

from the throne of thy maiesty o most mightie Jehova looke downe here belowe upon thi
thy unworthie servaunte & some of thy hand maides extend thy favour & pitty towarde m
as thou diddest one david peter Marie magdelen & divers other sinners & offenders thinke
not o lord one the frailty of my youthe & sins past but in my contrition take mercie upon m
& cleanse me & I shalbe cleane washe me o lord god & I shalbe whiter then snowe purge me o lord
& I shalbe purged from all uniust & sinfull acte for then o lord art pittifull of all pitties & mercifu
of all mercies god of all gods & kinge of all kinges & lord of all lords the ruller & power of all
powers dominations & all creatures in heaven in earth in hell & in the seas without beginninge with
out endinge A et Ω the first & the last whome thou shewest are saved what thou diest is done for
none can alter it thou the same god art thou that madest all things & posesses all things thou art
the same god which therefore pride disobedience & presumption overthrowest downe the state lie Angells
from their state of glorie to their state of foule devills thou for the sinne of man diddest drowne the
whole world eight onlie excepted thou confoundedst the language of all nations thou bindest in the
sea & hast set hir hir bonde which shee shall not passe & hast ordeined to thine Angells that which they
shall not goe beyond nor breake their limite & bonde wit out thy lisence thou gavest wisdome gifte
& grace to men to learned & unlearned to thy 12 Apostles knowledge of tongues & power to caste out devills
To Sallomon wisdome to Peter stedfast faith to thy happie martirs livinge & caste fervent constancie
to Moyses & Aaron boldnes & eloquence in speache thou art the onlie well & fountaine of all wisdome
grace & gladnes thou that hast promised seeke & yee shall find knock & it shalbe opened aske & ye shal
receave bowe downe thy eare o lord, unto me thy unworthy servant for thy deare sons sake christe
Jesus saye unto me o lord loe I give thee power over all cleane & uncleane spirits for I knowe o lord
that thou hast power to doe it let not them nor anie of them be able to delude contemne or in anie
wise disobay me but as all spirits were throughe thy grace obedient to thy Apostles to come forth &
obey their commaundements so graunte o sweete Jesu lambe of god that takest awaie the sins of
the world, unto me thy unworthy yet true servaunt the like grace vertue faith wisdome power strenght
courage & boldnes that all such spirits which I shall either call or commaunde to come or to avoide out
or remove from anie place may be by thy grace vertue & power so constrained & forced to come &
to come forth & avoide to fulfill & accomplish my will & commaundement to their uttermost power
& dilligence even as speedely as the walles of Jericho fell downe, after they were compassed of thy
people 7 times without stroke or force of man, onlie in obedience of thy will they fell downe, so
let those N & all such N fall downe & avoide & come from all places & coastes & obay me, &
be as obedient unto me as the winde & the sea became calme o lord mightie Jehova so let them
come calme & quietly & as the foule spirite came out & possessed the swine at thy biddinge, so
mighty & greate Adonay I doe beseeche thee let all N which I call to come or to avoid from
anie place maye throughe thy grace will & power be obedient to come unto me, & let them be as
obedient unto me as the raine, hayle, lightninge, thunder, grashoppers, froges lice catterpilers
botches blaines & sores were by thy will readie to come & accomplish thy commaundements a
the liftinge up of Moyses handes, to come into the land of Egipt, so my god Eloy, Eloy, Eloy, let
all such spirits which I shall call or commaunde to come or avoid from anie place be swift & readi
with all dilligence to obay my will & commaundements, to their uttermost power & to [illegible]
obedient unto me as the red sea that devided it selfe by thy will & power & as obedient to obay my
will & commaundements as the ravens & fier were by thy will, ready to obay the commaundemen[ts]
of Helias, & let them be as obedient unto me to goe come & stand still & avoid from all places a[s]
the Sonne & Moone that stood still at the commaundement of Josua: & Moyses. & further o lord mightie
Jehova, graunt me the assistance of thy holy mighty & blessed Angells, Michaell, Gabriel,
Uriell, Raphaell, Haniell, Sachiell, & Samaell, or some one of them, to be present with me in thi[s]
my worke & busines, which I undertake to doe in thy name & power, even as thy holy & blessed
Angell Raphaell was guid to younge Tobias, in his Journey, against the monstrous fish
& devouringe spirit Asmodeus, & as the same Asmodeus was constrained bound & avoided by thy
will, & the power of thy mighty Angell, so my god Eloy, Eloy, Eloy, let all such N as I shall call
or take one time to avoid from anie place in thy name, & power, through thy good will, & might
unto me given, may be forced to come & obay me & to fulfill my will & commaundements in all thin[gs]
faithfully & truely, to the uttermost of their powers, & if they or anie of them, delude, despise,
refuse & contemne my will & commaundements or disobay me or refuse & neglect to fulfill
& accomplishe them in anie sorte then let thy holy & blessed Angells be swift & readie to be
with me in my worke & busines, & to take binde carrie & throwe them into the lake which burneth wit[h]
fier & brimstone which is the second deathe there to be grevouslie punnished therefore their disobedience
unto me & for the little regard they have to obay me beinge called & commaunded to come to me
by the vertue & power of thy holy names by me pronounced in callinge & bindinge of them wh[ich]
if they refuse to obay unto the vertue of them then let thy holy Angells carrie them into the bottom
less pit of fier & brimstone after the malediction pronounced upon them by me when as they
disobay me, let them be punnished in the lake of fier & brimstone which is the second deathe: there
to be grevously punnished & tormented without anie ease at all but let their paines be encreased
& augmented accordinge to the number of the sands of the sea, untill they will fulfill & accomplish
my will & commaundements in all things speedely Justly & truely to their uttermost powers In
what order I shall commaunde them & let them not o lord god mighty Jehova I doe beseech come
from out of that place of torment untill that I call them from thence that they will & doe obay my
will & commaundements with all meekenes & humblenes fulfilling my will & commaundements to their
uttermost powers & then lord heare my prayer, & graunte my request to release them & give me such
might & power to keepe them allwaies in awe & let them feare & tremble before me when soever I sha[ll]
call them, o send thy holy spirit of power & might into my harte & fill me with power grace & comfort

R. C. S

1822.

Scii [illegible]

16

which thou didst send to the apostles after thy ascension up to heaven fill me with the power
& vertue of the holy ghoste that I may flowe & abounde in the power & might that the devills
& spirits may be made obedient unto me so shall I reioyse in thee & be glad for evermore
graunte this o mighty & omnipotent Iehova for thy deare & only beloved sonne sake Xpst Jesus
which liveth & raigneth with thee for ever one god world without end to whome with god the
father god the sonne & god the holy ghost be rendred all praise might maiesty & dominion
both nowe & for ever world without ende amen, Amen, Amen

Oratio ante operis

X

O lord Jesus Christ kinge of glory god of all Celestiall vertues, holy father & mervailous disposer of all thinges which from god the father camest & became into the world, that thou wouldest loose the world from sinne & gave unto man true Judgment which without beginninge & without endinge art one god, & were to remaine A et Ω the first & the last the beginninge & the endinge, which of the blessed virgine Marie, hast willed to be borne, in whose sight all thinges visible & invisible are open & manifest in whose presence is all thinges pure & cleane, & from whome noe secret is hid unto whome every hart is open & to whome every soule doth confesse it selfe & everie tonge doth praise & speake of thy lovinge kindnes to whome all thinges doubtfull unknowen & hid is manifest, & open of whose unspeakable secrettes the heaven & the earth & infernall doth obaye, I doe beseech thee o Adonay to graunte me my petition I require thee o Saday to be present with me o A et Ω be my coadiutor & helper thou which hast the keies of hell & of death which bindest & noe man looseth which openeth & noe man shutteth & shuttest & noe man openeth give me leave & power to binde & to loose, to call & compell all such spirites which thou in thy Just Judgment hast throwen out of heaven for their pride & presumption, o give me might power force & strength to bind them & compell them, to come to me & to cause them to avoide from all places, & that they maye with all dilligence readines & willingnes obaye me to their uttermost power & might, & mercifull Emanuell my saviour I beseech thee mekely to heare me helpe me, & mercifully, to defende me, & keepe me in protectinge of me, in this my worke & busines, which I undertake to doe in thy name, I doe desire thee o milde & mercifull saviour, for the tender love that thou bearest unto mankinde, when thou offeredst thy bodie to be crucified & sufferedst thy blood to be shed for the washinge awaie of mine iniquities, heare me, & helpe me, & send thy holy Angelles to be kept & readie to succour me, & to binde all those disobedient spirits which shall come to resist or disobay me, & to make them humble & meeke unto me, & to cause them to fulfill my will & commandementes in all thinges faithfully, & in such & as ample manner as I doe or shall require, if they or anie of them refuse this to doe, then let thine holie mighty & blessed Angelles take & bind them so surely as thou my saviour redeemer of the world which Emanuell wast bound to the crosse & as truely as thou wast wrapped in lynnen clothes & layed in a newe sepulchre, where never was none layed before thee, so truely o thou mighty lyon of the tribe of Juda, let thine Angelles bind all those disobedient N. which shall despise or contemne the worde of my mouth, & denie to obay me & as truly as Michaell the archangell threwe downe sathan out of heaven & overcame him & bound him up for a 1000 yeres so truly let me bind all such N. which I doe or shall call, or command to come before me & that they never have power to resist or stay in anie place untill they have accomplished & fulfilled my will & commandementes & as truely as thou wast bound in linen clothes & layed in a newe sepulchre where none was never layed before thee, so truly let thine Angelles Michaell, Gabriell, Anaell, Raphaell, Sammaell, Sachiell or, Cassiell, or some of thy holy & blessed Angelles take all such disobedient N. & torment them with newe plagues, tormentinge, & addinge affliction upon affliction, upon them which refuse to disobaye me & denie to come when I call them & as truly as thou diddest feele the the torment dewe to sinne sufferinge the anguish thereof upon the holie crosse, so truly o my saviour Xpst Jesus let all N. which seeke to delude deceive or disobay me feele the torture & tormentes of hell fier & as truly as thou didest crie in the vehemencie of thy spirit unto thy father Eloy, Eloy Eloy, so truly doe I crie unto thee in the vehemencie of my spirit Eloy Eloy Eloy that all such N. doe seeme to disobaye me or contemne & despise me or refuse to come with all dilligence & quicknes to obay me & shewe me the truth of all such questions which I shall aske or demaunde be bound & throwen downe into the depth of all paine power & sorrowe & never to be released or come from thence untill that I doe call them & that they will obay me & helpe me to their uttermost power & as truly as thou wast comforted by the administration of Angelles so truly let me have the comforte, helpe, aide & assistance of thy holy & blessed Angelles to be present with me in all my worke & busines, & as truly as the voice came from heaven in sayinge this is my welbeloved sonne in whom I am well pleased heare ye him, so truly o lambe of god which takest awaie the sinne of the world, let me see thy holy & blessed Angelles & have their helpe & aide in all my worke & busines which I take in hand to doe at this time or at anie other time hereafter, & as truly as thou diddest raise Lazarus, out of his grave from death to lyfe, so truly o my god & mercifull saviour, give unto me leave power force & might through the vertue of thy holy names to cause all such N. which I shall call or commaunde to come before me or to avoide from anie place, & as truly as thou o Christ Jesus diddest rise the 3d daie from death to lyfe & diddest shewe thy selfe unto thy Apostles, after thy resurrection saiynge unto Marie goe tell my brethren that that I ascend, unto my father & to your father to my god & to your god even so truly as thou diddest speake to Marie these wordes & diddest appeare to thy 12 Apostles, so truly o my god let all such N. which I call or shall call, shewe unto me the truth of all thinges which I shall aske or demaunde & so truly let them obay my will & commandementes even as truly as thou diddest obay thy

Christ did fulfill the will & commandements of God, the father in all thinges & doctri
as the graves of the dead did open & they ... he did rise & appeare to manie at the deathe
so trulie o my god let all spirites arise from all places & come unto me & yeld unto m
their obedience quietly & peaceably shewinge me the truth of all my questions & deman
& as truly as thou diddest breath one thy desciples & saiedst receave ye the holy ghos
so truly o my god breath into me the spirit of power & might that all N. be willinge
& readie to obay me & as all N. were obedient to come forth by the commandements o
thy apostles so o my god Eloy Eloy Eloy let all such N. which I call to come be obedie
unto me & be readie to obaye me & fulfill my will & commandements in all thinges to
their uttermost powers graunt this o mercifull god & father for thy deare sonnes sake
Jhesus Xpist sake which liveth & raigneth with thee ever one god world without end to w
with the father the sonne & the holy ghost be rendred all praise glorie might maiestie
& dominion both nowe & for ever, Amen./ Amen./ Amen./

Oremus

O Almighty & everlastinge wise & mercifull god & saviour redeemer of all mankind Judge of all men, the guider & preserver of all men that trust in thee oh holy pure & blessed trinity, I unworthie doe call unto thee seekinge & cravinge for grace, faith, might & power, & helpe & assistance from thee beseechinge thee to send thy helpe unto me with the companie of thy holy powerfull & blessed Angells that by the helpe of thee I maye be able to accomplish all those thinges which I doe nowe take in hand or shall ever hereafter take in hand to doe, that through thy might & power, I maye have might & power at this tyme & all other times, to bind to loose to call & to commaunde, to compell & constraine all such N. which thou for their pride & presumption diddest throwe out of heaven & also over all other N. which I doe take in hand at this tyme that so soone as I shall once begin to name or invocate them by N that then they doe presently come & appeare with all quietnes humillitie & dilligence fullfillinge my will & commaundementes to their uttermost powers, faithfully & truelie, & that they never depart untill I shall licence them, I doe beseech thee oh holy & mercifull father for thy deare sonnes sake Xpist Jhesus & throughe the power of those thy holy names give me power might courage, strength & boldnes to overcome & bind & bringe to my obedience, all those N which I call or shall call at this tyme or hereafter at anie other tyme ~~ever~~ I doe beseech thee oh mighty & mercifull + Tetragramaton + [Hebrew characters] + Agla +
Saday + haley + Kes + el + Amye + Semy + hasy + hayn + yemmissoy Saacocler
+ barew + Adanahew + eya + hey + hew + hew + va + ha + eye + eye + eye +
va + ya + ebef + el + el + Ahey + a + ha + ahue + ahue + ahne + va + va +
va + vadua + ylaye + Alenda + le + ane + hy + he + ha + ysale + nethe + ha +
Araya + Acamine + Leena + quiloso + Zyeneno + phealet + vealetye + ye +
malahe + huana + nethe + beyrete + hasyonda + halysany + methe + phemi=
phatol + comithomon + sedalay + Thro + Thro + homos + Zepy +
Aglatha + vyell + Joell + Sacomith + paconith + pysam + ytomor + hygarom
+ ynquiron + Cengaron + myron + mycon + Dasnot + Cassas + Jalas +
yeton + eya + Rabba + Raba + Rabarman + Sarus + Eyessaraye + Ala +
yana + maysay + sye + sere + myge + mehata + sare + maasame +
evanat + Ate + dacye + byne + Rahew + yabe + Astrolye + Lroe + saye +
gole + maha + samoer + byby + loey + ybyyre + Fylay + Rabylee + velsee +
Leace + Cade + Lethe + Lyby + yre + Fylay + Raby + lee + vel + see + Leace +
Cade + Lethe + Lyhele + meamare + Tyrya + hyse + saquiel + mum + seyme
+ yele + habe + l hele + amye + hara + eyesserye + Agios + Jskiros +
Athanatos + Agla + on + Tetragramaton + Jehova + by these thy holy
fearfull, fearfull, honorable, dreadfull & mightie names, beinge full of all honor glorie praise, might & power, by the might & power of them suffer me & give me leave & power to bind all those N. which were put out of heaven, for their pride & disobedience, against thee, & as thou diddest throwe them downe by thy might & power so oh thou mighty & powerfull, + Tetragramaton + give me leave & power through & by thy mighty power to bind loose & compell & commaunde all those which thou threwest out of heaven & make them obedient & serviceable unto me, with all dilligence & faithfulnes speed & quietnes in truth & veritie oh + Agla + pater Kirie + Adonay + oh thou Creator & redeemer saviour & sanctifier of me, & also of all humaine kind, oh thou El + et Eloy Lamabatanit oh thou of incomprehensible maiestie, nowe forsake me not, poore sinfull wretch that I am, forsake me not, nowe in this my worke, busines & enterprise, although I am not worthie to receave comforte ayde & assistance frome thee or by thy might & power o mercifull saviour which hast ever bene benigne & bountifull, unto all those that call on thee, nowe let me not be without thy ayde, helpe, comforte, & assistance, fillinge me with all might power strength courage, boldnes faith & ablenes, bringinge my desire & worke to effect, to my comfort & consolation, & to thy eternall praise & glorie, I aske mercie & forgivenes of thee o father of mercie for thy sonne Jhesus Xpistes sake, heare me nowe I doe desire thee to heare

Heare me o my god with the hearte, & helpe me totally as well in worde cogitacions &
thought, thou the god of Abraham, Isaacke, & Jacob, which hast promised to those which
dilligently seeke after thee shall finde thee, & to those that call one thee, that thou wilt
heare them, & those that aske of thee unfeinedly in the name of thy sonne Jhesus Christ
they shall receive of thee, oh thou my greate & mighty Redeemer nowe heare me,
helpe me nowe I call unto thee nowe I seeke thee nowe let me find thee: in helpinge me
might & power, nowe I aske of thee for thy deare sonne sake Christ Jhesus + nowe let
me receive the spirit of grace, might, & power. In helpinge me in this my enterprise
O thou 3 persons in trinitie & one god in unitie which diddest deliver Daniell out of the
lyons den, Sidrach, Misaach & Abednago, out of the fyery fornace, & deliveredst
Sussana from her false accusers, which deliveredst Joseph & madest him ruler over Egipt
which madest the children of Israell to overcome their enemies, at the liftinge up of
Moyses hande, as thy sweet sonne Christ Jhesus did overcame hell death & damnation by his
liftinge upone the crosse in sheddinge his pretious blood for the redemption of mankind
soe one god geeve me power might faith & strength & the helpe & assistance of thy holy &
blessed Angells to bringe this my desires to effect that as I lift up my hande harte voice
& soule unto thee, soe maie I receive from thee, & have power might, by thee, to me
given, to bind constraine, loose & compell, commande & bringe to my obedience all N.
which I shall call at anie time & at this present doe intend to call, graunte this o lord
god for Christ Jhesus sake, A et Ω which livest & reignest with thee, ever one god, world
without end, to whome with god the father god the sonne, & god the holy ghoste be rendered all
praise, glorie, might, maiestie, & dominion, both nowe & for ever. Amen. Amen.

Alia oratio

X

O magnificent omnipotent most mercifull & everlastinge god, the greate creator
of all men, the sweet comforter of thy afflicted servants I thie
unworthie, yet true servante doe most humblie fall downe & prostrate my selfe before
thee, oh thou pittifull & mercifull saviour, my sweete & comfortable guide in all my afflictions my
helper & preserver in all my necessities, my guider & surrounder in all my worke & businesses
which I take in hand to doe through thy leave & help. beseechinge thee as thou arte lord god omnipotent
to geve me leave & licence by the vertue of thy holy names, to bringe my desire to effecte that the
mai thereby be glorified I satisfied to the greate comforte of thy poore servante, & to the sweet and
ghostly comforte of mine owne soule I doe desire & crave thee oh thou powerfull Tetragra-
maton + to heare this my request & prayer in givinge me faith & divine power to constraine
compell all thine Angells which were cast downe from heaven, to drawe them to bind & to
loose them, to commande & compell them to come before me & to be meeke & obedient unto me
presently & speedily, without anie delaie deceipt deceite or guile & that through the vertue &
power of thy mighty names they maie be made humble & meeke to beare bend & obay me yeeldinge
themselves serviceable unto me with all readines & meekness & to obay & fulfill my will with
all humillity & lowlyness I doe beseeche thee omighty Jehova the ruler of all the world thou that
orderest the heavens & rulest the earthe which hast dominion over the heavens earth hell & the seas
give me power to bringe this my desires to effect & ever for thy deare names sake, & for thy sonnes
sake Christ Jhesus + which died for the sins of the people I doe nowe require thee by the tender love
which thou barest unto mankind oh which art first & last A et Ω & thy Emmanuel mercy & grace
that thou geeve me dominion & power over all thine Angells & spirits throwne out of heaven for
their pride & presumption & give them into my hande through thy power unto me given thy holy
blessed Angells ayding assistinge & helpinge me in all my worke & business to bind them
them to loose them & also to gather them together & to bringe them from all places & make them to
obay me oh heare me & helpe me nowe I crie to thee meekly from the bottome of my harte with
sinceritie, oh Vana, Vana, Vana, looke upon me my maker with the eies of thy mercie in sendinge
thy holy & blessed Angells to be my helpe even by the vertue of this thy name Yseraye, Yseraye,
Yseraye, let them be with me & be my coadintor & helper, in all my worke & businesses, to my
comforte & thy glory for evermore & the profit of those which shall need my helpe & comforte & by the
vertues of these thy mighty holy & sanctified names to be assistante unto me shewinge thy mighty
power in bindinge & in gatheringe together all N. which I would bind & gather together to come before
me even by the vertue of these thy powerfull names let the heavens & all therin contayned be
willinge to helpe me & accomplishe my will & desires to bind all spirits & demones which were in
the compasse of the whole of the celestiall globe of heaven ayre earth hell, seas even
by the vertue of these thy names + Adona + Sabaath + Adonay + Cados + Addona +
Amora + let the vertue & power of these thy wonderfull names be assistant unto me shew-
inge thy mighty power in bindinge & in gatheringe together all spirits which I doe or shall desire
to binde & gather together to come before me, to loose & remove all spirits which I would loose &
remove from all places they obayinge my will & commandements with all dilligence faith-
fully & truly to their uttermost powers without the hurt of my body soule mind or goode or anie
livinge creatures what soever or whosoever is further with thy gratious helpe I require thee
to geeve me leave & licence to have to my helpe the companie of thy holy & blessed Angells the
through the vertue of these thy pure & blessed names Letamynym + Letalogan + Lamy-
tyn + Balagana + Rytyn + Letarymytun + Letafatazin + let the vertue [illegible]
therof be my helpe to bringe those spirits before me & to my obedience quietly peaceably
meekly & mildly unto me even as meekly as thou mercifull redeemer of mankind di
sufferedst revilinge rebukes strokes of the wicked counsell of the Jewes & as meekly & as
willingly as thou diddest suffer the paines of the crosse for the redemption of mankinde
meekly quietly peaceably & obediently let them yeeld their obedience unto me in fulfillinge
my will & commandements to their uttermost power faithfully & truly without the hurte

with my bodie soule goods or anie livinge Creature thereunto o thou powerfull omnipotent &
everlastinge god come which doth aske & require to have my desires accomplished in givinge me
and power to binde & to loose all spirits which I doe or shall ever hereafter to binde & loose bringinge to
my obedience all those spirits whatsoever which were cast out of heaven for their pride & disobedience, that
they come & accomplish my will & commandements faithfully truly & justly to their uttermost
power presently & speedily even by the vertue of these thy holy names Saday + hayleoslez +
Elacy + Citom + hazyhaya + yeynmesey + Accida + bacuc + hyadonenni + eya +
hiebutyen + vaha + oyaha + eye + eye + ha + hia + haya + gjhia + hahya + yaia +
el + ebehel + ya + ya + va + by the vertue of these thy powerfull names doe I trust to obtaine
& by the vertue of these thy names I doe beleeve my will shalbe accomplished ~~Nica~~ Nicracon
+ Incly + xeddam + peddem + Roexi + sacomits + patrint + pyston + ycymor +
hygaron + ygnyron + temgaron + mycon + micondasnos + castas + laceas +
Astas + yecan + Cina + tabluist + tablanao + zacuss + & I doe humbly call
unto thee o my creator to send thine Angelle to be my helpers in this my worke & busines
both nowe at this present & ever hereafter givinge me vertue courage boldnes faith & desire
power with the help of thy holy mighty & blessed Angelle assistinge me to bringe my desires to
a good end nowe I earnestly call one ~~me~~ thee in the anguish of my soule from the depth & bottom
of my harte cryinge unto thee to heare me & send me thy help even I doe beseech thee to
heare me even by the mighty vertue & power of these thy sanctified names to help me wherefore
I call, yana + yane + sya + Abibhu + vanohia + Accenol + Tivgas + yeria + Eloym +
ya + vehu + yane + hayya + vehu + Ahyaemia + that all spirits whatsoever maie
be brought & come before me quietly & yeeld me their obedience shewinge me justlie & trulie
my questions & demandes, fullfillinge my will & desires whereunto I shall commande them
o mighty benigne mercifull & everlivinge god Saday + Samora + Evon + Pheneton + Eloy
+ Eneyobeel + Messias + Jahe + yana + oresoyen + deus vive verax magne fortis
potens piissime mundo o bonitate plene, benedicte, domine benedictum nomen tuum in
completur meam compleas questiones ... fac me ad finem mei operis declarantem
sancte et miserationis mei miserere nomen tuum + yseraye + sit the verbis benedictum that
thou fulfill my questions & bringe my desires to effect o then my maker make me to
come to the end of my worke & accomplish it to my comfort & profit thou holy & mercifull
have mercie on mee & heare me, thy glorious name Yseraye + be it blessed & sanctified
by me both nowe & evermore & further I call one thee o thou my Creator by these thy mighty
names Yaena + Adonay + Cados + Ebreel + Eloy + Ela + Egiel + Ayom + Sath + Adon +
Sulela + Eloym + delyom + yacy + Elym + deliis + yacy + gazael + paliel + man +
myel + Evola + dylatan + Saday + Alma + papyn + Saena + Alym + catmal + yza +
yaras + + calphi + calsas + safna + Nycam + Saday + Aglataon + Sya + Emanuel + Joth
+ zalaph + om + via + than + domysrael + muel + laliatens + Alla + phenor + Aglata +
tyel + piel + patriceion + cepheron + baryon + yael + doe I vehemently call on thee
that thou wilt vouchsafe to help me & send me ayde & comfort to bringe my desires to effect thou
knowest even better to give than I am able to aske & knowest before I aske what I would desire
& knowest my thoughts longe before they appeare or are spoken seeinge that thou knowest all my
doinges & all my waies I acknowledge thee to be the giver of all goodnes openinge thy hand
which is full of all blessinges & fill me with thy holy power & spirit of grace that I maye also be made
& be full of all blessinge to the obtayninge of this my desire which I see willingly would & doe seeke
to accomplish this grant o most mercifull god & lovinge father for thy deare sonnes sake Christ
Jesus which liveth & raigneth with thee ever one god to whom with god the father & the holy
ghost be rendred all glory power might maiestie & dominion both nowe & for evermore world
without end Amen.

w ←

scribitur ovalis

Domine Celi ac terre omnium visibilium et invisibilium conditor et creator: ego indignus
te adiuvante, te invoco & filium tuum unigenitum dominum meum Jhesum Christum ut des mihi
sanctum spiritum tuum qui me in veritate tua dirigat ad omne bonum tuum, Amen; quia vero
desiderio desidero artes huius vitae et necessarias nobis perfecte cognoscere, quae immersa
sunt tantis tenebris et conspurcatae infinitis humanis opinionibus, ut ego videam
me meis viribus nihil in iis assequuturum te non docente: da mihi unum de spiritibus tuis, qui
me doceat ea, quam modo docueris facilem percipere et in mente mea recondendam inde proferenda
tanquam de thesauris ... ad omnes usus necessarios: et da mihi gratiam ut tantis
donis tuis humillime cum metu et tremore utar, per dominum nostrum Jhesum Christum cum
sancto spiritu tuo, Amen.

oratio ad Jhesum

O bone Jhesu o piissime Jhesu, o dulcissime Jhesu, o Jhesu fili Mariae virginis, plena
misericordia, et pietate: o dulcis Jhesu secundum magnam misericordiam tuam miserere mei.
o clementissime Jhesu, te deprecor per illum sanguinem pretiosum, quem pro peccatoribus effundere
voluisti ut abluas omnes iniquitates meas: et in me respicias miserum, et indignum humiliter
veniam petentem, et hoc nomen sanctum Jhesus invocantem o nomen Jhesu nomen confortans: quid est enim
Jhesus nisi salvator? Ergo Jhesu propter nomen sanctum tuum, esto mihi Jhesus, et salva me: ne permittas
me damnari, quem tu de nihilo creasti: o bone Jhesu ne perdat me iniquitas mea, quem fecit omnipotens
bonitas tua. o dulcis Jhesu recognosce quod tuum est, et absterge quod alienum est. o benignissime Jhesu,
miserere mei dum tempus est miserendi, ne damnes in tempore judicandi. quae utilitas in sanguine meo
dum descendero in aeternam corruptionem? non mortui laudabunt te Domine Jhesu, neque omnes qui descendunt
in infernum, o amantissime Jhesu: o desideratissime Jhesu, o mitissime Jhesu, Jhesu Jhesu Jhesu ad-
mitte me intrare numerum electorum tuorum. o Jhesu salus in te credentium o Jhesu solatium ad te confugientium
o Jhesu dulcis remissio omnium peccatorum. o Jhesu fili Mariae virginis, infunde in me gratiam, sapientiam,
charitatem, castitatem et humilitatem, ut possim te perfecte diligere, te laudare, te perfrui, tibi servire, et in
te gloriari, et omnes qui invocant nomen tuum, quod est Jhesus, Amen.

Oratio in Afflictione

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O dulcissime dne Jesu xpe vere deus, qui de sinu summi patris omnipotentis missus es in mundum
peccata relaxare, afflictos redimere, in carcere positos solvere, dispersos congregare, peregrinos
in suam patriam reducere, contritis corde misereri, dolentes et lugentes consolari, digneris dne Jesu
xpe absolvere, et liberare me famulum tuum N. de afflictione, et tribulatione, in qua positus sum. Et
Domine qui genus humanum in quantum homo, a deo patre omnipotente in custodiam recepisti, et pro
tua, crudeli passione, nobis paradisum pretioso sanguine tuo mirabiliter mercatus es, et inter
angelos et homines pacem fecisti. Te Domine Jesu xpe te digneris inter me et inimicos meos sta-
bilire, et confirmare concordiam et pacem: et gratiam tuam super me ostendere, et infundere mi-
sericordiam tuam: et ab omne odium et iracundiam inimicorum meorum, quod contra me habent, digneris
extinguere, et mitigare, sicut iracundiam et odium Esau abstulisti, quod habet adversus Jacob
fratrem suum ita dne Jesu xpe super me famulum tuum brachium tuum extendere, et me liberare
digneris ab omnibus me odio habentibus et te domine Jesu xpe liberasti Abraham de manibus Chalde-
orum et ~~[illegible]~~ filium eius Isaac de immolatione sacrificii cum ariete, et Jacob de manibus
fratris sui et Josephe de manu fratrum suorum, Noe per arcam diluvii, et Loth de civitate Sodomorum
famulos tuos Moysen et Aaron, et populum Israel de manibus Pharaonis et de servitute
Aegipti, David regem de manu Saulis, et Goliae gigantis: Susannam de falso crimine testimo-
nio: Judith de manu Holiphernis Danielem de lacu leonum tres pueros Sidrach, Misach, Abednago
de camino ignis ardentis Jonam de ventre ceti, et filium Chananeae, que erat tormentata a
diabolo, et Adam de profundo puteo inferni, pretiosissimo sanguine tuo, et Petrum de mari et
paulum de vinculis: ita me famulum tuum N. dulcissime dne Jesu xpe, fili dei vivi, libe-
rare digneris de omnibus inimicis meis, et succurrere in adiutorium meum per sancta beneficia: per
Incarnationem tuam quam accepisti ut homo de virgine maria: per sanctam nativitatem tuam, per famem
per sitim per frigus per calores, per labores, et afflictiones, per sputa, per alapas per flagella,
clavos per lanceam per spineam coronam: per potationem fellis, et aceti per saevissimam mortem
per septem verba, que pendens in cruce dixisti, scilicet, deo patri omnipotenti: ignosce illis
nesciunt, quid faciunt dixisti domine latroni in cruce pendente: Amen Amen, dico tibi
hodie mecum eris in paradiso dixisti domine patri tuo Heli Heli, lamazabathani quod est interpreta-
tum, deus meus, deus meus, ut quid dereliquisti me; dixisti domine matri tue: mulier ecce filius
tuus, deinde discipulo, ecce mater tua, ostendens curam habere tuorum amicorum dixisti
patri tuo: In manus tuas commendo spiritum meum dixisti dne sitio consummatum est: per miserias
labores et dolores, quos pro nobis miseris sustinuisti, jam finire, propter hoc etiam rogo te
redemptor deus Jesu xpiste ut me famulum tuum N. custodias ab hoste maligno, et ab omni
periculo hic in presenti, et in futuro, defende me per descensionem tuam ad inferos, per sanctam
resurrectionem tuam et frequentem discipulorum tuorum consolationem: per admirabilem ascensionem
tuam: per adventum spiritus sancti paracliti per diem tremendi Judicii: per hec omnia et per admiranda domine
sancta beneficia tua, et etiam per omnia beneficia tua mihi famulo tuo collatis, quia
fecisti me ex nihilo, tu redemisti me tuam fidem sanctam tuam perduxisti me: et contra diaboli ten-
tationes me commisisti, vitam eternam promittendo propter ista, et omnia alia, que oculus non vidit, nec
auris audivit, nec in cor hominis ascendit: rogo te dulcissime deus Jesu xpe: ut ab omnibus pericu-
lis animae, et corporis pro tua pietate, et misericordia, me famulum tuum N. nunc et semper
liberare digneris. et post cursum vite cursum ad te deum vivum et verum me perducere digneris
qui vivis

Oratio ad deum quae dici debet in ... mundi in circuli

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, A et W, Leyste
Oriston, Adonay, clementissime pater mi celestis, miserere mei, licet peccatoris
clarifica in me hodierno die, licet indigno filio tuo tue potentie brachium, contra hos spi-
ritus pertinacissimos: ut ego te volente, factus tuorum divinorum operum contemplator, possim illu-
stri sapientia, et semper glorificare et adorare nomen tuum. Suppliciter exoro te et invoco
ut tuo judicio hi spiritus: N. quos invoco, convicti et constricti, veniant vocati et dent vera re-
sponsa, de quibus eos interrogavero: dentque et deferant nobis ea que per me vel nos precipien-
tur, non nocentes, nec me nec socios meos vel aliam creaturam ledentes, et nemini
terrentes: sed petitionibus meis in omnibus que precipiam eis, sint obedientes.

Tunc stans in medio circuli teneat manum super pentaculum, et dicat per pentaculum Salomo-
nis advocati dent mihi responsum verum

Deinde dicat

Beralanensis, Baldachiensis, Paumachie et Apologie sedes per reges potestates et
magnanimas, ac principes praepotentes, genio Liachide, ministri tartaree sedis: primac
principes sedes Apologie, nona cohorte: ego vos invoco et invocando vos coniuro, atque
supernae majestatis munitus virtute potenter impero per eum qui dixit et factum est, et cui
omnes obediunt creaturae: et per hoc nomen Ineffabile, + Tetragrammaton + [Hebrew letters] Jehova
in quo est plasmatum omne seculum, quo audito elementa corruunt, aer concutitur, mare retro-
datur, ignis extinguitur, terra tremit, omnesque exercitus celestium, terrestrium et Infernorum
tremunt, turbantur et corruunt: quatenus cito et sine mora et omni occasione remota
ab universis mundi partibus veniatis, et rationabiliter de omnibus quecumque interrogavero, respon-
deatis et veniatis pacifice visibiles, et affabiles: nunc et sine mora manifestantes, quod cupimus
coniurati per nomen eterni, vivi et veri dei Helioren: et mandata nostra perficientes, per-
sistentes semper usque ad finem et intentionem meam, visibiles nobis et affabiles, clara voce, nobis
intelligibili sine omni ambiguitate./

Visiones et apparitiones

(Look into the second leaf for the rest which followeth this)

Quibus rite peractis, apparebunt infinite visiones, phantasmata pulsantia organa et om-
nis generis instrumenta musica idque fit a spiritibus, ut terrore compulsi socii abeant a circu-
lo quia nihil adversus magistrum possunt. post hec videbis infinitos sagittarios cum infinita
multitudine bestiarum horribilium: que ita se componunt, ac si vellent devorare socios: et
tamen nil timeant. tunc sacerdos sive magister, adhibens manum pentaculo dicat fugite
hinc iniquitates vestre virtute vexilli dei et tunc spiritus obedire magistro coguntur et socii
nil amplius videbunt./
Deinde exorcizator tenens manum super pentaculum, dicat: Ecce ecce pentaculum Salomonis
quod ante vestram adduxi presentiam: ecce personam exorcizatoris, in medio exorcismi, qui est
a deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit et vocat.
Venite ergo cum festinatione in virtute nominum istorum, + Aye + Saraye + Aye + Saraye + ne differatis venire
per nomina eterna dei vivi et veri Eloy + Archima + Rabur + et per hoc presens pentaculum
quod super vos potenter imperat: et per virtutem celestium spirituum, dominorum vestrorum: et per
personam Exorcizatoris./

o Bernardes to little booke

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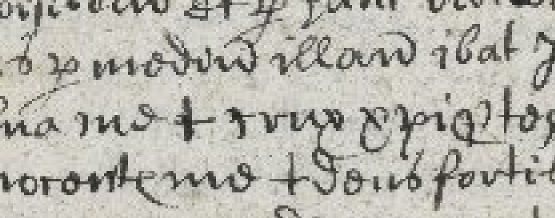
Rogo vos omnes sanctos et sanctas martires, confessores, virgines dei ut intercedatis pro me misero
peccatore ad dominum Jesum Christum qui cum patre et spiritu sancto vivit et regnat in eternum
et summi sim dignetur concedere regnum Amen deus Abraham deus Isaac + deus Jacob +
deus Moyses + deus Aaron + deus Eliae + deus Noe + Iste deus meus sit Amen angelus
Michaell angelus Gabriell, angelus Raphaell, archangelus cherubin atque seraphin Isti angeli
omnes Isti archangeli et omnes sancti in adjutorium meum omnibus diebus vite meae dum meus ut ipse potens
me perducat ad vitam eternam Amen + Amodeum + tanstos + tanstagos + berarsedio + memor +
yedita + Eloy sint + matont + oriont + oriyant + fides + beloy + vinit + regnat + sedant + hagios
+ otheos + sanctus deus agios + Ischiros + sanctus fortis + agios + athanatos + eleyson ymas
+ sanctus immortalis miserere mihi + peccatori Amen + Angeli Michaell + Raphaell + ...
+ Gabriell + barachiell + cherubin + seraphin + intercedite pro me ecce crucem domini fugite
partes adversae vicit leo de tribu Juda radix David alleluia eripe me de inimicis meis deus
deus de operantibus iniquitatem et de viris sanguinum salva me Amen deus in nomine tuo salvum
me fac et in virtute tua judica me + qui das salutem regibus qui redemisti david servum
tuum de gladio maligno eripe me + Christus vincit + Christus regnat + Christus imperat + Christus
ab omni malo me defendat Amen Otheos in nomine tuo salvum me fac hagios delictum meum
cognitum tibi feci et injusticias meas non abscondi sanctus sanctus sanctus da mihi intellectum
et uisum me te adorare glorificare et magnificare Otheos Eleyson judica me nocentes
domine leo fortis expugna impugnantes me messias sother Emanuell qui interpretatur nobiscum
deus apprehende arma et scutum, Jesu salva me et exurge in adjutorium mihi panis,
flos, lux, lauis, laurea, mons, janua, petra, lapis, athanatos, effunde frameam et conclude,
et conclude adversus eos qui me persequuntur, Jesu salvator dic animae meae salus tua
ego sum verbum panton pantocrator creatori ne tradideris me in manibus inimicorum meorum
sabaoth eripe me de inimicis meis, deus deus et ab insurgentibus in me libera me
Tetragrammaton auras (?) crista ad preces meas et veni et libera me ex affligentibus et calcantibus
me Jesu, vide angustias et miserias quas pro peccatis meis digne patior, et
a peccatis meis munda me accelera et asperge me hyssopo stillante gratia tua, ut spiritus
fornicationis in me potenter extinguat et ad omne opus bonum pro renovatur accendat per virtutem
patris filii et spiritus sancti qui es eternus et sine fine regnas in secula seculorum Amen,
+ Agla + pentagrammaton + on + athanatos + anasarcon + on + pentaton + fama +
crux + agratan + grex + lux + tolasylus + ... + tomon + tetragrammaton
+ Jesus + deus + dominator + omnium omnipotens virorum + altissimus + salvator meus
libera me famulum tuum J B per tua nomina sancta quia ego indignus sum tuus servus,
te verans (?) servitudinem qui ubique, reminiscere miserationum tuarum et libera me insidiis
inimicorum meorum visibilium et invisibilium et per hanc virtutem sanctae crucis et omnium sanctorum
suorum + Jesus autem transiens per medium illorum ibat Jesu Christi fili dei vivi miserere
mei Amen + Crux Christi salva me + crux Christi protege me + crux Christi ab omni malo
me defende + judica domine nocentes me + deus fortis expugnantes me et de ... messias
+ sabaoth + sother + Emanuell apprehende arma et scutum deus sabaoth dominus
Jesus Christus eripe me de luto et non infigat + deus sanctus libera me de profundo ...
+ o salus nostra ne absorbeat me profundum maris + o athanatos ne me urgeat super
ignis + o exaltatio mea ne aperiat puteus putredinis super me os suum + sed o mea
redemptio me aperi et conclude adversus eos qui me persequuntur + athanatos dic
animae salus tua ego sum + o tetragrammaton + ne tradideris me in manibus
inimicorum meorum + o sabaoth eripe me ab insurgentibus in me, o Jesu salvator
seculi salva me + panis vivus + flos incommutabilis + virtus et janua
paradisi + benedictio sanctae mariae virginis cum fillio tuo sit super me + benedictio
domini mei Jesu Christi cum suis sanctis apostolis sit super me + benedictio spiritus sancti sit super me
+ benedictio sanctae trinitatis, patris et filii et spiritus sancti sit super me + benedictio sancta
Catherine montis montis sinay sit super me + benedictio omnium sanctorum angelorum
archangelorum, patriarcharum prophetarum apostolorum evangelistarum martirum virginum
monachorum, pontificum sit super me Amen hagios invisibilis deus per tuum nomen
gloriosum obsecro te adjuva me de morte succurere mihi ad te clamanti peccatori +
tetragrammaton sicut tu es rex regum et dominus dominantium deus per te et in alio nomine
habeo spem nisi in te deus deus quem celestia simull et terrena gubernas et
moderaris te deprecor miserere mihi peccatori et libera me J B de inimicis
meis visibilibus et invisibilibus domine sancte misereator mihi hoban, sit sicut in nomine
patris + et filij + et spiritus sancti + amen primum nomen dei est on secundum est eton,
et quando dixit dominus fiat lux tertium nomen est lopsias + in nomine dei et individuae
trinitatis + antariton + Iturensis yom Adonay salva me + deus et dei et
dei otheos Adonay Amen



per signum domine tau libera me

In nomine patris et filij et spiritus sancti Amen. In nomine sanctae et individuae trinitatis Amen
+ coniuro vos omnia genera armorum gladios cultellos bipennes, lanceas et omnia
genera armorum et mettellorum per patrem et filium et spiritum sanctum ut non laedatis me
J B neque sanguinem meum effundatis donec teneat ... de corpore meo ... cedunt
scindunt dum sunt in manu meas sic ad manus meas omnia genera armorum ...

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gloria, & honore ditauit, tunc sicut ... ligno stant + Item Coniuro vos omnia armorum genera per ferream lanceam qua longius latus domini nostri Jesu Christi perforauit & exiuit sanguis et aqua vt me J B non lædatis neque sanguinem meum effundatis + Item coniuro vos per columnam in qua dominus noster Jesus Christus ligatus fuit et adductus ante Judices vt me J B non lædatis neque sanguinem meum effundatis + Item coniuro vos per vos clauos qui manus et pedes domini nostri Jesu Christi transfixerunt vt me J B non lædatis neque sanguinem meum effundatis + Item coniuro vos omnia genera armorum per craticulam ferream in qua sanctus Laurentius assatus fuit vt me J B non lædatis neque sanguinem meum effundatis Item coniuro vos omnia genera armorum per gladium quo sanctus Paulus fuit decapitatus vt me J B non lædatis neque sanguinem meum effundatis + Item coniuro vos per ferrea ligamina quæ ligata fuit beata Agnes duobus annis et cum de ... vt me non lædatis neque sanguinem meum effundatis + Item coniuro vos omnia genera armorum, per equuleum ferreum quo beata Agatha suspensa fuit vt me J B non lædatis neque sanguinem meum effundatis + Item coniuro vos per gladios et cultellos, sagittas et ... et omnia genera armorum per omnia nomina sancta dei et maxime ... + Item coniuro vos per septuaginta nomina dei et per sanctum nomen dei qui omne celum et terram omnia quæ in eis sunt quod est in terra vel huiusmodi gloriæ + et coniuro vos per sanctum dei + sanctum mandolum in quo Josue vixit duodecim ... + Item coniuro vos per sanctum nomen dei tetragrammaton + ... + ... + ... + ... + Item coniuro vos per omnia gaudia ac dolores beatæ Mariæ semper virginis + et coniuro vos per omnes apostolos, martires et per viginti quatuor seniores et per omnes doctores confessores monachos et heremitas et per omnes virgines et viduas et omnes sanctos et sanctas dei et per Jmmensum diuinum dominum nostrum Jesu Christi et per illa vera et sacratissima verba quibus potestatem nemo habet ledendi vulnerandi atque sanguinem effundendi + ego omnia virtutem per medium illorum ibo + ecce crucem domini fugite partes aduersæ ... vincit leo de tribu Juda radix Dauid + per signum crucis de inimicis nostris libera nos domine ... salue + crux preciosa suscipe me per eum qui pependit in te + spiritus sapientiæ + et intellectus + et spiritus consilii et fortitudinis + spiritus scientiæ + pietatis + spiritus timoris domini protege et defende me J B ab omnibus cultellis + ab omni vulnere et ab omnibus ... et ab omnibus lanceis et ab omnibus telis et sagittis et ab omnibus generibus armorum protege me J B + salua benedicat me + ... me + per signum crucis, vulnera omnium armorum auerte a me J B + quinque vulnera filii dei custodiant me + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + verbum caro factum est et habitauit in nobis et vidimus gloriam dei quasi vnigeniti a patre plenum gratiæ et veritatis Amen.

preciosum maximæ virtutis In nomine sanctæ trinitatis et indiuiduæ vnitatis, patris et filii et spiritus sancti coniuro vos omnia genera armorum per patrem et filium et spiritum sanctum coniuro vos baculos gladios lanceas ... cultellos sagittas clauos ... et omnia alia genera armorum per septuaginta nomina et per omnes virtutes, et potentias et per ferream lanceam cum qua longinus latus domini ... et exiuit sanguis et aqua et per ista sanctissima nomina + ... + ... + ... + ... vt me famulum tuum J B non lædatis neque sanguinem meum effundatis, coniuro vos omnia genera armorum ... per ista sanctissima nomina dei + ... + manuel + ... + Emanuell + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + famulum tuum J B ne lædo neque sanguinem meum effundatis ... dextera domini fecit virtutem dextera domini exaltauit me non moriar sed viuam et narrabo opera domini castigans castigabit me dominus et morte non tradidit me Amen benedicamus domino deo gratias.

Orationes contra omnia pericula mundi sanctus ... Apostolus ... Leonardi ... tabulæ ... quicunque ista nomina super se portauerit ab inimicis ... mortali non poterit noceri nec ... nocere potuerit et nota quod in isto scripto ... Ayla continetur ... Christi quod qui ... et si quis in ... habuerit ... non ... mala morte morietur et si quis ... liberatur ... mulier prægnans ... ligata ... In nomine patris et filii + et spiritus sancti + Amen ... causa ad Juuandum nos et ... + ... + ... + Sabaoth + Adonay + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + ... + via + veritas + sapientia + ... + ... + ... + agnus + ... + vitulus + ... + ... + ... + ... + ... + Aglat + Imago + panis + vita + flos + mons + Janua + fons + petra + lapis + angelus + pastor + propheta + sacerdos + sanctus + Immortalia ... + Saluator + A + et Ω + primogenitus + ... + paraclitus + mediator + verbum ... + gloria + lux + ... + ... + Jesus + pater + filius + ... + spiritus + misericors + ... + et ... + ... + creator + redemptor + magni consilii + Angelus + ... + et ... + ... + dominus + ... + Deus ... + Deus ... + ... + Justus + et ... in ... in mari vel in aqua ... &c q. p. et ...

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In bello rex Judicorum miserere nobis ille liga precor sanctissimo dne deus per tua sanctissima noia deprecor te ut exaudias me et custodias me ab omni malo et ab oi periculo et adversitate diaboli et eternas me hic et in futurum deus Abraham, deus Isaac, deus Jacob, deus Angelorum deus Archangelorum deus apostolorum deus martirum deus confessorum deus virginum deus ois sanctorum, deus patriarcarum et oes sancti et sancte dei et electe dei intercedant pro me J. B. ad dnm deum nrm Jesum xpm qui est pius et clemens qui mitis et humilis corde qui non vult mortem peccatoris nec delectatur in perditione peccatorum Amen

Oratio contra sagittam

Coniuro te sagittam per gravitatem et per flagellationem dni nri Jesu xpi o sagitta sta per celum et terram et stellas et planetas o sagitta sta per sepulcrum dni nri Jesu xpi o sagitta sta per resurrectionem dni Jesu xpi o sagitta sta per celum et terram et stellas et planetas celi et omnia que in celo et in terra sunt et per tremendum diem judicii et per virginitatem corporis dni nri Jesu xpi et corporis gloriosissime virginis marie o sagitta sta per sanctissimam trinitatem Amen

Si non adhibes fidem supradictis verbis depones ad collum alicuius bestie ac eam postea trahe ad aliquem locum ubi quo fieri possit et videbitis quod quod illa ei non nocebit.

Pax dni nri Jesu xpi mecum sit cum potestate solis per pede, o sagitta sta o sagitta per virtutem sancte marie virginis et per caput sancti Johis baptiste et per duodecim aplos et per quatuor evangelistas et per martires et confessores virgines et viduas dei et angelos et archangelos dei o sagitta sta per deum vivum per deum verum et per deum sanctum et per illum deum qui ex nichil cuncta creavit o sagitta sta per annuntiationem dni nri Jesu xpi o sagitta sta per ineffabilem memoriam Jesu xpi ut non noceat michi famulo dei J. B. z. 4. 1 + 9 + y .222. b. m. A + et W + emanuel + non intret gladius in carnem meam, sit natus per Jesum gubernatorem meum dnm nrm Jesum xpm ut non habeat gladius potestatem in famulum tuum J. B. Amen // Judica deus nocentes me expugna impugnantes me, apprehende arma et scutum et surge in adiutorium meum et in auxilium mei famuli dei J. B. + amen + tatet aiti + aiteti + custodiat me famulum tuum + ab omni malo et periculo mortis Amen + xpus regnat + xpus imperat + xpus + fregit in me sit et frangat gladium istum qui contra me pugnat + o sagitta sta per lanceam et oia arma oium inimicorum meorum visibilium et invisibilium non noceat michi famulo tuo J. B. Amen

quicumque hanc supra scriptam orationem secum portaverit nullum inimicum timeat nec gladium nec sagittam nec aliqua arma sibi nocere poterit nec insidie diaboli nec arma incantatum nec veneno nocere nec immundus spiritus sibi nocere poterit in oi tempore et in oi loco salvus erit +++ et qui fidem non dabit huic huic orationi accipiat unum gallum et ponat ipsum appensam in eius collo et videbit quod nullam ei ipsi nocere poterit

Barnasa + lemitas + burella buella + agla + aglat tetragramaton + Adonay + ihs deus magne et mirabilis anima famuli tuum J. B. indignum ab omni periculum mortis corporis et anime, et ab oibus insidijs inimicorum meorum visibilium et invisibilium + ecce sunt noia quibus appellatur deus in hebraice + nomen deus + cristiem + eloy + ela + adonay + corpus xpus regi + sabaoth + naniat cui hec presunt famulo dei J. B. hec omnia est caput meum + et diligat me + Amen +

Coniuro vos oia arma cum quibus occisi sunt oes sancti martyres per ipso velis per merita sanctorum oium ut non habeatis potestatem scindendi carnem meam nec sanguinem meum spargendi nec offendendi famulum dei J. B. nec in aliquo ledendi + corpus et passio dni nri Jesu xpi sit in memoria et in defensione mea + pax et benedictio dni nri Jesu xpi sit semper mecum + o sagitta sta per virtutem beate Marie virginis et per caput sancti Johis baptiste, per aplos martires, confessores virgines et viduas per angelos et archangelos + o sagitta sta per annuntiationem dni nri Jesu xpi o sagitta sta per coronam spineam que portata fuit in capite dni nri Jesu xpi o sagitta sta per clavos qui perforavit manus et pedes dni nri Jesu xpi o sagitta sta per vulnera dni nri Jesu xpi per resurrectionem Jesu xpi ut non possit ledere me famulum dei J. B. + in noie patris + et filij + et spiritus sancti + Amen + obsecro te dne fili dei vivi per sancta crucem tuam ut dimittas peccata mea per sancta crucem tuam custodi caput meum per venerabiles tuas custodi pedes meos et oia membra mea, et tribue michi veniam et vitam eternam + sancte deus sanctissime fortis deus fortissime immortalis deus miserere mei famuli J. B. quia peccata mea multa sunt apud te et non sum dignus vocare servus tuus propterea deprecor te ut mittas in cor meum amorem celestium quievens et regnas deus per oia amen.

Abba pater miserere mei + o fili + o sancte spiritus miserere me ab oi hostis adversarij meis + coniuro te gladium per sancte sacerdote veteris testamenti qui intraduxit mariam et dnm nrm Jesum xpistum in templo dicente tuam ipsius animam doloris gladius transibit ut non possit ledere famulum dei J. B. coniuro vos lapides per beatum stephanum sanctum martirem qui in dei lapidaverunt qui statuit pro suis persecutoribus exorare dicens ne statuas illis hoc peccatum quia nesciunt quid faciunt ut non possint ledere me famulum dei J. B. + In noie patris + filij + et spiritus sancti + Amen

Hec sunt verba que leo papa carolo magno regi ac Imperatori misit quorum virtus est probata quicumque scriptum hec supra se supportaverit aut legerit seu legi fecerit ve evadit pericula mala mortis neque ignis neque aqua offentione ulla patietur sed in terra et in sepultura morietur et cum honore erit constitutus et si qua mulier gravida portaverit super se dicta verba que parturire non poterat cito pariet et non poterit ire ad perditionem et verba sunt hec que sequuntur

24

Crux Christi sit quod semper adoro + crux Christi sit mihi porta et vera salus + crux Christi omne gladium + crux Christi superat vincula mortis + crux Christi premo + crux Christi sit admirabile signum + crux Christi sit mihi potestas + crux Christi respondeat omne bonum mihi + crux Christi liberet me ab omni malo presenti et futuro + per hoc signum crucis sit mihi dividere gratiis omnes intercessit crux Christi auferet ~~me~~ a me omnes adversitates cuiusmundi + crux Christi sit mecum et salvet me ante me et post me quia antiquus diabolus ubi te viderit a me recedat + per crucis hoc signum + fugiat a me omnes male nos spes + Eloy + Tetragrammaton + Sydai + panta + yoto + esbray + Jesus autem transiens per medium illorum ibat + fons + principium + finis + veritas omnipotens + Jesus in nomine patris + et filio + et spiritus sancti + amen /

Hec sunt nomina omnipotentes dei domini mei Jesu Christi qui ex tracta sunt ex aliis orationibus quicumque ea super se portaverit fiat sibi cum negotium habiturus esse digna fieri posse et expeditionem facilitur. Item si collo appensa ab aliquo portabuntur illud ab omnibus diligitur et sunt subsequentia verba + Antgos + Anostro + Noxi et bey Gloy + Apen + Agla + Agiza ygnivos +

Hec sunt verba illa que dixit Adam quando fuit in inferno sive in limbo si quis ea super se portaverit nec aliquo a suo inimico offendi iter faciens qui credit deum ac dixit septuaginta tribus annis dixit quo supra se portaverit talia verba aut nomina capi non poterit + ~~valor~~ Valeanda Zasar + nec presenti poterit ac valebit petere gratiam pro anima sua et scribenda hec nomina super aliqua charta poterit ire ante postes suos. + + +

Adonay + J + + + + + principium + finis + virtus + sapientia + veritas + spes + paracletus + ego sum qui sum + fons + mediator + fagios + ovis vitulus + ros + [illegible] panis + teles + manus + lapis + angularis + petra + alma + sponsus + pulchritudo dietas + verax + ~~certus~~ eternum + gratia + veritas + pax + fons + caritas amor + aleluya + Amen + unitas + fortitudo + nobilissimus + omnipotenti + matsorne + Jeges + marcus + Lucas +

Hec nomina potentissima sunt ad custodiam anime mee et corporis mei ab omnibus malis in nomine dei et sancte marie ac in nomine sancti + alosti qui nomina portaverit super se corpore vivus et ea voliquit regi alosi qui super se ea portabit non potest occidi nec capi si ea experiri voluerit aponat super aliquo qui occidi debeat + + + + + + + Hatgay + bay + adonay + in nomine patris et filij et spiritus sancti + Jesus autem transiens per medium illorum ibat + et bar + adat + malarum terrarum negat + verbum caro factum est + et habitavit in nobis + ex quibus; Tetragrammaton qui ait illi sit in sed felix + amen + loc + amen + Jesum quod queritis ego sum; si videbas furem currebas cum eo et cum adulteris partem tuam ponebas. os tuum abundabit malitia et lingua tua concinabit dolos + et vendes hereditatem tuam + [illegible] + + amen + .

here endeth the litle booke nisi

from page 20 at the bottom

here best et perge

Coniurati, festinate venire et obedire preceptori vestro, qui vocatur Octinomos. ego [illegible] sibilet in 4or angulis mundi. et videbis immediate magnos motus: et cum videris, dic quid tardatis quid moramini quid facitis preparate vos, et obedite preceptori vestro in nomine domini Bathat + vel Vachat + super Abracum + super veniens, Abeor + super Aberer +

Tunc immediate venient in sua forma propria et quando videbis eos iuxta circulum ostende illis pentaculum cooperta sindone sacro nolite fieri inobedientes, et subito videbis eos in pacifica forma: et dicent tibi, pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hec nos subiugavit. cum autem apparuerint sic dic eis, tunc dicas bene veneritis spiritus vel reges nobilissimi quia vos vocavi per illum cui omne genu flectitur celestium terrestrium et infernalium cuius in manu omnia regna regum sunt nec est qui sibi contrarius esse possit maiestati. quatenus constringo vos, ut hic ante circulum visibiles, affabiles permaneatis, tamdiu tamque constantes, nec sine licentia recedatis, donec meam sine fallacia aliqua et vere dico perficiatis voluntatem, per potentie illius virtutem, qui mari posuit terminum suum, quem preterire non potest, et lege illius potentie non pertransit fines suos, dei scilicet altissimi regis, domini qui cuncta creavit Amen,

Tunc iubeo quod vis et fiet. post hec licentia eos sic in nomine patris, filij et spiritus sancti, ite in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati. hec sunt que petrus de abano de magicis elementis dixit ut autem facilius rationem circuli possit [illegible] cere subiicitur forma eius. sit ita ut aliquis velit certis temporibus, prima hora diei dominice circulum facere, is erit eiusmodi qui in figura sequenti conspicitur./

Oratione ante horam et consecrationem pr nos

Our ffather which art in heaven hallowed be thy name thy kingdome come thy will be done in earth as it is in heaven geve us this daie our dayly bread & forgive us our trespasses as we forgive them that trespasse against us & lead us not in to tentation but deliver us from evill for thine is kingdome power & glorie for ever & ever amen

ave maria 25

Salve o maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui Amen et ne nos inducas in tentatione sed libera nos a malo.

hayle mary full of grace, the lord is with thee blessed art thou among women & blessed is the fruite of thy wombe. Amen & lead us not in to tentation but deliver us from evill amen.

alia ave maria

Ave maria gratia plena, dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui dominus noster Jesus christus amen. Sancta maria mater dei ora pro nobis nunc et in hora mortis.

Credo

Credo in deum ~~patrem~~ omnipotentem creatorem celi et terre et in Jhesum christum dominum nostrum filium eius unicum qui conceptus est a spiritu sancto natus ex maria virgine passus sub & pilato crucifixus mortuus et sepultus descendit ad Inferos tertia die resurrexit a mortuis et in celum ascendit sedet ad dexteram dei patris omnipotentis inde venturus est ad Judicandum vivos et mortuos credo in spiritum sanctum sanctam ecclesiam catholicam sanctorum communionem peccatorum remissionem carnis resurrectionem et vitam eternam Amen.

psal lxvii

God be merciful unto us & blesse us & shew us the light of his countenance & be merciful unto us.

that thy waye maie be knowen upon earth & thy savinge health amonge all nations.

let the people praise thee o god: yea let all the people praise thee.

O let the Nations rejoice & be glad: for thou shalt Judge the folk righteously, & governe the nations upon earth.

let the people praise thee o god: let all the people praise thee.

Then shall the earth bring forth her Increase: & god even our owne god shall give us his blessinge.

God shall blesse us & all the ende of the world shall feare him.

psal liiii

Save me o god, for thy names sake: & avenge me in thy strength.

heare my praier o god & harken unto the words of my mouth.

For straungers are risen up against me & tirantes which have not god before their eies, seeke after my soule.

Beholde god is my helpe: the lord is with them that uphold my soule.

he shall reward evill unto mine enemies: destroie thou them in thy truth.

An offeringe of a free hart will I geve thee: & praise thy name, o lord, because it is so comfortable.

For he hath delivered me out of all my trouble: & mine eie hath seene his desire upon mine enemies.

psal Cl

yeld unto god the mighty lord praise in his sanctuary.

And praise him in the firmament that shewes his power on hie.

Advaunce his name & praise him in his mighty actes allwaies.

Accordinge to his excellencie of greatnes give him praise.

With praises with a cornet praise, of soundinge trompete blowe.

I praise him upon the vial, & upon the harpe also.

I praise him with timbrell & with flute organs & virginals.

With soundinge cimbals praise ye him praise him with lowde cimbals.

What ever hath the breath, of breathinge praise the lord.

psal cxxxviii

To praise the name of god the lorde, agree with one accord

I will geve thanke to thee, o lord, with my whole harte; even before the gods will I singe praise unto thee.

I will worship toward thy holy temple, & praise thy name because of thy lovinge kindnes & truth: for thou hast magnified thy name & thy word above all thinges.

When I called upon thee thou heard me: & Indued my soule with much strength.

All the kinges of the earth shall praise thee, o lord: for they have heard the wordes of thy mouth.

yea they shall singe in the waies of the lord: that great is the glorie of the lord.

For though the lord be hie, yet hath he a respect unto the lowlie: as for the proud he beholdeth them a far of.

~~Though~~ Though I walk in the middest of trouble, yet shalt thou refreshe me: thou shalt stretch forth thy hand upon the furiousnes of mine enemies, & thy right hand shall save me.

The lord shall make good his lovinge kindnes towarde me: yea thy mercie, o lord, endureth for ever despise not the worke of thine owne hande.

psal li miserere mei deus

26

Have mercie upon me o god, after thy great goodnes, according unto the multitude
of thy mercies doe away mine offenses./

Wash me throughlie from my wickednes & clense me from my sinne./
For I doe knowledge my faulte & my sinne is ever before me./
Againste thee onlie have I sinned & done this evill in thy sight: that thou mightest be
Justified in thy sayinges & cleare when thou art Judged./
Behold I was shapen in wickednes & in sinne hath my mother conceived me./
But loe thou requirest truth in the Inward partes: & shalt make me to understand
wisdome secretlie./
Thou shalt purge me with hisope & I shalbe cleane: thou shalt wash me & I shalbe
whiter then snowe./
Thou shalt make me to heare of Joy & gladnes: that the bones which thou hast broken
maie reioise./
Turne thy face awaie from my sinnes: & put out all my misdeede./
Make me a cleane harte o god & renew a right spirit within me./
Cast me not awaie from thy presence: & take not thy holie spirit from me./
O give me the comforte of thy helpe againe: & stablish me with thy free spirit./
Then shall I teache thy waies unto the wicked: & sinners shalbe converted unto
thee./
Deliver me from bloodguiltines, o god, thou that art the god of my health: & my
tonge shall singe of thy righteousnesse./
Thou shalt open my lips, o lord: & my mouth shall shew forth thy praise:
For thou desirest noe sacrifice else would I geve it thee: but thou delightest not
in burnt offeringe./
The sacrifice of god is a troubled spirit: a broken & contrite harte, o god shalt thou
not despise./
O be favorable & gratious unto Sion: build thou the walls of Jerusalem./
Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt
offeringes & oblations: then shall they offer younge bullockes upon thyne altar./

psal ~~x~~ xliii Judica me deus

Give sentence with me o god, & defend my cause againste the ungodlie people
o deliver me from the deceitfull & wicked man./
For thou art the god of my strength, why hast thou put me from thee: & why go I so heav[ilie]
while the enemie oppresseth me./
O send out thy light & thy truth: that they maye leade me & bringe me into thy holie [hill]
& to thy dwellinge
And that I maye goe unto the altar of god, even unto the god of my Joy & gladnes:
upon the harpe will I geve thanckes unto thee o my god./
Why art thou soe heavie, o my soule: & whie art thou soe disquieted within me?
O put thy trust In god: for I will yet geve him thanckes, which is the helpe of my
countenaunce & my god./

psal xlvii omnes gentes

O clap your handes together all ye people: o singe unto god, with the voice of melodie:
For the lord is high & to be feared: he is the greate kinge upon all the earth./
He shall subdue the people under us: & the nations under our feet./
He shall choose out an heritage for us: even the worship of Jacob whome he loved.
God is gone up with a merie noyse, & the lord with the sound of the trumpe./
O singe prayses singe prayses unto our god: o singe prayses singe prayses unto our [kinge]
For god is the kinge of all the earthe: singe ye prayses with understandinge./
God raigneth over the heathen: god sitteth upon his holie seate./
The princes of the people are Joined unto the people of the god of Abraham: for god
which is verie high exalted doth defend the earth as with a shield.

psal CXXI levavi oculos

I will lift up mine eies unto the hills: from whence cometh my helpe./
My helpe cometh from the lord, which hath made heaven & earthe./
He will not suffer thy foote to be moved & he that keepeth Israell, will not sleepe
Behold he that keepeth Israell shall neither slumber nor sleepe./
The lord himself is thy keeper: the lord is thy defence upon thy right hand./
So that the ☉ shall not burne thee by daye nor the ☾ by night./
The lord shall preserve thee from evill: yea it is even he that keepeth thy [soule]
The lord shall preserve thy goinge out & thy cominge In: from this time forth for
evermore./ Amen./

After thou hast read the psalmes then goe forward to the worke

Postquam dicto psalmos erit circulus asperge eum aqua benedicta seu lustrali et dic:
Asperges me domine hyssopo et mundabor: lavabis me et super nivem dealbabor.

benedictio fumigiorum

27

Deus Abraham, deus Isaac, deus Jacob, benedic hanc creaturam specierum, ut vim et
virtutem odorum suorum amplient, ne hostis nec phantasma in eas intrare possit per dominum
nostrum Jesum Christum. deinde aspergatur aqua benedicta.

Exorcismus ignis

Exorcismus ignis cui superponuntur fumigia. Ignis qui utendus est ad suffumigationes
sit in vase fictili seu terreo, iste exorcizetur autem hoc modo.

Exorciso ignis

Exorcizo te creatura ignis per illum quem facta sunt omnia ut statim omne phantasma
ejicias a te ut nocere non possit in aliquo, deinde dic benedic domine
creaturam istam ignis, et sanctifica, ut benedicta sit, in collaudationem nominis tui sancti ut
nulla nocumento sit gestantibus nec videntibus, per dominum nostrum Jesum Christum.

de veste et pentaculo et de ensis

Vestis sit sacerdotis, si fieri potest: si non possit haberi, sit linea et nitida deinde sumat
hoc pentaculum factum die et hora ♀ crescente ☽, in charta membrana hoedi sed prius
dicatur super illo missa sancti spiritus, et aspergatur aqua baptismali.

oratio dicenda quando induitur vestis

Ancor, Amacor, Amides, Theodonias Anitor, per merita angelorum tuorum sanctorum
domine induam vestimenta salutis: ut hoc quod desidero, possim perducere ad effectum per te
sanctissime Adonay, cuius regnum permanet per omnia secula seculorum. Amen.

o consecrate all Instruments

Omnipotent, & mercifull god which in the finger of thy dyety hast healed all kind of plagues
& hast restored the diseased to their former health, graunte we doo beseche thee, yt
these Instruments may be touched, blessed sanctified & hallowed by thy diety: that the draught
drawne with the same in the dignitie of thy name maie be the effectuallie to my operation
by him that liveth for evermore Amen.

alia oratio

O god despise not the petition of wretches nor the voice of them which crie unto thee, graunte I
beseche thee that when I invocate thy mercie wee maie feele thy dietie healthfull unto
us & assistaunte in all thinges through Jesus Xpist our lord, Amen.

alia oratio

O god heare us in thy righteousnes & vouchsafe of thy holines of thy godhed to consecrate
blesse & sanctifie all these kind of Instruments that there remaine noe occasion of evill
nor ungodlines in them: but that they maie be profitable holsome & healthfull to be
our worke for the merite of Xpist Jhesus + Amen.

alia

Increase wee beseche thee almighty god, the gifte of thy dyety in sanctifying hallowing &
blessing of these Instruments that wee which doe see have power or be able to resist us
through thy holy & blessed Inspiration of power & vertue into them, so that thereby
wee maie be more effectuall & powerfull to constraine bind & compell all those to our
obedience through thy devine grace & power & bringe them to our obedience graunte
this o lord god for Jhesus Xpist sake who liveth & raigneth with thee ever one god world
without end, Amen.

alia

Benedictio te V per deum vivum per deum verum per deum sanctum per deum qui tibi specialem
virtutem dedit ut consecratum et confirmatum expectas virtutes et efficacia potentiae
suscipias et retineas ad hoc te deprimus consecratum benedicere in super Jesus Xpist
filium eius unicum dominum nostrum qui te roborastante diapasonum esse voluit et mittere
figuras, et per refectiones varias demonstrare.

alia

Deus omnipotens invocationibus nostris clemens adesto et ut hanc V ceroleseria harmoni
tuo claritatis benignus infunde tu per V tuere benedicte et per

obeiu communionem et in eo

Descendat in hoc V virtus spiritus sancti V scientiam representandi spiritus exorcizatoris
Imperio, obediendi mitissime horrendis effectum ut omnes homo qui te habeat habet pote=
states contra omnes malignos spiritus per virtutem domini nostri Jesu Xpist + filii dei. Amen.

quicunque vult

28

Whosoever wille be saved: before all thinges it is necessarie that he hold the catholick faithe

Which faith, except everione doo keep holy and undefiled: without doubt he shall perishe everlastinglie.

And the catholicke faithe is this: that wee worshipe one god in trinitie, & trinitie in unitie.

Neither confoundinge the persons nor dividinge the substaunce.

for there is one person of the father, another of the sonne: and another of the holy ghoste./

But the godhed of the father, of the sonne, & of the holy ghost is all one: the glorie equall, the maiestie coeternall./

Such as the father is such is the sonne: & such is the holy ghoste./

The father uncreate, the sonne uncreate: & the holy ghost uncreate./

The father incomprehensible, the sonne incomprehensible: & the holy ghost incomprehensible

The father eternall, the sonne eternall: & the holy ghost eternall./

And ther are not three eternalls: but one eternall./

As also there be not 3 incomprehensibles nor 3 uncreated: but one uncreated, & one incomprehensible./

Soe likewise the father is allmightie, the sonne allmightie: & the holy ghost allmightie,

And yet ther are not 3 allmighties, but one allmightie./

So the father is god, the sonne is god: & the holie ghost is god./

And yet they are not 3 gods: but one god. So likewise the father is lord, the sonne lord: & and the holy ghost lord./

And yet not 3 lords but one lord./

for like as wee be compelled by the christian veritie: to acknowledge everie person by himself to be god & lord./

So are wee forbidden by the catholick religion: to saye there be 3 gods or 3 lords

The father is made of none: neither created nor begotten./

The sonne is of the father alone: not made nor created, but begotten./

The holy ghost is of the father, & of the sonne: neither made, nor created, nor begotten but proceedinge

Soe there is one father, not 3 fathers, one sonne not 3 sonnes. one holy ghost not 3 holy ghostes./

And in this trinitie none is afore or after other: none is greater or lesse then anot

But the whole 3 persons be coeternall togither: & coequall./

Soe that in all thinges as is afore saied: the unitie in trinitie, & the trinitie in unitie is to be worshipped./

He therfore that wille be saved must thus thinke of the trinitie./

Furthermore it is necessarie to everlastinge salvation: that he also rightly beleeve in the Incarnation of our lord Jesus christ./

for the right faith is that wee beleeve & confesse: that our lord Jesus christ, the sonne of god is god & man./

God of the substaunce of the father, begotten before the worlde: & man of the substance of his mother, borne in the worlde./

Perfect god & perfect man: of a reasonable soule, & human flesh subsistinge./

Equall to the father as touchinge his godhed: & inferiour to the father, touchinge his manhodde./

Who although he be god & man: yet is he not two, but one christ./

One not by conversion of the godhead into flesh: but by takinge of the manhood into god./

One altogether, not by confusion of substaunce: but by unitie of person./

for as the reasonable soule & flesh is one mann: so god & man is one christ

Whoe suffered for our salvation: descended into hell, rose againe the 3d daie from the dead./

At whose cominge all men shall rise againe with their bodies: & shall give accompte for their owne worcke.

And they that have done good, shall goe into liffe everlastinge: & they that have done evill, into everlastinge fire./

This is the catholique faith: which except a man beleeve faithfully he cannot be saved./

Gloria patri filio et spiritui sancto sicut erat In principio/

gospell of St Jo John

29

In the beginninge was the word & the word was with god & the worde was god. the same
was in the beginninge with god. all thinges were made by it. & without it was made nothing
that was made. in it was life & the life was the light of men. & the light shineth in the dark
nes but the darknes comprehended it not. there was a man sent from god whose name was
John. the same came as a witnesse to beare witnesse of the light, that all men through him
might beleve. he was not the light, but was sent to beare witnesse of the light. that was
a true light, which lighteth all men that come into the world, he was in the world. & the
world was made by him: & yet the world knewe him not. he came unto his owne. & his
owne receaved him not. but unto as manie as receaved him, to them gave he power to be
the sons of god, in that they beleve on his name which were borne not of blood, nor of the
will of the flesh, nor yet of the will of man: but of god. & the word was made flesh &
dwelt amonge us. & we sawe the glorie of it as the glorie of the onlie begotten sonne of the
father, which word was full of grace & veritie. John bare witnesse of him, & cried, sayinge
this was he of whome I said he that cometh after me, is preferred before me: for he
was before me; & of his fullnes have all we recd, grace for grace, for the lawe was
given by Moyses but grace & truth came by Jesus Christ, noe man hath seene god
at anie tyme: the onlie begotten sonne which is in the bossome of the father hath declared
him. & this is the recorde of John when the Jewes sent priests & levites from Jerusalem
to aske him, who art thou; & he confessed & denied not & sayed he plainly I am not the
Christ, & they asked him, what then; art thou Elias & he saied, I am not; art thou the prophet?
& he answered, no. then saied they unto him who art thou. that we maie geve an answer
to them that sent us? what saiest thou of thy selfe? he saieth I am the voice of him that crieth
in the wildernesse, make straight the waie of the lord, as sayed the prophet Esaias; & they
they which were sent were of the pharisees. & they asked him & sayed unto him, why bapti-
sest thou then, if thou be not the christ, neither Elias, nor the prophete John answered
them sayenge I baptise with water: but there is one amonge you, whome ye knowe not.
he it is that cometh after me, whose shoe latchet I am not worthy to unloose, these
thinges were done in Bethabara, beyond Jordan, where John did baptise

W

Quomodo poteris loqui cum proprio bono Angelo tuo quando
volueris. /

In nomine domini incipit tractatus ~~cum~~ cum proprio Angelo bono
tuo habere colloquia,
In nomine sanctæ et individuæ Trinitatis incipit oratio ad
proprium Angelum homini ad custodiam deputatum. Primo ~~cum~~ cum
fueris bene confessus, jejunabis, in pane, et aqua tribus diebus
non manducando, donec stellæ in Cælo videantur, sed qualibet
die porrecta donarium in nomine Trinitatis et da pauperibus,
et dicas orationes, et sis devotus, et postea vade ad locum
secretum, (videlicet ad ecclesiam, vel in Atrium aut in ortum)
et tibi est, quoad usque quod optaveris, apparuit, et caritate ac
benigne concedas, Cavendo, ne aliquis tuum secretum videre, aut
percipere possit, ne forte ridiculum videatur, et operis tui processus
in hoc impediatur; deinde salutes septies cum oratione
dominica: et symbolo, et his versibus. Increatus Pater,
increatus filius, increatus spiritus sanctus, æternus pater,
æternus filius, æternus sps scts, et omnipotens sempiterne
deus, qui salutem animam humanam induisti et plas-
masti ad similitudinem tua, creasti addens unicuique corpori
spiritum proprium et veratem ad custodiendum ~~ipsum~~ ipsum et
defendendum ab incursibus spiritum malignorum, et illusionibus
illorum, Te suppliciter rogo, et deposco, clementissime pater,

30 omnipotens, et obsecro, per filium tuum Dominum nostrum Jesum Christum in cujus potestate, consistunt omnia, et ego miserrimus et indignus famulus tuus, hanc potestatem obtinere merear et nomen proprij Angeli mei audire, et intelligere possim, et ejus virtutibus roboratus omnia Corporis et animæ nocumenta ejus visionem et defensionem fugere, viriliter et veraciter merear, præstante domino nostro Jesu xpo, qui sedit in altissimis et æque cuncta disponit, cujus Regnum et potestas permanent in secula seculorum. Amen

Postea verte faciem tuam, versus Orientem et in terram prosterne manus, dicendo septem psalmos penitentiales, cum septem orationibus dominicalibus, totidem Credo in Deum, implorando humiliter, et dicendo, Deus qui cuncta abscondita intueris, omnia opera occulta, recordaris, et nihil latet in animis omnium creaturarum quod tu non novisti, te suppliciter deprecor ut ab omnibus perturbationibus liberatus semper tuum auxilium implorando: effectum petitionis meæ consequi merear qui vivis, et regnas cum deo patre, in unitate spiritus sancti, deus per omnia secula seculorum Amen. Postea erige te surgens super genua tum bona devotione, sic dicendo. Angele sancte, qui in conspectu altissimi dei stas semper, et mihi misero traditus es, ad me custodiendum, et defendendum me et in necessitatibus ad subveniendum mihi, suppliciter deposco, ut nominis tui titulum, ab Auctore omnium, tibi traditum mihi revelare nullatenus forundes et in nomine tuo sancto invocato et nominato, responsa vera et munera tuæ sublimationis percipiam, et de omnibus, quæ desidero, mihi venias et compareas responsurus, per eum, qui venturus est judicare vivos, et mortuos et seculum per ignem Amen. deinde stando dicas istam orationem

Pretende dne, famulo tuo dexteram Cælestis auxilij vita tota virtute perquirat, et quæ digne postulat, consequi mereatur per Xpm dnm nostrum Amen amen (pater noster) ave maria Et ne nos inducas in tentationem, sed libera nos a malo; Salvum fac populum tuum, Dne Deus Speravit autem in te. (mitte ei (vel mihi) dne auxilium de sancto. Et de Sion tuere eos (vel me) esto ei (vel mihi) dne turris fortitudinis a facie inimici. pater de Cælis deus miserere mihi vel nobis: Et sic tota Letania est dicenda. qua dicta dic istam orationem.

31

Succurrite mihi Sancti Angeli dei et orationibus vestris Sanctificate plebem: Benedicite, et nos homines in pace custodite. Amen Quo facto (flexis genibus) sedeas, et humiliter audias et cum alloquutus fueris quia si munde et pure confessus fueris et contritus, quasi voula in voce lux circumdabit te, et dicet Angelus, Ego sum N, qui in conspectu dei semper assisto, et tamen de tuo corpore non recedo nisi, cum oporteat me nobilissimam animam tuam in locum augmentationis refrigerij collocare. Et si in quacunque parte audieris, ad istam vel illam, partem declines, alloquere secum, et quod videtur esse bonum. Et si, quandocunque illum, alloqui desideras oportet quod nomine suo proprio ipsum appelles, ut ab omnibus nocuis vitalibus, et temporalibus tuum corpus custodiat in hoc mundo et post hanc vitam, animam tuam collocet coram deo. Oratio ad proprium Angelum. Obsecro te, Angelice spiritus, cui ego a providentia divina commissus sum ut custodias me indesinenter, et protegas me, ab incursu diaboli, vigilantem, et dormientem, nocte, et die, horis continuis, at momentis conserva me ubi ubicunque fuero, comitare meum, repelle a me omnem tentationem Sathanæ; et quod mea non exigunt meritatis viribus obtinere apud misericordissimum judicem et in me vel loci non habeat contrariæ virtutis admixtio. Cumque me corrupta vitiorum de via errare perspexeris ad redemptorem meum, me reducere satagas, et in quacunque angustia, et tribulatione, et tristitia me esse perspexeris, auxilium Dei omnipotentis tuo obtentu suppetere mihi sentiam ~~sentiam~~: Precor in nomine dni nostri Jesu xpi ut si fieri potest notum facias mihi finem meum, et cum de corpore adeundo fuero non admittas (vel ne admittas) malignos spiritus me terrere, aut illudere, nec in foveam desperationis inducere; Non me derelinquas donec me perducas ad visionem conditoris mei, qui me ad custodiendum tibi commisit; Et personaliter cum omnibus sanctis interveniente tuo, merear lætari, præstante eodem dño nostro Jesu xpo, qui cum deo patre, et spiritu sancto, vivit et regnat Deus per omnia secula seculorum Amen)/

glorious heade & feete & with a crowne of thorne wast crowned & in thy most ex
paines wast given to thee gall & gall to drinke with with a speare wast thrust in
thy right side where out did runne plenteously of blood & water for the redemption o
the whole world which hast rysen againe the 3d daye hast spoyled hell & hast after
into heaven & from thence shall come to Judge the quick & the dead, & the world by fi
& by all those thy miracles which thou hast done heare o mercifull Jesu the peticion
mother unworthy servant N. as thou hast had the merite & prayers of thy blessed
mother soe heare the prayers of me poore & wretched sinner by the merite & pra
of thy blessed mother the virgin Marie & of all sainctes & saintes & by the vertue
of thy sacrament of thy bodie & blood & by thy vertue & power I beseech thee & of thy
grace & mercie doe grante by thy devine vertue & power ~~I doe beseech thee~~ that th
daye this booke maye be consecrated & confirmed with this stone & consecrate the
+ & blesse them + ratifie & confirme them soe that they maye be firme & stable
consecrated for ever to remaine soe that everie tyme & place whersoever all the
consecrationes conjurationes Invocationes & all the wordes which are contayned in this bo
& written therein thy true vertue & power & thy holy devination & full effect by the
lord Jesus xt. I doe beseech thee graunte that all spirites which I shall call into th
stone with this booke maye visible plainly & aptly appeare unto the sight of myne
owne eies soe that I maye see & discerne them as plainly as thou wast seene of thy
desciples after thy resurrection & at thy glorious assention into heaven from whe
ly graunte this good lorde as thou sheddest blood & water for me & all man kinde & ar

a booke in
saye

Blessed thee + the father blesse thee + the sonne blesse thee + the holie ghost blesse thee
holy marie mother of our lord Jesus xt blesse thee all the holy companie of heav
blesse thee all holie angelles archangelles cherubins patriarches prophetes apostles
martires confessores Innocentes & virgines, ~~blesse thee all the holy martires & blesse this daye throughout all the [illegible] blesse confirme & consecrate thee all the holy prayers & merite [illegible]~~ blesse thee, & I by the aucthoritie of or lord Jesus
xt & of his holy apostles peeter & paule & by the aucthoritie of the holy catholicke
church my lyeftenant heare on earthe doe blesse consecrate & confirme this booke
& this stone In the name of the father + & of the sonne + & of the holy ghost + amen

the consecration
come what spirite
ye you maye call
if he come not
call till he come
but he will
e

I N the servante of god & sonne of N. & I doe conjure thee or you spirite & I doe comman
you that you be readie & obedient unto all my commandementes both ministring
& servinge unto me to fulfill all my willes pleasure I conjure thee N by the
father the sonne & the holy ghost & by him which is A et W + the beginninge & the end by
the dreadfull daye of dome by the vertue of the livinge god & by all the names of god
both effable & ineffable soe that thou appeare in this pretious stone or glasse in
this hower & that quickly without anie taryinge soe that thou come & that in thine
owne proper forme verely in a bewtifull shape visibly plainly aptly & distinctly
unto the sight of mine owne eies & shewe unto me visibly & to all that stand by me
that wee maye plainly see thee by my commaundement & conjuration & by all tho
which I shall commaunde thee if thou doe not I N. the servant of god the sonne of N
by the vertue of god omnipotent & of all his saintes I condemne thee into hell & in
the fyer everlastinge unto the laste daye of Judgment fiat fiat fiat./ amen

Except thou come quickly unto me & make me a true answere before thou dep
of all thinges that I shall demaunde of thee & I commaunde thee that allwaies &
without taryinge to come to come & certifye me & obay unto my worde & fulfill
my commandementes at all howres & tymes that thou be obedient & obay me
Justly & truly even as truly as christ Jesus did obay & fulfill the comaund
mente of his father. & further I conjure thee by god omnipotent by Jesus xt
his sonne & by the holy ghost by the holy trinitie & by the vertue of his substance
by the holy providence of god which he had in his minde before he made the world
& by his goodnesse by the which he made all thinges & by that wisdome wher
he hath sett the heavens above & hath devided the earthe from the waters by heav
earthe & the sea & by all thinges in them contayned by the height of the heavens by the
deepnesse of the sea by the 4 elementes & by the vertue & by the secrete vertues
which secretely are hid in them by his mercifull workinges & by the power wherew
by god created the world the lighte the daye & the nightes by the angelles & archan
gelles & by thrones & dominationes by principalities & powers & vertues by che
rubin & seraphin & by all their offices & powers & by those which beare rule ov
other powers & them which are under their powers by the firmament of hea
ven & by all the heavens & by all that are in them & by all that are in ~~heaven~~
heaven & under heaven & by all thinges which allmighty god hath created to
the lawde & praise of his name & of his maiestie I conjure the N by the
12 patriarches & by the 12 prophetes their prayers & by the 12 apostles

35

& by the 24 Elders and their crownes and garlands of maiestye & by the th[rone]
of god & by the golden altar which is before the eyes of god & by the golden censors by the
& thunders which proceed of the throne of god by the passions of martirs by the [prayers]
of confessors & of all holy priests & by their holinesse & by the holynes of [all]
virgins & by all those which praise & worship god that thou come into this st[one]
without any tarrying & shewe thy selfe visibly in this cristall stone which [is]
consecrate for thee & that I & those that stand by me maye see thee plainly as
Mary magdalen sawe the vision in the garden when shee went to visit th[e]
of our saviour christ Jesus & as plainly as Jesus appeared unto his discip[les]
after his resurrection & as plainly as Jesus christ was seene to the men [of]
galilee in his glorious ascention & this I charge & commaunde thee by the
everlasting maiestie of god & the misterye of the holy trinitie & by the birth
& passion of christ & by the glorious resurrection & ascention of christ by the [forty]
fastinge & temptation of christ by all the paines & merite of christ & I coniure thee [by]
him which is α & ω the beginninge & the end & by these holie names of god El +
theos + adonay + Tetragrammaton + messias + Sother + Emanuell + Jesus
fortis + fons + salvator + gloriosus + bonus + on + Unigenitus + via
vita + manus + homo + usyon + primogenitus + sapientia + virtus
caput + finis + fons + origo + paraclitus + mediator + agnus + ovis
vitulus + serpens + aries + leo + vermis + os + verbum + splendor + sol
gloria + lux + ymago + panis + flos + vitis + mons + Janua + petra
lapis + angularis + angelus + sponsus + pastor + propheta + sacerdos + pa[ter]
athanatos + kyros + theon + panton + craton + yskiros + that thou appe[are]
in this cristall I coniure thee N. I binde & adiure thee by the goodnes of
our lord Jesus christ by his incarnation by his nativitie by his circumcision
by his baptisme by his fastinge by his humilitie by the which he washed the feet
of his disciples & by his crosse & passion which he suffered by the crowne of thornes
which he bare on his head by the nayles which pearced his handes & his feete
pearsed & by the speare which was thrust into his side by the water & blood [that]
flowed out of his side & by the secrete prayer which he made to his father & by [the spirit]
which departed from the body he commended into the hande of god his father & [by the]
vertue by which the vaile of the temple did rent the O was darkned & dar[knes]
was upon the whole earth & the graves opened & the dead bodies of manie
rise & were seene by these & all other holie actes of god I coniure thee N [that]
thou come & appeare in this stone in this present hower quickly & without anie [delay]
& that you appeare to me & that in thine owne proper person in forme of a man [visi]
bly unto the sight of mine owne eies so that I maye see & discerne thee & to sh[ew]
me the truth of all thinge that I shall demaund of thee without deceit fra[ud or]
guile & without hurt of me or anie other that ever god created neither [shalt]
thou have power to hurte or crake this stone nor me nor anie other creature [in]
minde soule nor bodie neither shalt thou be called nor disobaye me nor dep[art]
my presence nor commaundement untill thou have answered me Justly &
& hast shewed unto me plainly & distinctly all thinges which I desire to kn[ow]
see or heare at this tyme present & that I doo lycence thee to depart [I]
coniure & binde thee & commaunde thee by the vertue & power of him which shal[l come]
to Judge the quicke & the dead & the world by fier. fiat fiat fiat Amen

[Sa]ye as followeth 3 tymes
[if he] come not at the first
[then] straight waies
[he] shall come.

36

In nomine patris veni In nomine filii veni In nomine spiritus sancti veni In nomine
trinitatis tibi dico veni In nomine summi omnium creaturas veni ad me et tibi
appare mihi in hac hora sine aliquo nocumento et lesione ac gravamine
corpore et anime vel aliud et omne desiderium meum adimple In nomine patris
filii et spiritus sancti amen.

[If the] spirit rebell & will
[be dis]obedient unto thee
[then] constraine him with
[this] as followeth

Hearken o thou spirit N I coniure adiure binde & exorcize thee by the most [high]
mighty name of god our lord + Tetragrammaton + Jehova I exorcise thee [and]
commaunde thee that thou tarry not but come in all plainnes & affabilitie [and]
plainly that I maye see thee without deformitie I exorcise thee N & I
commaunde thee by him which said & it was done & by all the holy names of
the hygh god which have bene are & shalbe written in his feare & to your con[fusion]
if you be disobedient & rebell I charge coniure & commaunde thee in the [name]
& by the name + Adonay + aloe + Alion + sabaoth + saday + which is the lorde
[illegible] & kinge omnipotent of Israell which sayed lett us make man accordin[g to]
our likenesse & let him beare rule over the worke of our handes & by the
y + et No + which Adam heard & spake & by the name Hym which Noye heard
with his family after that he was come from the flood & by the name ty + N + [illegible]
Abram heard & did knowe god & by the name Jote which Isaac heard & was [illegible]
[illegible] by the name Tetragramaton + which Jacob

of the Angell strivinge with him by the name Sabaoth which Moyses named & the waters of Egipt turned into blood & by all these holy names of the livinge & true god + Adonay + Saday + Athanatos + Eyros + Emanuell + Joth + Heth + Hee + Vau + & by the 9 heavenly candles which was revealed unto Salomon that thou appeare in this stone without anie further delaye as thou wilt answere at the dreadfull daye of dome & if thou be disobedient & will not appeare as before I have commanded thee I by the authoritie of Jesus Christ of his apostles peeter & paule & of the holy catholicke church militant heare in earth shall & will excommunicate thee & deprive thee from all dignities into the deepest pitt in hell & there shalt thou remaine in everlastinge chaines of fier & brimstone where shalbe weepinge & gnashinge of teeth for ever except thou com presently speedely & shew thy selfe openly plainly in this stone & remaine & before in the[?] I geve thee leave to depart & allwaies to be willinge & readie to come & obay me at my commandement to fulfill my will & all my desires this I bind charge & commande thee by the name Nevinaton & in the wonderfull might of the greate name Nevinaton which Moyses named & the earth opened his mouth & swallowed up Dathan & Abiron & all their generation & people so by the vertue of the same name Nevinaton I condemne thee N into everlastinge paine & torment except that thou appeare visible here before me in this cristall as I before have commanded thee & that thou doe come nowe & at all times & obay me I charge command binde & constraine thee by the vertue of him that is glorious & everlastinge whose seate is of flaminge fier the wheeles thereof glisteringe beames of lightninge & fier & by the Judgment seate by which I most straightly charge & command thee that most quickly & without anie tarryinge thou doe prepare thy selfe to come from all places in the which thou nowe art & come without anie tarryinge from mountaines vallies & hills feilde seas & floods rivers ponds & marishes streete bathes & markets pitts cisterns[?] prisons flores[?] townes & lande & from places of heaven & hell & earth wheresoever thou be that thou come to me without anie tarryinge I cheifly & manfully commande thee by the name & in the name which Moyses heard of the most holy & omnipotent god from the middest of the burninge bush & was astonied & by the name & in the name that the Israelite heard uppon the mount of Sion & they died for feare & by the name Aburne[?] + which the sea heard & it parted in sonder & by the name & in the name that the fier heard & was devided by the name & in the name that the stones heard & they burst that thou come from the 4 parte of the world & from the place in which thou art & appeare plainly in this cristall stone to the sight of my owne eyes upon paine of everlastinge condemnatio if thou refuse to come & obay me by him that shall come to Judg the quicke & the dead & the world by fier fiat fiat fiat amen./

I conjure thee spirit N by the vertue of our lord Jesus Christ allmighty & by all his holie names that ye hee & be dampned in hell into the fier everlastinge I bid & commande & condemne you in to the paines everlastinge & all the rightous blood which hath bene shed from the death of the righteous abell unto this daye be indited[?] to you a just cause to condemnation everlastinge there to remaine for evermore amen & againe I condemne thee into fier everlastinge & commande you to be put into hell by the vertue of the two edged[?] burninge fier & by the power that god hath over thee that thou be allwaies bound in hell in fiery chaines & sustaine the greate paines of fier untill in this precious stone you appeare & accomplish my will amen./

[Margin: ? be rebellious & come hyre this / to but alwaies / whether he appeare / & further for / ther to constraine / & him that doth / appeare according / ? but if he / come not say]

O thou spirit N thou knowest that Christ liveth Christ overcometh Christ raigneth Christ ruleth in heaven in earth in water in hell & in all other places wherefore by the vertue of god I conjure thee by the power of god, I adjure thee, by the will of god I binde thee, by the commandement of god I charge thee & commaunde thee by these holy names of god + Messias + Sother + Emanuell + Sabaoth + Adonay + Unigenitus + Via + Spes + Homo + Usyon + Saday + A + et Ω + Christus beinge flesh & Jesus the sonne of the virgine mary which shall come to Judge the quicke & the dead & the world by fier I committ & betake thee into the hande & custodie of these Infernall spirits that is Lucifer Sathan Beelzebub Baalton there to be burned with fier & brimston untill thou have appeared unto me & fullfilled my will & commaundemente amen./ hearken o thou spirit N I charge thee to appeare in paine of everlastinge condemnation & be sure that if thou wilt not obaye me to doe that I shall commaunde thee but wilt be disobedient unto my worde I by the authoritie of Jesus Christ & of the holie catholicke church shall pronounce the greate & generall curse against thee to thy utter condemnation deprivation & expulsion from all thy companie fellowshipe & dignities into everlastinge darknesse therfore I geve thee warninge & advertise thee that thou be readie without anie tarryinge to shewe thy selfe in this precious stone & doe all that god hath given thee power to shewe come tell me & doe for me & be redie at my commaundements fiat fiat fiat sobeit amen./

[Margin: the generall curse / all holde that / ...]

O thou spirit N because thou hast rebelled & not obayed the word of allmighty god now the curse of allmighty god the father the sonne & the holy ghost come upon thee the curse of the holy trinitie all the holy companie of heaven curse thee all holy angells archangells patriarches prophete apostles martires confessores all holy Innocents & virgins & all the faithfull people dispersed throughout the whole world curse thee all curse thee all the holie men of the holie church curse thee & N the sonne of N & N the servant

of

37

of the everlastinge god by the authoritie of the holy trinitie god the father the sonn[e]
the holie ghost & of the holie apostles peter & paule & of holy catholike church
where I was regenerate in the holy font of baptisme I doe curse thee thou rebellio[us]
spirit into the pit of hell there to take yet with all the cursed wicked & disobedient sp[irits]
there to remaine for ever without thou appeare visible in this pretious stone
the sight of mine owne eies & doe to that order I shall commande thee without
further tarryinge & so done I shall praye for thee to god that thou mayest be
restored unto all the dignities & offices which thou hast given thee by him fiat fiat
fiat amen./

Thus farre gentill reader I have shewed thee the perfect way of this art which is most
noble for it is proved to be true perfect & good & therfore thou mayest not doubt but
proceede unto it with a manly face & good comforte./

yf the rebell & will not / to whom yet come will / then doe as followeth

Accipe Incaustum et pennam et scribe nomen vel nomina spiritus vel spirituum in pergameno
virgineo et habeas sulphur et alias species fetidas et fac inde fumigium
Converte ignis prelum qui conburatur facit et orbem quod tu [illegible]
spiritus N comburere et facias ita ut sua persona sentiat in eternum et tenens [illegible]
tu nomine vel nominibus supra fumigationem dicens quia tu non obedisti mandat[is]
dei tui nec preceptiones custodisti nec mihi apparere voluisti, quia sed etiam
servus dico ad respondendum mihi quare omnino excommunicabo te et nomi[na]
tua postquam sine scriptum athanatizabo qua propter in nomine dei et autorita[te]
domini nostri Jesu Christi et omnium sanctorum eius sub maledictus excommunicatione
nomen tuum scriptum per materiali igne comburetur in fetidis rebus
suffumigabuntur ita te spiritu N in nomine dei in profundum puteum abissi
et sulphuris virtute dei pono ubi remaneas usque ad diem Judicii et
nunquam sit recordatio de te ante faciem dei vivi qui venturus est judica[re]
vivos et mortuos et seculum per ignem amen./ tunc proicias schedulam in

sulphure aspersum & so burne in the flames of fier & brimstone he will b[reake]
the bonde & come unto thee for the paines themselves will burst at the p[ro]
of this great sentence pronounced

W

But when you will deliver him from paine saye nothinge but write his name
againe & burne it with sweet smelling odours & this waye maye you bringe a
spirit to obedience without doubt ye fier must be of consecrated wood of [illegible]
this beinge with authoritie is the greatest secrett that belongeth to arte./

finis./

Take a cleane towell & laye it vpon a faire table & vppon that lay the glasse & saye this oration ffollowinge./ *Oratio*

Omnipotens sempiterne deus, adesto magne pietatis tue misterijs, adesto pijs inuocationibus nostris ut speculum istud in nomine tuo sancto + directo, sancti + signaris ut spiritum et in eo spiritum tuum benedictum infundas ut quamuis humilitate gerendi est ministerium tue virtutis implorate desertus et licet nos tanti ministerium exigendi sumus indigni, tamen que tua dona non deserunt ut ad nostras preces aurem tuam pietate inclines ut hoc speculum quod in tuo nomine bene + dicimus per virtutem sanctificacionis tue accipiat et per hoc fiat receptaculum in hoc quod obtamus ut creaturas tuas angelicas quas in tuo sacro nomine ad presencium preteritorum et futurorum certificationem vocare debemus et scientiam perfectam indicare proponimus tua gratia inestabilem sine ambiguitate velle declarare quam quod occulis nostris vadijs visibiliter representat per dominum nostrum Jesum Christum

f 4 g r s t m v s x s t p sanctus deus per omnia secula seculorum amen

Deus qui hoc speculum sematoria fragili in vsum humani generis fieri permisisti ut lucidantibus vadijs suis multiplices diffunderes intuentium effigies varias indicaret respicientibus in faciem istius speculi et multiplica in eo benedictiones tuas quas que tue effluente impetu letificas animas tuas ut tua maiestate imple sancte virtute gratia spiritus sancti qui per ipsum in archanum claritate et luminis ad lucidiores fecundet et sanctificate accipit et concipit angelos vere dicas quos in tuo nomine et virtute in coniunctione inuocare propter assumpta atque natura intuentibus representet per nullo ergo fuit speculum illud te dominus lucidissimus et verissimus omnibus spiritibus immundis absedat procul tota nequitia diabolica fraudis et deceptionis abscistat sit hoc speculum libera creatura ab omni impugnatore incursu et totius seculi purgata per spiritum speculum lucidissimum dubia et incerta declara angelos statim representans occulta et ignota de clarissimo manifestat et omnibus hominibus hoc speculo respicientibus quanto in eo sunt sit perfecte certificare et quodlibet efficacia constiquantes vide bene + dicte speculum per deum viuum + per deum + verum + per deum sanctum + per deum qui te specialem habitum specie representati attribuere ut construat et transformat ex istis virtute efficacia potentia suscipias et retineas ad quod te deducinus construat bene + dicte in hoc per ipsum nostrum dominum et filium omnibus vnum dominum verum qui te constante die prima esse voluit et similiter figuras et reflectiones varias demonstrando te deum dixerit inuocatoribus nostris sed mens adesto et et istud speculum deo lucis armonia tua clauitatis benignitatis infunde ut hoc speculum tuo ore benedicite ut per te assuum conuicionem et inde angeli tibi conuenientes representes nostris nos reddent efficacitati certiores./

Descendat in hoc speculum virtus spiritus sancti quatenus quatenus speculi scientiam representans diuinissimum fiere dicit effecit ut omnia dubiorum reddant certitudine et omnis homo in hoc speculo inspiciens vere scientiam et certitudinis perfecte se gaudeat informacionem et demonstrationem impetrasse per te & ipsum dominum qui in vivas et regnas et imperas in secula seculorum amen./

Per istum vnionem sit speculum consecratum et benedictum et sanctificatum quod habeat perfectam potestatem ad demonstrandum nobis angelos quos desideramus in nomine patris et filij et spiritus sancti amen./

After that washe the glasse with wine & holy water & mingle white bread & after put all in the fier & see the (efflorcion) after sed that shall appeare & answere openly to all thinges./

Coniuro te efflorcitem per nomen balsabu & sancte mater recta inda norma instillata cuncta & congem magna minus & sublimitatem maxima & optimam consuetudine & omnia cadauera & inferna & tribula & sanctam mariam matrem suam probatam & magre vocem & caput sancti Johannis baptiste per petrum et paulum per virtutem domini nostri Jesu Christi ut in isto speculo continue ad omnia interrogatoria respondebit./

Experimentum de Inuisibilitate./

Faciam de Inuisibilitate est dicendum facies igitur die Jouis et hora eius circulum eundem quem vo amore fecisti et cum instrumentis tuis inter circulum sit tamen locus tubuus pulsere depositus et anulus cum puris lynthe amente et sit circulum quibus bene patis vestes vultu ad austrum sit quod vndictas mensis sit infra circulum dic istam coniurationem extendendo septrum hic et solus sit operandes./

Coniuro vos spiritus Mirol tita et bur per virgines gloriose per infinitam dei patris potentiam per infinitam filij sui sapientiam per infinitam sancti spiritus clementiam et per beatissimam virginem mariam et per omnem celi militiam et per tremendum diem Judicij coniuro etiam vos virgines per omnes spiritus Jouis in mundo et per emanacionem sanguinis a latere crucifixi per scissuram templi et veli et per obscuritatem solis in eius morte et per mortuorum resurrectionem et per virginitatem et humilitatem et fecunditatem beatissime genetricis dei et per omnia nomina sua et per omnia nomina domini nostri Jesu Christi et per illud ineffabile nomen quod in sceptro meo sit insculptum est et in anulo meo nunc scire insimiliter quatenus mihi visibiliter veniatis et anulum inuisibilitatis mihi aportare festinate et mihi solarium quod potente in aliis preparate et mecum vere cum efferte per ficere non desinate et sine fictione fallatia vel nova mihi reuelit apparete per vna ex vobis quarumque elegero in hoc certo statissime quicumque festinat et ut omnes terrarum populi sciant quam mirabile sit et gloriosum nomen domini sacratissimum vos per constante qui venit Judicare seculum per ignem amen./

4 2 38

sanctificare indignus

sancto tue benedictionis admitte

the operation

after (prayer) ...

Wh(en) ... (ake) ... sed (all)

...take & wrapt ...one the ...

...crosse & saye those ... followinge

make a sufflation & ...endat in hoc speculo ... Jesu

... before the glasse

...it ye shall see one ... abone sayinges ... to all thinge to will

conciabi(lia) m(agi)s ...

Lib. 2. fol. 99 ... there this ... after appear ... thy ...

39

Qua completa si non venient tunc itera et indubie venient et nec tunc venient ...
nec tactum sceptri et statim ponent se ad mensam facientes tibi honorem propter ...
erea circulum sed sedeas nec comedas cum eis videbis tamen eas comment...
nantes et mensas ornatam gloriose cum omnibus cibis possibilibus, et afferent tibi ...
potum et vinum tamen una pulcherrima, et minor aliis non tibi loquetur ...
facient servitiis quod poteris ad eas sceptri summitatem ostende eis quod si non formidant ...
stando in circulo dabis ei osculum et sic dicas./

Coniuro te virgo pulcherrima per coniurationem et verba virtute quorum huc ...
misti quatenus mihi dato anulo invisibilitate mihi visibilitatem ad hunc lectum
accedere sine mora festines et nuda mecum quiescas iaceas et mihi omne solatium ...
quod poteris sine fraude vel damno vel illusione vel lesione corporali nec ...
quousque licentiam tibi voluero concedere quia te eligo in meam et astringo te ...
virtute verborum prestante domino nostro Jhesu Christo qui vivit et regnat deus amen
quo finito sedeas et ipsa tibi dabit anulum invisibilitate incedit post modicum ...
et alii indignitat vel indignatis sine mora desinent comedere quasi sit ...
licentia eas ut in pace vadent more licentiali et vade ad lectum ...
in latere tuo dextro et ipsam sive sinistro quicquid ... facias quia in dubio mult...
tibi nocere poterit sic asserit magister qui sic ita placida creatura nec ita amor...
in lecto quod ego multociens habui hanc sed tamen modicum vult tibi loqui nec ...
aberra quid est an mulier vel spiritus post quam communicaveris cum ea, quia non vult ...
amplius facere solatium, nec tu poteris eam amplius arcere postea quod est mun...
et vide quod arripias anulum ab ea imparando antequam intraveris lectum et si forte
dixerit in lecto habebis dices omne quod tunc habere volueris quod aliter dec...
et tunc non poteris imperare statim sic complesti tuum desiderium quia semel
rogasti eam petii anulum, et dixit ad hunc non possum concedere sed habebit ...
quod credebam habet hunc, et tunc cum ad lectum venissem statim mihi ita pla...
quod implevi desiderium meum cum ea quo impleto petii anulum postea et dixit ...
habuit: imo anulus quod antea fuit in digito suo tunc non erat ibi et era...
deceptus nec poteram pro tunc illi imperare ratione munditie quibus dicebus ...
licentia eam more licentiali in facias in circulo usque mane in tuo lecto ...

...ntia alicuius spiritus

O tu spiritus N. qui es creatura dei te coniuro per virtutem omnium sanctorum nominum dei, et per ...
nomina sanctorum angelorum archangelorum patriarcharum prophetarum apostolorum evan-
gelistarum martyrum confessorum atque virginum et per virtutem sanctissime genetricis d...
marie, ut vadas de quibus venisti sine nocumento corporis mei vel alicuius
malis in toto mundo et paratus esto ad me venire quando te invocavero per virtutem
hunc nominis dei + Tetragramaton + vade in pace absque ulla tempestate, ant...
male facientes in nomine patris, et filii, et spiritus sancti amen. / et dic in principio ...
A generall rule when that you call a spirit first & he appeare when he is come g...
him nothinge but charge him to be obedient to that booke for ever after, / that ...
aske him noe more but lycence him untill another tyme / & when thou wilt call ...
againe / & he shall tell the ~~body~~ to give thee a true aunsweare at all times of all
thinges. /

... est conservatio circuli

... is more perfect ... in this booke ... also in the booke ... fol. 61.

Coniuro te circulum et consecro locum istum per illum vivum et verum deum creatorem ...
et terre qui istum circulum et locum per ipsum creatorem celi et terre qui in ista nomina ...
Ischiros + athanatos + Joth + athe + sabaoth + pheabathe + hele + hubiet + a...
~~antrielle~~ + antrielle + amarelle + condenelle + agios + theobonas + theo...
ymas + ban + fort + holy + ely + baus + elthon + bury + tallens + sem...
nomine + Janayara + et per omnia nomina sanctissima dei nota et ignota sit locus iste
circulus iste eodem pro omnipotentis altissimi dei, benedictus + et consecrat...
sanctificatus + ratus et custoditus societate omnium sanctorum evangelistarum martyrum
archarum prophetarum principatum potestatum consummatus et consiliatus circu...
vel locus iste quatenus virtute potestate et sanctitate suam capiat in signo ...
et a sancta cruce Christi et a sancta maria matre domini nostri Jhesu Christi plena gra...
creatus itaque quod per circulum istum terrere et tremores tempestates aliquo m...
causis nocendi non valeant in fore ipso adiuvante et circum cedente, ...
terrestria et infernalia subiciuntur. amen

...ervatio aqua benedicta

Aspergo te aqua benedicta in circulo et in loco omnipotentis dei qui te aqua fecit ...
dixit et consecravit + creavit et dedit potestatem famulis suis sacerdotibus principu...
qui est pater et filius et spiritus sanctus, et ego te aqua benedicta ...
in nomine dei et sancte matris ecclesie et marie matris eius nec non in nomine ...
eius et omnium sanctorum et sanctarum omnium cum omni celesti consortio ut tu aqua sis con...
per illum deum qui te fecit et consecravi ut sis omnibus nobis protectio et defen...
omnibus diaboli temptationibus et infestationibus insidiis et fraudibus potestatem ...
nobis quam misericordiam suam postea ... ad omnes dignetur per Christum dominum nostrum a...

... non valeant te nocere,
... per nomina scripta ante
... vel in manu tua, /

+ Emanuell + Sabaoth + on + messias + sother + Agla + Adonay +

... sanctissima nomina faciunt
... loqui

+ yanatyon + Tetragrammaton + semephoron + vay + any + eye + a...
+ esserea yeey + Adonay + Sabaothe +

חחרח

חרחח

Bonum est hec nomina dei scripta super pectus vel in manu tua quando vis coniurare spiritus

De baron

Arripe pellem carta catelli non nati et scribe in ea hos caracteres cum sanguine upupe si haberi poteris alter cum tuo sanguine &c &c v &c ✠ & postea tene cartam in tua manu dicendo quinquagesimum psalmum miserere mei deus. &c. / ter tunc dicas coniurationem que pertinet ad baronem

to any spirit appeare to him

[marginal note, faint:] exp. is brief ... the doinge in the ... p. 177 ... it is fol. 59 ...

I coniure thee spirit N. now that thou art appeared to me by allmightye god & by all his vertue might & strength & by all the vertue whiche he hath in heaven in earth & in the sea & under the earth & by the highe name of god + Agla + that thou be obedient unto me & thou me shewe ever to me the truthe in all thinge that I shall aske thee I coniure thee by the dreadfull daye of doome that thou make noe lyes to me nor falsse Imagina tions neither yet any falsse wiles but ever tell the truth & give to me a true answere of all that I shall require of thee. Iterum I coniure thee by the holy names of god Neupmaton + that Moyses named upon the earth swallowed Dathan & Abyron right soe in the same name. I coniure & commaunde thee to speake unto me meekly lowe ly & gently & openly in a mans voice & saye the truthe of that I shall aske thee fiat fiat fiat amen. / & if thou withstand my will & commaundemente in worde or deed by daye or night here or els where nowe or at anie tyme hereafter I condemne thee by name N by all the might of god & our lady St Mary & of all the company in & of heaven by the paine deathe & passion of our lord Jesus suffered & by the vertue of his blessed flesh & blood, & by the vertue of all the holy names that I afore heare have named & read. I commaunde & binde thee to the deepe pitt of hell: there to remaine till the daye of doome except thou geve me anon a graunte of my askinge in all things that thou mayest doe./

him by this other him saye after thee the worde

I N. sweare by god by the holy virgine marie mother of allmighty god & by all the compani of heaven that I wilbe redy to thee N by daye & by night to helpe & to doe truely without leasinge or subtilty or guile that I can or may & that without circle character con iuration when thou wilt call me./

Experimentum baron

Experimentum baron qui dicitur thesauro abscondito sufficiente et de multis aliis que potest fieri omni die et omni hora sine in die vel nocte in thalamo, domo vel agro solus vel cum 3bus vel 2 solis vel, solus quod melius est fac circulus in terra sedendum semel hortus es cum ipsi circulo, iterum non indigebis in primis quando operi volueris Jeiunes 3 diebus unicis cum pane et aqua balneabis te, scindo ungues in manibus et pedes tunc arripe pellem catti non nati / et fac 4 scedulas et scribe hos caracteres cum pentaculis salamonis et quod dicant cum sanguine upupe et in quolibet angulos vel in quolibet parte pone unam scedulam, et deinde ei fumigatio nes quia per desiderat, et sic potes expedire, tunc tene scedulam in manu dextra et dicas quinquagesimum psalmum. miserere mei deus. 3. deinde dicas

Coniuratio baron

Coniuro te spiritum qui vocaris baron per fidem quam debes servo tuo per pater et per virtutem domini nostri Jhesu christi filii dei vivi puri, et misericordissimi et per illum angelum qui in tuba canet in die Judicii, et dicet venit venit venit et per omnes angelos et archangelos thronos et duratus principalitates potestates cherubin et seraphin, et virtutes,/

Coniuro te baron per penas domini nostri Jhesu christi et per patibulum crucis in quo ipse pen sus est deus per clavos quibus affixus est cruci et per lanceam qua latus eius perfora tus est, et per sanguinem et aqua que de latere eius effluxerunt, et per transfixi tus est, et per sanguinem et aqua que de lattere eius effluxerunt, et per sempiternam regnum spiritus et per mortem et resurrectionem et ascensionem eius et per sempiternam regnum spiritus sancti paracliti, et per anulum et sigillum salomonis, et per circulum salamonis, et per angelos et per virtutem qua sol obscuratus est et petre scisse sunt, et monumenta aperta et sunt et multa corpora sanctorum qui dormierunt surrexerunt, per virgam que amaro apparuit, et per virgam aaron et archam federis per thronum dei vivi, et per thuribu lum aureum et per altare aureum quod est ante oculos eius et per promissa et per missas per pasches, et per sanctum sanctorum coniuro te spiritus qui vocatur baron per gloriosam virginem mariam matrem domini nostri Jhesu christi que dei filium portavit et sanctissimum nomen eius, et latus eius et latus eius gloriose virginis et vbera que deus proprio ore suxerit et surrit, qui vocatur. A et oo. + ya + haday + emanuell + sabaoth + Arphaxat + et per hoc nomen sanctum dei Adonay + quod deus in media nocte clamavit ad qua voce omnes mortui boni et mali in ictu oculi resurgent, et per nomen hoc + in quo faciet deus omnes lapides cervam et omnia edificia unadi coram ad cosia altius descendere, et in simull debellare, et tunc

Sirita

41

dicitur [u]montibus montibus cadite super nos a facie sedentis super thronum
per hec necnon ineffabile quod est ya in geduru[m] pater Judicio diabolum cum
corpore suo, et cum omnibus impiis suis in tartaro et in stagnum ignis et sulphuris
perpetuo precipitabit, et dominus cum suis electis in gloria triumphaliter in
sua patria conregnabit, coniuro te exorcizo te baron ut sis sapiens benignus
et humilis in omnibus mihi servi et servicio tuis per benedictionem dei in firmamento
celi, et per laudabile et mirabile ascensorem dominus et per gloriosum Judicium dei
et formidabile vel formitabile in secula seculorum. Coniuro te iterum baron
per angelos et archangelos dei et omnes celos dei, coniuro te baron per aquas que
super celos sunt, et per omnes virtutes dei, et per solem et lunam, per imbres
rores et omnes spiritus domini coniuro te per ignis estum frigus, et estate glacies
et vires noctes, et dies, per fulgura et nubes coniuro te baron per terram et
elementa coniuro te baron per montes et colles et per omnia germinantia in
Coniuro te baron per volucres celi, per omnes bestias et pecora et omnes filios
Coniuro te baron per Israel et omnes sacerdotes et servos dei, et per omnes spiritus
animas Justorum dei, et omnes sanctos et humiles corde, coniuro te baron per
pulmonem et epar domini et per omnia membra dei, et per quinque vulnera dei
per septem sacramenta ecclesie dei, ut scito, venias huc coram me et forma
moris in forma humana et facias et compleas quecumque dicam tibi et
veniat spiritus iste qui sapiens et obediens est in omnibus.

cum operari volueris scribe has caracteres cum sanguine upupa. b. m. b.
C v b. d o + l. u. 2. R o cb. + yb b c 8 2 v — ℓ b. tene in tua
et dicas psalmum totum miserere mei deus tribus vicibus, et sic incipiet
tibi quicquid vis et veniet in forma humana vel quam cumque volueris tunc
facias interrogaciones tuas et de omnibus respondebit tibi et si vis afferet tibi
nec puella vel coniugata ad apportabit incontinenti et reportabit
leslone et demonstrabit et afferet tibi thesaurum absconditum et faciet
discordiam vel concordiam inter virum et uxorem et alia multa potestas
peticiones tua completa, ipse baron tibi dicet de mihi licenciam [illegible]
ut veniat, et respondeat tibi in domum vel extra quacumque hora volue-
ris habere per coniuracione et tunc dicas ei ut recedat in pace in nomine
patris, et filii et spiritus sancti amen

circulum spiritus si rebellis
et non vult apparere

Maledicti summe trinitate, et individue unitate patris, et filii, et spiritus sancti
descendat super vos N. eo quod desidere nolite, vel coram nobis apparere
conculcat capita vestra humilitas, et virginitas beate marie virginis
et destruant vos eorum merita, et intercessiones omnium sanctorum angelorum
angelorum patriarcharum, prophetarum apostolorum evangelistarum martirum
martirum confessorum atque virginum et omnium electorum dei qui ab initio mundi
fuerunt usque in hanc horam confundant vos omnia sacramenta ecclesie dei
destruant et interficiant vos omnes vires, et potencie dei summi trinitatis
passionis domini nostri Jesu christi et per eius resurrectionem in ignem eternum
mittatur vos Jubeo Ibidem diuitor tormentari multiplicantur
vos omnes dolores mundi et infernorum semper sitis in fornace ignis sulphuris
pena ignis ibi destinatis, nisi thesaurum hic in terra subpositum et reversi
nobis statim dederitis et in nostra potestate ac dominium relinqueritis
miseritis vel sic mihi obedieritis mihi feceritis nisi mihi statim appare
fuerantis circulum, etc. ut vis et multiplicantur super vos maledictiones
omnes dolores superadicti sicut arene maris et stelle celi donec peticiones
et desiderium meum sine mora impleveritis et hoc absque damno alicui ani-
marum aut corporum, fiat fiat fiat amen

oratio

Opis exaudibilis deus, et domine sancte pater omnipotens eterne deus et mi-
deus qui cuncta creasti et omnia cognoscis tu scis quod non facimus propter vel pro
habendi virtute tua sed causa obtinendi, et habendi thesaurum hic in isto loco
sepultum ergo obsecro te domine per tua misericordia, et potentia et pietate
per ineffabile venerabile, et tremendum nomen tuum + Joth + per quod treme-
sunt secula cuius pavore obediunt omnes creature mihi tribuere
et exhauriri per tua sanctissima et inficatissima verba tua
thesaurum quale sit quod sat citissime habeam per illud sanctissimum
tuum Adonay + cuius regnum permanet meorum sine fine. amen

per christi, dicas orationem
fronte et evangelium
sancti Johannis

42

Deus spiritus esto mihi protector in servicio et custos sis mihi omnibus diebus vite mee Deus
Abraham Deus Isaac Deus Jacob miserere mei, et mitte mihi adiutorem sanctum Michaelem archange-
lum gloriosissimum qui defendat me hodie, et protegat me ab omnibus inimicis meis visibilibus
et invisibilibus. Sancte Michael archangele defende me in praelio ut non peream in tremendo
Judicio. Michael sancte archangele Christi per gratiam quam meruisti adiuro te deprecor per
unigenitum Deum dominum nostrum Jesum Christum ut eripias me hodie, et omni tempore a periculo
mortis et ab insidiis demonum. sancte Michael sancte Gabriel sancte Uriel sancte Raphael
sancte Tobiel sancte Barachiel. sancte Cherubin sancte Seraphin et omnes sancte virtutes
celorum ut mihi per summa potentia Dei praestetis auxilium Deus det mihi gratiam ut
nullus inimicus me condemnare possit, nec in via, nec in domo, nec in convivio,
nec extra domum vigilando, nec dormiendo, nec morte subitanea, nec aliquomodo
perturbare, ecce crucem ✠ fugite partes adversae vicit leo de tribu Juda ex stirpe
David radix Jesse. alla alla salva me qui per crucem et sanguinem tuum redemisti
me, auxiliare me Deus meus. Agios Agios. crux ✠ Christi salva me crux ✠ Christi
protege me crux ✠ Christi defende me. Jesu tua passio sit mihi confortatio amen,

circle or call

I Conjure the spirit by the living god by the true god, & by the holy god & by their virtues & power which have created both thee & me & all the world. I conjure thee N. by these holy names of god Tetragrammaton + Adonay + Algramay + Saday + Sabaoth + planaboth + panthon + craton + neupmaton + Deus + homo + Omnipotens + sempiternus + ysus + terra + unigenitus + salvator + via + vita + manus + fons + origo + filius + & by their virtues & powers & by all their names by which god gave power to man both to speak or think so by their virtues & powers. I conjure thee spirit N. that thou immediately appear here before me in the circle appointed for thee visible unto me without any tarrying or deceit quietly & peaceably, without hurting harming frighting fearing, or in any wise annoying of me or any of gods creatures whatsoever. I conjure thee thereto, by the excellent name of Jesus christ A et Ω. the first & the last for this holy name of Jesus is above all names for in this name of Jesus every knee doth bow & obey, both of heavenly things earthly things, & infernall, & every tongue doth confess, that our lord Jesus christ is the glory of the father, neither is there any other name given unto man whereby he must be saved. therefore in the name of Jesus of Nazareth & by his nativity circumcision baptism fasting & temptation. by his agony & bloody sweat by his cross & passion, by his precious death & burial, by his glorious resurrection & ascention, & by all that appertaineth unto his passion & by their virtues & powers by his coming in the dreadful day of doom. I conjure thee thou spirit N. that thou appear to me visible in that circle appointed there for thee, without any dissimulation harm or annoyance in manner & form aforesaid in human form & shape. I conjure thee spirit N by the blood of the innocent lamb Jesus christ which was shed for me upon the cross for all those that doe believe in the virtue of his blood shall be saved, I conjure thee N by the virtues & powers & by all the royall names & words of the living god by me pronounced that thou be in all things obedient unto me & to my words rehearsed if thou refuse this to doe I by the virtue & power of the holy trinitie doe condemn thee into the place where is no hope of remedy or rest but everlasting horror & pain there dwelling & a place where there is pain upon pain daily horribly & lamentably thy pain to be there augmented as the stars in the heaven & the gravell or sand in the sea except thou spirit doe appear unto me visibly immediately in that circle quietly as is aforesaid in humane forme & not alter thy shape I charge thee upon pain of everlasting condemnation I conjure thee spirit N by the golden girdle which girded the loins of our lord & saviour Jesus christ so be thou spirit bound into the perpetuall pains of hell fire, for thy disobedience & unreverent regard that thou hast to the holy names & words of the living god by me pronounced & his precepts. I conjure thee N by the two edged sword which John saw proceed out of the mouth of the almighty & so thou spirit N be torne & cut in pieces with that sword, & be condemned into everlasting pain where the fire goeth not out & where the worm dieth not. I conjure thee N by the heavens & by the celestiall citty Jerusalem, & by the earth, & by the sea, & by all things contained in them & by their virtues & powers. I conjure thee by the obedience that thou doest owe unto thy principall prince & except that thou doe appear visibly in this circle in my presence here immediatly as is aforesaid, let the great curse of god the anger of god, the shadow of darkness & of death, & of eternall condemnation be upon thee for ever & ever because thou hast denied thy faith thy health & salvation for thy great disobedience thou art worthy to be condemned therefore let the divine trinitie thrones dominations principates potestates virtues cherubin & seraphin & all the souls of saints both of men & women condemn thee for ever & be a witness against thee at the day of judgment, because of thy disobedience & let all the creatures of god & of our lord & savior Jesus christ say thereunto amen amen amen.

Coniuracon obedientie

43

I Coniure thee spirit that thou standest or appearest by the Infinite wis[dom]
of god by the greate goodnes of god by the which he made man to his owne Image &
likenes, & by his Justice & Judgmente caste you & ye fellowes for yor pride & pre-
sumption & disobedience out of heaven into hell fier to be damned. I coniure
you also by his abundant mercy & goodnes by the which he saved vs & redeemed vs
I coniure you by the virginity of the blessed virgine Mary mother of or lord & saviour Jesu
Christ, & by the obedience of or lord & savior Jesus Christ to his father & mother, by
his holynes & meekenes, that thou be as meeke vnto me as the lambe before the
shearer, & as meeke as Jesus Christ was when he suffered himselfe to be taken
& bound & sent to Cayphas & as obedient vnto me as Christ Jesus was when he
suffered himselfe to be bound to the crosse & nayled thereto sufferinge moste greevous
tormente & sweatinge both water & bloode for the redemption of mankinde I charge
thee & I coniure thee by all the powers of god & by all his holy names by the which
thou wast compelled hetherto, & heere to come that thou be as obedient vnto me
as the walls of Jericho were, which fell downe without stroke of hand after they
were compassed of the people of god 7 times & as obedient vnto me as the wind
& the sea that became calme & the fowle spirite came forth & possessed the swine at
the commaundement of Christ Jesus & as obedient as the hayle rayne lightninge
thunder grashoppers frogs lice the darknes botches blaines & sores were at
the liftinge vp of moyses hande to come into the land of Egipt as obedient as
the red sea that ~~stood still~~ devided it selfe & as obedient as the ☉ & ☾ that stood
still by the will of god at the commaundement of Josua & as obedient as the beast[s]
& fier were by the will of god to obay the commaundement of Helias & heare
vnto I binde thee by Jesus Christ & by his power, & by all that is aforesayd & by
the names of god Elyraz + obangor + Ayla + goth + Joth + othie + venoth +
nabrat + nayoth + nath + by the which Sallomon the kinge did binde vp the
devills & shete in the brasen pane, so doe I binde thee to my obedience./

[a]nd to bind them into [the tr]iangle or ringe

I Coniure & bind thee by the power of god into this △ as fast as Christ Jesus
was bounde by the Jewes in his humanity when he was sent vnto Cayphas by
pilate & by the crosse of Christe Jesus so fast & suer doe I binde thee as hime
self was bound to the crosse & nayled therto in his humanity when he shed
both water & blood & suffered moste greevous paines one the crosse for the
redemption of the world yea I binde thee as fast as the bodie of Christ Jesus
was bound in the linen clothes when he was layed into his sepulchre.
& I sigillate thee in to this △ as Christ Jesus his body was sigillated & shute
vp in his sepulchre / & I sigillate thee by his holy name Agla + by and in
the which god sigillated the heavens the earth the seas & all therein settinge them
their bonde the which they may not passe. & I binde thee to the obedience by the
vertue of the name of god Zorgolloto vel lorgolloto + ysmag + by the
vertue of the which god hanged the earth vpon the waters that it should not move
at any tyme //
yea I coniure & bind thee by & in the vertue of the holy name of god + barhionada
by the which god set placed & bound the ☉ the ☾ & the starrs in the height of
heaven to keepe their course obediently for ever so longe as the world endure[th]
yea I binde thee by & in the vertue & power of the holy names of god Degoron +
vel + gogoront + by the which moyses bound the red sea that it stood as still
as stone one both side like a walle while the people of Israell passed through
& I bind thee by & in the vertue & power of the holy names of god harsio . na-
valislior + vel hathionada + balizor + by the which Josua bound the ☉
that he stode still on Aaloth & the ☾ stood still on Gibeon, & they durst not
move till he had fought the battell of the lord & had slayne the mighty b[...]
of the Amorite./
& I bind thee by & in the vertue of the holy name of god panteon + the which
Moyses named & brought darknes on all the land of Egipt /
& I binde thee in & by the vertue of the name of god + pancraton + the which
Elias named & the heavens were bounde vp & shut fast that it raigned
not on the earth in 3 yeares & 6 monethes /
& I bind thee vp by & in the vertue of the name of god + baruch + the which daniel
named in the lions denne & the lions mouthes were shut & bounde vp that they
could not open them to hurte him

23

44

& I binde binde thee by & in the names of god + spargentio + emanuell + by the wordes whiche mysake & abednago, called on the lord in the fiery fornace & the fier was bound that it could not hurte nor touche them./

Item I coniure & bynde thee by & in the vertue & power of the holy name of god + messias + by the which the greate & mighty whall was bound not to hurte Jonas beinge in his belly 3 daies & 3 nighte. but to be obedient & serviceable to the will of god to caste him up upon the drye land safe & sounde./

& I binde thee up & sigillate thee by the names + elynahi + ebanher + Agle + gath + Joth + othie + venoch + nabrat + nayoth + nath + by the whiche Sallomon did binde the develles & shute them up in the brasen vessell for disobedience./

yea I bind thee in the name of god. + Abeneton + by & in the which god shall humble & make lowe the hilles./

& in the name of god + praigmon + by the which god shall darken the sonne & the moone & shall make all the starres to fall from heaven./

Et per nomen et in noie + Sabaoth + in quo venit ad Judicium venit et cum angelis & like an emperour shall triumphe in his glory. et angeli venient, et oia elementa turbabuntur tempestate ignis sulfuris et frigoris mixte./

Et per nomen, et in noie + Jehovam et homini scribitur tam celestia quam terre-stria et per nomen et noie + Tetragramaton + Jehova + in quo est plasmatio omnium que audito elementa corruunt aer concutitur mare retrogradatur terra tremuit ignis extinguitur omnia exercitus celestia terrestria et infernalia tremuit turbantur et corruunt./

Et per illud quod dixit ille sedem domination et venturus est Judicare vivos et mortuos et seculum per ignem./

Et per hec noia que magna sunt in dicto nigromantia + balsac + super balsac + sarye + sarapye + pamulion + de sede sua parata in potestate Aye + per que aque restant et elementa concutiuntur vel non concitantur et per hec 7 noia dei largia + yaaghum + bedalogin lavafarim + ybalgana + haia + layazogin + layarosin + layaschesyn + per que ligantur oia

& I binde & coniure thee by these glorious names of god + beyethemenon + bedelegna + bedeferon + Arbolgenorchon + bedgrayaon + bedepelon + bedejolesen + per que deus creabit, et sigillabit celum celum et terram et mare et oia que in eis sunt. et sub pena beyethemon + beelaynas + beferon + Abelgenorhon + heeoragaron + beeorucon + beeselesu + Adelphion + Emandiel + ferlilioh + murdiell + Melchion edultfiel + muriel + layasymnum + haialayan + layasim + ybalganayethim + layayirym + layaratyn layasalasyn + layagenyn + laghat + layasiryn + ybalganay-thim + bedalogin + layaslesyn. et sub pena damnationis eterna, et deprivationibus eterna, vere ab officiis a locis adignatibus vris./

maledirtion

As god almighty cursed the earthe at the fale of Adam that it lost his former force & strengthe, so doe I in the name of god allmighty, by the power that he hath given me I doe curse thee N that thou alsoe maiest loose thy former power & strengthe

And as he deprived Adam from the Joyes of paradise, & cast him out into the vale of misery from Joye to sorrowe from ease to paine, from Imperiall rule & dignitie to bondage & servitude from life to deathe & everlastinge damnation. so doe I deprive thee of all thy offices rule powers & dignities. & I doe cast thee for thy disobedience into the darke dungeon of hell under the depthe of all waters, into the damnable pit of everlastinge sorrowe & paine. into darknes without light into sorrowe without comforte, into bondage perpetuall, into prison without lybertie, where there is nothinge but weepinge, wayling, & gnashinge of teethe, where the wrathe & curse of god be, & remaine upon thee for ever. amen.

& I alsoe curse thee as god cursed the serpent that deceived Eva, sayinge cursed be thou for thy pride presumption hautines & deceipt, upon thy belly shalt thou goe, & the dust of the earthe shalbe thy foode. so likewise be thou cursed for thy disobedience presumption & deceipte, & condemned into hell fier & paine perpetuall as is afore saied./

& as the lorde god plagued & cursed caine that he fled farr from his presence so be thou cursed & plagued that thou flee farr from the presence of god of his angelles & of me. & from the presence of all swite creatures: into painfull darknes perpetually where thou shalt remaine for ever without Joye ease, or comforte./

as the blood of that blessed Abel shed by that accursed Cain, cried to the Lord God out of the earth for vengeance against Cain & his seed so do I cry unto thee O Lord God that thou lay thy plagues & punishments & wrathful indignation upon this disobedient wicked and accursed spirit for their pride stubbornness & disobedience to me at this ~~at~~ & at other times, & to thy holy names by which they have been invocated & called./

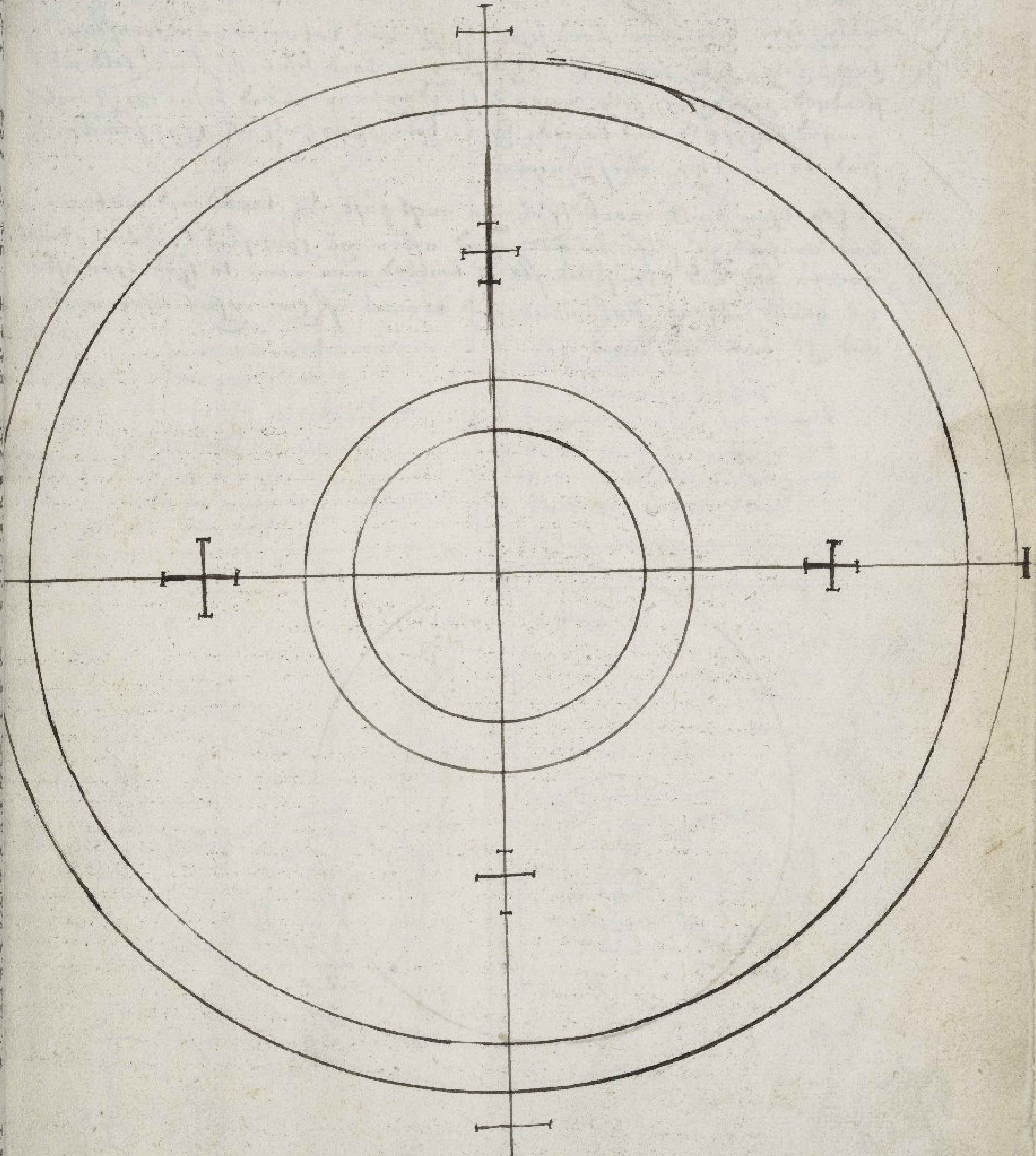
& as the Lord plagued Judas for his treason & wickedness & caused him to break in sunder that his bowels fell out with pains & torment so God plague & torment you, rent & tear you asunder with infernal pains & plagues perpetual in his fury & wrathful indignation utterly confounding for evermore/

& as Judas was deprived of his office place authority & apostleship for his transgression so do I by the power that God hath given me do utterly deprive thee of thy authority, office rule power & dignity & for evermore utterly confounding thee with Judas./
& as Christ cursed the fig tree which presently withered, & dried up so that nevermore fruit grew upon it, so in the name of God & in his behalf do I curse thee into hellfire/ never to be restored so that the curse of God almighty be upon thee & remain upon thee for evermore/

& as Christ being on the cross cried unto his father Eloy + Eloy + Eloy so cried I unto thee O Lord God omnipotent for help & power saying Eloy + Eloy + Eloy + send down thine angel O my God to bind up in pains & darkness perpetual these disobedient wicked & accursed spirits for their stubbornness & disobedience/
& as the veil of the temple did rent asunder so let them be rent with pains
& as Christ Jesus did rent & tear hell, & brake all the bands asunder wherein man was bound to perpetual damnation for sin & transgression of the commandments of God, so do I by the power of God unto me given, rent & tear you & bind you up perpetually into pains perpetual & torments everlasting/
& I also curse you & deprive you of all liberty dignity power & authority which by & in the name of God + primeumaton + with Moyses the man of God named commanding the earth to open her mouth wide & to swallow up Dathan, Corah & Abiron quick into hell for their disobedience
& as the Lord in his wrathful indignation opened the heavens & rained down great floods upon the earth to the utter destruction of all mankind, Noah & his family excepted, & as he rained down fire & brimstone from heaven, & burned & utterly confounded, & destroyed Sodom, Gomor, Seboim, Segor, & Adama, confounding Babel with the pride of Nemroth & rained blood hail storms & tempests in Egypt & brought many grievous plagues there one to the destruction thereof, & destroyed Pharao & his host in the red sea, so the Lord God power out his wrathful indignation vengeance & plagues upon you to your utter destruction bringing all the plagues of Egypt upon you, & raigne down upon you storms hail fire smoke vapour fire & brimstone darkness lightning thunderbolts & wrathful indignation, & his vengeance damnation pains, torments confusion disdain anguish, sorrows heaviness & utter imprisonment & bind you up fast under the depth of all waters, in darkness & pain perpetual until the day of doom & utterly confound you with the old world with Nemroth & Babel, with Sodom Gomor Seboim Segor & Adama. with pharao & his host & with Dathan Cora & Abiron & let his everlasting curse & indignation remain upon you for your disobedience & utterly confound you & bind ~~you~~ you up as is aforesaid for evermore/

Graunte this O Lord God father for Jesus Christ his sake which died for the sins of the people & now liveth & reigneth with thee in the unity of the holy ghost ever one God in glory majesty & power, to whom with the father & the son & the holy ghost be rendered all praise wisdom power dominion imperialitie & eternity for evermore world without end amen amen amen fiat fiat fiat

curse them 3 tymes hereby saying this curse 3 tymes over & no spirit shall have power to withstand thee./



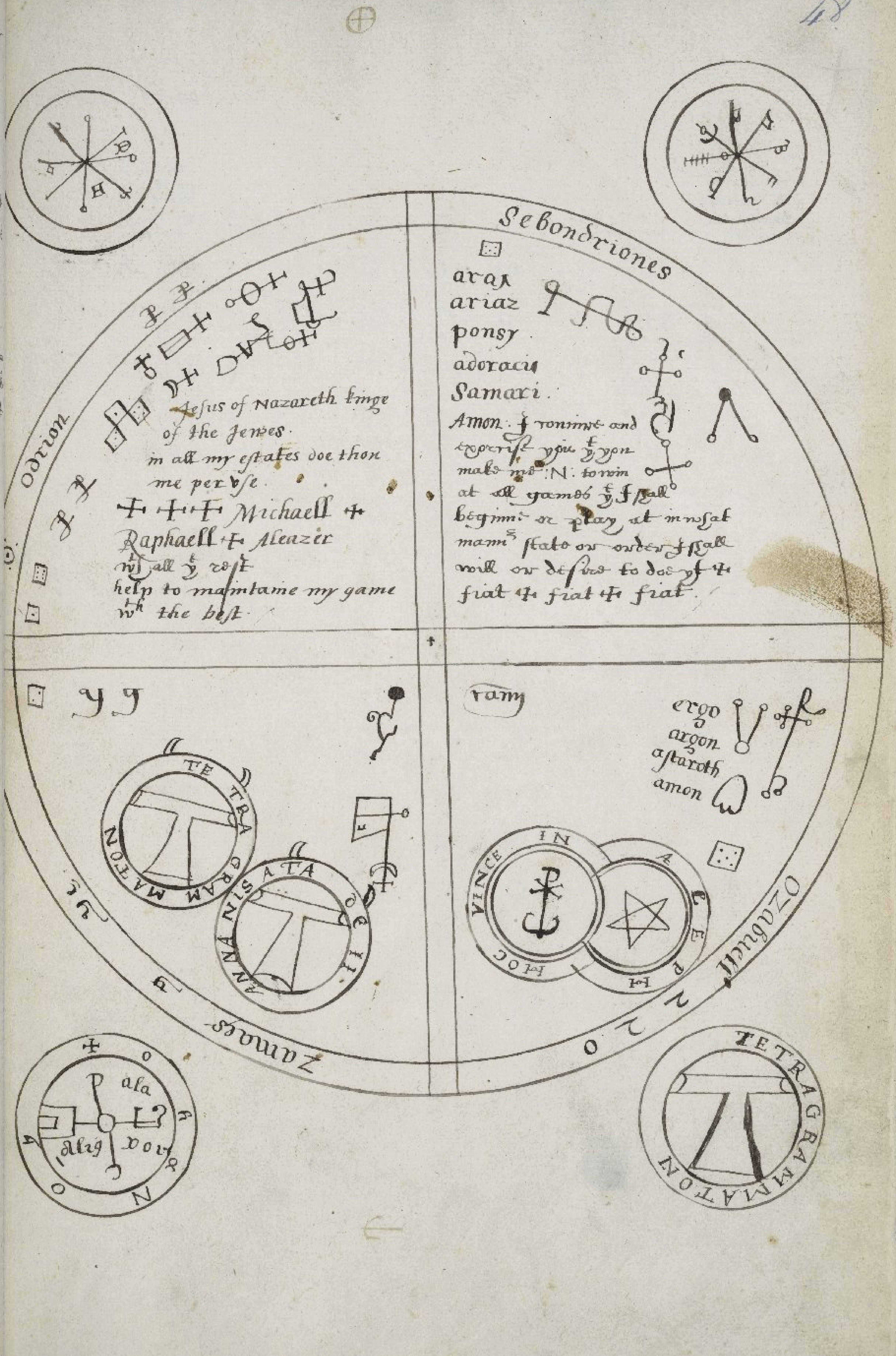
To speake wth a spirit in thy bedd

In the day and of ☿ goe to thy bed alone in some faire chamber and haue a wax candle burninge by thee and you must haue lignu aloes at yor head and say thes words 3 times

Thes be the words.

Holy, holy, holy, our Lord Jesus christ was betrayed on a wensday, holy, holy, holy, vpon the thursday or Lord Jesus Christ was held and scowrged, holy, holy, holy vpon a fryday our Lord Jesus christ was hanged whipped and buried, holy, holy, holy, wth all thy saints send to me thy messenger.

when thou wilt worke this you must fast wth bread and water and confesse yor selfe to god and after yu haue said this aboue 3 times goe to bed and thou shalt see a bearded man come to thee then aske his name wch is Balancus. and demand of him what thou wilt and he will answere.


Sebondriones
arax
ariaz
ponsy
adoracu
Samari.
Amon: I coniure and exorcise you yt you make me :N: to win at all games yt I shall beginne or play at in what manner state or order I shall will or desire to doe yt ✠ fiat ✠ fiat ✠ fiat.
Odrion
Jesus of Nazareth kinge of the Jewes in all my estates doe thou me pervse.
✠ ✠ ✠ Michaell ✠ Raphaell ✠ Aleazer wth all ye rest help to maintaine my game wth the best.
ram
ergo
argon
astaroth
amon
TE TRA GRAM MATON
ANANISATA
IN HOC VINCE
A CE P H
Ozauell
Zamuss
ala
TETRAGRAMMATON

This Table is to knowe what planett that rulis euery houre bothe day & nyght the wiche wherof is this at the left side be the governer of the daye at the right side at the right side be governers of the nyght in the uppermost place in the table be the governers of the whole daye wh stand in place for the names of the daies also.

X

Planets governinge the days be these which folowe	☉	☽	♂	☿	♃	♀	♄	Planets governinge the nyght be these which folowe
♌ ☉ ♌	1	12	9	0	10	0	11	♃
♉ ♀ ♎	2	0	10	0	11	1	12	♂
♊ ☿ ♍	3	0	11	1	12	2	0	☉
♋ ☽ ♋	4	1	12	2	0	3	0	♀
♑ ♄ ♒	5	2	0	3	0	4	1	☿
♐ ♃ ♓	6	3	0	4	1	5	2	☽
♈ ♂ ♏	7	4	1	5	2	6	3	♄
♌ ☉ ♌	8	5	2	6	3	7	4	♃
♉ ♀ ♎	9	6	3	7	4	8	5	♂
♊ ☿ ♍	10	7	4	8	5	9	6	☉
♋ ☽ ♋	11	8	5	9	6	10	7	♀
♑ ♄ ♒	12	9	6	10	7	11	8	☿
♐ ♃ ♓	0	10	7	11	8	12	9	☽
♈ ♂ ♏	0	11	8	12	9	0	10	♄
Governers of the day								Governers of the nyght

+ Moyses Davyd Salomon Hermes Sypryan Lombard

Bacon there & divers others which were best in philosophy in magicke & also in Negromancy &c ~~that~~ sayinge that whorit is in him selfe & there is noe doubt that superior thinge to inferiour & inferiour to superiour doe make answere & agree & our cheife worker is god onely frome whome all mervellous workes doe extend even as all thinges be created of one only substance & of one disposition whose father is the ☉ & whose mother is the ☾ the which carried him in her wombe through the ayer & of her spouteth the earthe: the father of all creatures the treasure of mervailes the gever of vertues the vertue of superiour thinges over cometh all thinges these most wise philosophers hath set forthe a booke of 4 thinges one is of starres herbes stones & figures & that to the Introduction of 4 of the most excellent sciences: one is astronomye phisicke Alchymie magicke these be the most profitablest sciences by the which a man maye soonest helpe himselfe for astronomye is the roote of all thinges & sheweth the secretes of workinges & phisicke discerneth the nature within & without & it helpeth the quickly of mynerals & helpeth thee & preserveth thee wholy & cleane & geveth Judgment of the qualities of mynerals the mutabillity of kinde of stones salte & mettalle & that with the proceedinge of one mettall out of another & that by examination of roote of nature & that maketh every one to knowe another thinge & that by magicke by magnitude & power for magicke excelleth them all & in all other arte for he devideth the spirituall possibillitye in bindinge & callinge of sprite & with their power & by them he doth incredible mervells & that to mankinde this arte magike is called of the wise the subtilty of philosophers of the which our allramius the philosophers in the desart

Planets which be good & evill

♀ ♃ which be good

♄ ♂ be evill

☾ ☉ ☿ be Indifferent

Hora ☉ et ♀ optime sunt ad operandum omnia experimenta amoris et gratiæ

Signes that be good to worke

♈ Aries ♒ Aquarius ♍ Virgo ♊ Gemini	♈	♌	♐	be fieri signes	♈ ♊ ♎ ♒
	♋	♎	♒	be ayery signes	♉ ♌ ♏ ♒
♎ Libra ♋ Cancer ♉ Taurus	♊	♏	♓	be watery signes	♋ ♍ ♐ ♓
	♉	♍	♑	be earthy signes	
♌ Leo ♐ Sagittarius ♑ Capricorne	♈	♌	♐	be east	♈ ♉ ♓ ♏ ♎ ♒
	♋	♎	♒	be west	♒ ♑ ♐ ♌ ♊
♓ piscis ♏ Scorpio	♊	♏	♓	be North	
	♉	♍	♑	be South	

Johns gospell

In principio erat verbum et verbum erat apud deum et deus erat verbum. Hoc erat in principio apud deum. Omnia per ipsum facta sunt, et sine ipso factum est nichill. quod factum est in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebre eam non comprehenderunt. fuit homo missus a deo, cui nomen erat Johannes. hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum. non erat ille lux, sed ut testimonium perhiberet de lumine. erat lux vera que illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit / In propria venit et sui eum non receperunt. quot quot autem receperunt eum, dedit eis potestatem filios dei fieri, his qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex deo nati sunt, et verbum caro factum est et habitavit in nobis, et vidimus gloriam, eius gloriam quasi unigeniti a patre, plenum gratie et veritatis./

protection against theves

Deus autem transiens per medium illorum, ibat ✠ Jhus xpus ✠ benedictus deus quotidie prosperum iter facit deus salutaris noster ✠ Jhus obstineantur oculi eorum ne videant, et dorsum eorum incurva Jhus. effundas super eos iram tuam, et furor ire tue comprehendat eos ✠ Irruat super inimicos meos formido et pavor in magnitudine brachii fiant immobiles quasi lapis, donec pertranseat famulus tuus ✠ quem redemisti ✠ dextera tua magnificata est, in virtute 11

5

domini percussit inimicum, in multitudine virtutis tue deposuisti omnes adversarios meos ✠ Jhesu eripe me et ab insurgentibus in me libera me ✠ Jhesu custodi me, et de manu peccatoris et ab hominibus iniquis eripe me ✠ Jhu eripe me de operantibus iniquitatem et a viris sanguinum salva me ✠ gloria patri ✠ Anthios ✠ Anostro ✠ Noxio ✠ Bay ✠ Gloy ✠ Apen ✠ Agia ✠ Agias ✠ yskiros ✠ octobo maye 1577.

anno 8 may 1577

[..]lens confiteri dicat Sacerdoti

Benedicite pater / Re[sponsio] Sacerd[otis] / Dominus sit in corde tuo, et in labiis tuis ad confitendum omnia peccata tua / In nomine Patris et filii et spiritus sancti Amen./

Confiteor deo celi beate marie virginis, et omnibus sanctis tuis, O Deus et coram vera Maiestate tua, quia peccavi nimis superbia in vana gloria, in extollentia oculorum et vestium ac fortitudinem, In invidia et odio, In avaritia, tam honoris et honoris quam pecunie, In tristitia de bonis et honore alterius, In ira, et iracundia, In ventris gula, et comessationibus superfluis, In fabulis vanis et ebrietatibus gulosis, In osculi et amplexionibus et palpationibus immundis, et in multis aliis generibus sive actibus luxuriosis, In rapinis, furtis, et homicidiis, In exhortationibus pravis et adulationibus malignis, In deceptionibus proximorum, et oppressionibus pauperum, In Judiciis temerariis, discordiis seminandis, In derisionibus et maledictionibus variis vigiliis et ludis, salutis exempla mihi subditis, In visitando infirmos et desolatos, In dando mala aliis et in malum credentibus consentiendo, In bibendo, In blasphemando, In malo reddendo tibi deo creatori meo gratias et orationes de bonis et quas mihi contulisti / 12

Confiteor tibi oro quia non solum peccavi in omnibus peccatis supradictis sed in omnibus aliis quibus humana fragillitas cogitando, audiendo, videndo, loquendo, delectando committendo peccare potest. Et ideo tibi domino meo celi et terre creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco ut non gaudeat supremo inimicus meus et non glorietur adversum me in die Judicii accusans mea peccata et scelera tacuisse, et confessum non fuisse sed sit gaudium de me in celo sicut de aliis iustis et confessis, et me mundus et confessus de peccatis meis coram tua presentia altissime pater omnipotens per tuam clementiam, da mihi ut obedire possim, et cognoscere omnes sensus quos interare voluero et concede mihi potestatem ut possim complere meam omni modam voluntatem per gloriosissimam mayestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum Amen./

[..]r dicat sacerdos

Misereatur tui omnipotens deus et dimittat tibi omnia peccata tua: liberata ab omni malo conservet te voluntate et desiderium tuum / confirmet et confirmet in bono et ad vitam perducat eternam Amen, 13
et merito passionis domini nostri Jhu xpisti suffragia sancte matris ecclesie, bona que fecisti, et que per dei graciam facies sint tibi in remissione peccatorum tuorum Amen./

[..]nt absolva

Dominus noster Jhus xpus qui est summus pontifex per sua piissima misericordia te absolvat, Et ego auctoritate mihi concessa absolvo te primo a sententia minoris excommunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In nomine patris et filii et spiritus sancti Amen/

[..]mentia speciali [..] septem psalmis [..]ntiat / et c.

Actiones nostras quesumus domine aspirando preveni et adiuvando prosequere ut cuncta nostra oratio et a te semper incipiat, et per te cepta finiatur. / Amen./

Dignare me domine die isto, sine peccatis custodire, dirige gressus et actus meos hodie per semitas iustitie tuere sicut tua iustitia ad esto fragilitati mee ut in nulla te re capitalliter offendam. Amen./

Surgite sancte de mansionibus vestris loca sanctificata nobis et omnes sanctos qui sic fuerunt benedicito, et nos humiles peccatores in pace custodite, per virtutem hoc ✠ signum fugiat procul omne malignum, et per idem signum salvetur quod est benignum./

Domine esto nobis turris fortitudinis a facie inimici, exurge. / Domine adiuva nos, et libera nos propter nomen tuum. Amen./

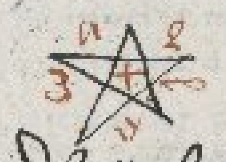
Benedicite me pater. Dominus sit in corde meo et in labiis meis, vere confitendum et declarandum omnia peccata mea in nomine patris etc./

Confiteor Deo beato Marie virgini et omnibus sanctis factis in verbis, in factis, in verbis in cogitatione et locutione in delectatione in polutione in visis in consensu, in tactu, auditu, risu, visu, verbo ore, mente, corde, et opere participando, vel excommunicatis et in cunctis aliis viciis meis mea culpa mea culpa, mea gravissima culpa, et ideo deprecor sancta Maria et omnes sanctos et sanctas dei orare pro me./

Misereator nostri omnipotens Deus et dimittat nobis omnia peccata nostra liberet nos ab omni malo conservet et confirmet in bono et ad vitam perducat nos eternam. Amen./

Orationem:

Deus propicius esto mihi peccatori, et custos sis omnibus diebus vite mee, Deus Abraham Deus Isaac, Deus Jacob, miserere mei et mitte mihi in adiutorium meum, sanctum Michaelem arcangelum qui me defendat et protegat ab omnibus inimicis, visibilibus et invisibilibus et sancte Michael Arcangele dei per gratiam quam meruisti habere te deprecor, per unigenitum filium Dei omnipotentis et dominum nostrum Jhesum Christum ut eripias me hodie ex periculo mortis, sancte Michael, sancte Gabriel, sancte Raphael, sancte cherubine, sancte seraphim omnes Angeli et Archangeli dei precor vos omnes virtutes celorum ut mihi plenam potestatem deo, ut nullus inimicus me condemnare possit, nec in via, nec in domo, nec in aqua, nec in igne, nec in bello, nec in lecto, nec in gladio, nec morte subitanea, nec vigillando, nec dormiendo, nec manducando, nec bibendo, nec ullo modo, per signum ✠ Christi nostri Jhesu Christi fugite partes adverse vincit Leo de tribu Juda David alleluia, salvator mundi adiuva me salva me quia per ✠ tuam et sanguinem tuum redemisti me, salva me in omni tempore et in omni tribulatione O Agios ✠ otheos ✠ Agios ✠ Iskiros ✠ Agios ✠ Athanatos ✠ Crux Christi ✠ adiuva me in omni tempore, ab omni tribulatione et in omnibus diebus vite mee in nomine patris et filii et spiritus sancti Amen./



7 Aungells./

Here ye that wyll worke must not be unmindfull of the 7 angells, for doubtles some Aungells be upon the 7 heavens & upon the 7 planets & upon the 7 dayes of the weeke upon the 7 mettalls & upon the 7 collers & upon the 7 wordes havinge greate power.
Their 7 Aungells ar these./

Raphaell ✠ Gabriell ✠ Samaell ✠ Michael ✠ Saquiel ✠ Anael ✠ Capcyel ✠

Upon these Aungells ye must call upon in the 7 dayes early, in this manner or suchlike.
O Angeli supradicti sanctis, me quibus quamvolo querere adiutores et mihi in omnibus adiutores./

Tripebare (?) volueris Experimenta./

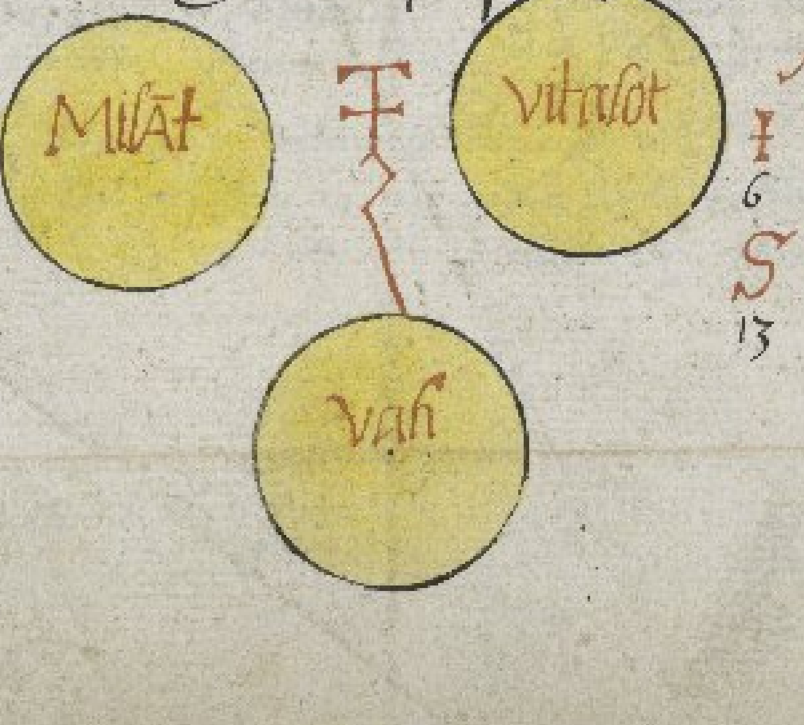
Nosce tempora huius etate ☾ a ☉ usque ad ♀ sed poteris probare experimenta in deserto ☾ sine post ♀ sed non prius quare notes hic erit tibi curstu ☾ bone sive 2.3.4.5.6.10.12.14 a dies bone debes perficere./
Notabis si scribere volueris experimenta 20 dies ☾ ante ortus ☉ vel 4 dies post occasus ☉ incitare coniuratione vertendo faciem versus oriente./
6to die coniuratione post occasus ☉ versa facie occidente./
8va die versa facie ad meridiem et post occasu ☉
10me die 4 post ☉ occasu versa facie ad aquilone./

Note well thou must not worke in this craft every daye & every howre, but thou must well beholde the ☾ increasinge & ye remember as of 2 or 4.6.8.10.12 or 14 ☾ in none other in the ☾ to the next ☉.

Comitali morbo precantatio./

Amulet dicunt, quod ego vidi suspensam argenteam, hoc modo intus inscriptum ✠ Dabi ✠ Habi ✠ Haber ✠ Hebr ✠ ne comitali morbo laborantes cadant prohibebit in digito positus./

Capitis dolorem levare vidi suspensum chirographum, ut latere videns ~~Chirographum~~ curationis qui nullum ex medicina presidium sentiebat, tanquam dominicam quod vocant orationem scriptam./



A	B	C	D	E	F	G	H
1	6	20	23	12	9	12	3
I	K	L	M	N	O	P	Q	R
6	15	5	12	3	3	2	23	22
S	T	V	X	Y				
13	21	18	16	6				

1. First take the dayes of the age of the ☾
2. Secondly the number of the planete in what daye they doe fall
3. And the number of the proper names even as you[r] they be called in the A B C 16.
4. And then begynne to saye Xpus deus homo/
5. And you must take awaye at once ix number untill the end of your number & looke what remaynethe/

Note if Xpus remayne the precely if devs, ther wilbe some letts, yf homo, it is very evill & daingerous/

Intelligentiarum numera nomina planetarum

Ut porro intellectu cognoscamus naturas, corporis quo & ipsos regnuntur viros scire oportebit/

☽ Luna igitur ipsa gubernat elimenta et corpora animatorum huic Angeli, i. nuncij preesunt. Horum Gabriel i. Dei robur. Vita et ☾ luminis cuncta ad nos cœlo deferuntur, et robustissima est in vita./

☿ Mercurius intellectui ac sensibus omnibus preest, hi virtutes Mercurio, virtutibus Raphael i. Dei medicina. nam mortalis medicina, est sensus cum intellectu, quibus virtutes in nobis comparantur/

♀ Venus voluptatis et delectationis mater est, iungitque nos ad sobolem procreandam, illi dominationes præficiuntur, cum eni habent custodiendi singulorum species. at custodia generationis generatio concubitu, concubitus amore perficiuntur: summus qui venevi Inter dominationes, preest, Anael i. Dei gratia vocatus est. Dei enim gratia est amari atque amare, iungi fecundæ, et sobolem procreare, tum pulcritudo ipsa, et iucunditas./

☉ Soli vita omnium data est ordo preest illi Archangelorum id est principium maiorum: nam virtus omnis a sole ad Lunam demittitur. horum Michaell princeps, i. quis sicut Deus nec est quicquam soli simile, unde etiam sol quasi solus dictus/

♂ Mars audaciam prebet, aliter in pectus assumus timore cuius orbi presunt potestates: nam in fortitudine potentia, et cum potestate fortitudo iungitur. princeps potestatum Samael i. Dei auditus, nam potentia et fortitudo in Dei auditu posita est./

♃ Jupiter est qui miscet ac temperat omnia unde facultates et vires, cuius ordo principatus in moderatione et temperantia constitutus: unde illarum princeps, Sachiel i. Dei quies: nam in temperantia et moderatione quiete potimur: Idem auctor tranquilitatis temporum, pacis, et felicitatis./

♄ Saturnus firmitatem dat: Idemque ac solus fer me humidum et calorem aliorum temperat, creditur que obfrigiditatem ac siccitatem mortis ac mortuorum dominus. Custodiunt eum Throni: nam ab ipsis regna firmantur et quorumque diuturnitatem habent Thronum enim sedes est: huic itaque dominus Cassiel vocatur i. Dei sedes: nam diuturnitas sedes affert ac securitatem.

Octavo orbi dominantur Seraphin i. ardentes: videntur enim lumina illa tot sic orbes ardere, sed primo cœlo Cherubime i. scientes præsunt./

parchmine

To write an experiment the best virgine parchment is vealym vituline, parchmin of silke, parchment of a lambe or a virgine kidd, or a fawne, but provided allwaies that the beast be not dead, but killed accordinge to order./ 19

write

The ynke wherwith you must write, must be of a cleane glasse, gume vitriole, mastike, three ... ros, & tempered with whyte wyne, & the third daye when it hath taken residence, let it be cleansed, then put therto a little Algalia, & Ambra, & fine muske, Amber, balsamu, myrrh, & ligni aloes, & boyle it with mastike, & doe further as in the leafe of Zephar, ragiel thou art admonished, with this ynke thou shalt write the holy names of god./

em

The penn with which the holy names of God must be written, must be of a crowe feed, which must be gathered before the ☉ arise & then gatherd it must be cleane washed in pure runninge water, or quicke well, & cloth in cleane clothes, when the feed is gathered as neare as maye be let the ☾ be in cauda draconis or in ♃ for they be therfore true & good, & further doe as the 3 leafe of the booke aforesaid teacheth thee./

Pittinge

When thou writest any Invocation to worke by, thou shalt hold thy face towarde the East, & write from morninge untill midday that thou eate, & after thou hast eaten & drunken thou shalt write no more that day/ not that the writtinge is of most force when the ☾ is even as 2. 4. 6. & also in the days of ☾ ☿ or ♃, but beware of ♄ and ☉/ & Salomon sayes if thou putte thy ynke the blood of a pellicane turtle or of a gander, that shalbe more better & have more vertue./

7te planetas 12 sig/30 dies/ Note there be 7 brethren, wch haue amonge themselves 12 realmes, to be devided, & in eache realme be 30 citties, & in every cittye 6 castells, & in every castle, 60, called 1 fiftie or wild tounes/

Aries / Leo & sagittary /	haue power in the: Easte	Colericke: fiery
Taurus / virgo & capricornus	haue power in the: South	melancoly: earthy
Gemini / Libra & aquarius	haue power in the: West	Sanguine: ayry
Cancer / scorpio & pisces	haue power in the: North	flegmatick: watry

Natura 7te planetas. ♄ +

Saturnus in hebrewe called sabday he is first & the highest planet whose nature is cold & drie, whose complexion / is Melancholike, an enemye to mankinde Masculine he hath 2 howses as ♑ & ♒ if he be lorde of the Natiuitie, he maketh the children of prowde harte, lofty in honore, sadde, keepinge anger, upright in councell, disagreeinge with their wiues malicious, of stature, leane, pale, slender, & hard fauored, thicke lips, wide nostrills, & cold of nature, he is of slowe motion, for he performeth his course but in 30 yeeres./ he gouerneth in mans bodye the right eare, the milte, the bladder, he hath dominion ouer the ptisike, Catharre, palsie, dropsy, quartan ague, consumption, goute, leprosie, morphew, cancer, flixe, & griefes of the spleene./ he signifieth fathers, workes & discord in landes./

♃ Jupiter in hebrue zedek, he is of Nature warme & moiste, & is saied to be temperate, for that he is betweene old sabday & hott madyn, whose complexion is sanguine, he is a frende to Nature & to mankinde, Masculyne of the daye, & is called the greater fortune he hath 2 howses ♐ and ♓, he is meetly slowe of motion, performinge his circuit but in 12 yeeres he gouerneth in mans body the liuer, the lunges, ribbes, midriffe, gristles, blood, & seed. he hath dominion ouer the kinges euill, plurisie, inflamation of the lunges, apoplexie, proceedinge of blood cramps greate headache, hartburninge, & other diseases risinge of blood, if he be lord of the Natiuity, he maketh the children borne to be of noble courage, truste, atcheiving greate exploite, meruelous glorious & honest, of stature fayre, & lovely coloured, gentle eyes, thicke haire, stately in goeinge, very louinge both of wife & children, he signifieth goods, honour & vertue./

♂ Mars, in hebrue madin / his nature is Immoderate hote & drye, his complexion cholericke masculine of the night, euill disposed & termed the lesser fortune he hath 2 mansions ♈ & ♏ he is indifferent quicke of motion, performinge his course in 2 yeeres he gouerneth in a mans body, the left eare, the gall, the reines codds, he hath influence on the tertian feuer, pestilence & continuall ague, ringe worme, megrime untimely deliverance, breakinge of veines, & all diseases caused by choller, if he be lord of the Natiuity, he maketh the children borne tough, wild, fierce, [illegible], bold, contentious, obstinate, easie to be deceaued. of stature indifferent leane haire [illegible] red headed small eyes, delightinge to burne & destroye, subiecte to breakinge their lymmes, and violent deathes, or els to fall downe from an high place he is euill, loose & [illegible] cabisher & a lyar/

☉ Soll, in hebrue hamma his nature is hote & drye moderately, he is light & light of all other planets masculyne of the daye, good fortune by aspecte, but euill fortune by corporall coniunction; he is quicke of motion finishinge his course in 365 dayes & almoste 6 houres he gouerneth in mans bodye, the brayne marrowe & sinewes, the right eye of a man & the left eye of a woman./ he hath rule in all the [illegible] of the mouthe, in distillations of the eyes, & in all hote & drye diseases, wch proceed not of choller, he hath only but one mansion ♌. if he be lorde of the Natiuitye, he maketh the children borne, trusty, lofty, wise, juste, courteous, religious & obedient to their parents of person corpulent their haire enclined to yellowe, talle large lymmed, desiringe all thinges with a grace, & if this planet be well placed, he causeth long life. all other planets dread him for he is moste stronge./

♀ Venus in hebrewe sayeth Noga / whose nature is cold & moyst temperate whose complexion is flegmaticke feminine of the night, & is called the lesser fortune, but of Inclination well disposed to mankinde. shee is of a swift progression absolvinge hir revolution in one yeere. shee gouerneth in mans bodye, the loynes, kidnes, buttocke belly flancke & matrice / shee beareth rule ouer all cold maladies of moistnes in the lyuer, harte & stomake, & specially in women about their secrets shee hath 2 mansions ♉ & ♎ / if shee be ladye of the Natiuitye shee maketh the children borne, pleasante, merye, given to pleasures, lovely, courteous, Just, inviolable keepers of faithe frindshipe, of stature, tall comely white fayer, hauinge decent amiable eyes, gentle lookes, thicke & soft haire, sometyme curled dauncers & delighted in musicke & for the most pte they are fatt & fleshly, delightinge mirth & gladnes & verie pleasaunte amongst women./ +

Mercurii in Hebrue **Cocab**, of them is called the writer & fore speaker whose nature in all thinges is common & convertible, masculine with masculine, & feminine with feminine, hote with hote & cold with colde, moist with moist dri with drie, good fortune with fortune, & best with a good aspecte or coniunction. he is of a swift motion performinge his course in 1 whole yere, he governeth in mans bodye, the tonge memorie, cogitacion, handes, & thighes, he hath ~~the plurisie~~ dominion over the plurisie, madnes melancholi, fallinge sicknes, cough, rewme, & the aboundance of distillinge spittle, & generallie all thoughte are subiect unto him & he hath 2 Mansions ♊ & ♍; if he be lorde of the Natiuitie, he maketh the children stoute, wise & apte to learne, modest secrete & eloquent, of person smale leane pale of visage smoth heared fayer eyed, hard & bonye handes;/

☽ **Luna**. in Hebrue **Labona**, & of some called **Malx** whose Nature is cold & Moyste, feminine, of the night, conveigher of the vertue of all other planete,/ shee is passinge swifte of Motion, finishinge hir course in 27 daies 7 howres & 44 minute./ shee governeth in a mans bodye, the braine the lefte eye of a man & the right eye of a woman, the wide side of a woman, the stomacke both in man & woman, the belly & generally all the left side of the bodye./ shee ruleth the palsie & the wrethinge of the bodie, displacinge of members, obstrucciones of sinewes, with infirmities proceedinge of cold & moysture/ shee hath but one howse onlye ♋. if shee be soveraigne of the Nativitie shee maketh the children borne honest, honorable the inconstant lovinge, moist & wett places, & given to see straunge countries,/ of stature talle white & effeminate vertue./
Soli deo, laus honor et gloria:/

These 7. planets of wise men are called the keyes of the world, & every of these rayneth in his hemisphere in his empire as emperour in his empire or prince in his kingdome./
Salomon saieth, the prophete calleth them brethrene, hee calleth them 7 quicke spirits, som wise men the 7 lampes burninge, or 7 candlesticke of light & of life other 7 heavenly bodies which wee comonly call 7 planettes or starres./

Note that it were a greate destruction & confusion in lande & in sea, & in the elemente if any of the bodies above were broken or were evill situated, for if one of these fayled the earth should come againe to his first state & all the elemente should be consumed./
☉ If the ☉ should be destroyed earthe life & earthe soule should be destroyed./ 21.
☽ If the ☽ were destroyed, the creatures or buildinges of the sea should be destroyed./
♄ **Knowe** you that ♄, is earthe & holdeth all the earth in a ballance that it shall not move,
♃ **Jupiter**, holdeth the ayere./
♂ **Mars**, the fier./ ☉ the daye & men./
♀ **Venus** holdeth the fayer sides of the world./
☿ **Mercurius**,/ reasons ☽ the earth sea & waters./

♄ Saturne Joyeth in the 12 howse,/
♂ Mars in the 6.
☉ Soll in the 9.
♀ Venus in the 5
☿ Mercurii in the ascendant in the first house
☽ Luna in the 3 howse./

Seaven precious stones which were in the crowne of **Zepheraziel**./

1 rubius Carbuncle./
2 Smaragdus./
3 Saphires./
4 Berillus./
5 Topasus./
6 A Jassincke/
7 Adamas/

The names of 24 stones

1 A carbuncle./
2 Topasius./
3 Smaragdus./
4 Jagnucia./
5 Crisopasius/
6 Saphirus/
7 Berillus/
8 Onix/
9 Sardius/
10 Crisolitus/
11 Elithopia/
12 Christallus/
13 Cornelua/
14 Jaspis/
15 yris/
16 Coralus/
17 persius/
18 Catell.
19 Celonites/
20 Calcedonis/
21 Ceraunius/
22 metestus/
23 Magnetis/
24 Adamas/

24 Notable good herbes

1 Aall almasit i coronia regia, or Rosemarinus
2 Artemesia
3 Canabus/
4 flemailus/
5 Cardamomū/
6 Avisum/
7 Coriandrū/
8 petersilium/
9 ypericon or hipericon/
10 Apium
11 Coriandrum of the second kinde
12 Saturea/
13 Sancta/
14 Serpillum/
15 maiorana/
16 Dragnucia/
17 Nepita/
18 Luna/
19 Salma/
20 Savina/
21 Nasturciū
22 Camaferula/
23 Calamētū/
24 Cicoria/ vide in Zephar Rasiell folii 22 23 24

24 beastes havinge power over stones & herbes & comonly called visions./

1. fier the bodie of the sonne called aquis fiere./
2. the mist or cloude
3. A spirite or soules of bodyes./
4. The winde called aquis ayere./
5. A fantasie or shade./
6. Demon

This was formed of pure matter without corruption & is immortall for ever enduringe, but nowe hath taken thicknes darknes of the earth, & dwelleth in darknes & obscuritie, he hath power to take forme or shape of whatsoever he will in the earth after the will of the creator, as the ☉ the ☾ the starres Aungells clowd, fowle beast, fishe, man, reptill or anie other etc, & for our uncleannes they are become furious./ & therfore the Invocatinge of them ther ayringe, constrayninge Bindinge & loosinge must be done with all purenes & cleannes first with orison fastinge & washinge & fumigacion etc.

hec sunt sicut corpus solis Alia Horator Aves vel animalia avis./

Ala (Aves)		Ala de piscibus Martis et alijs etc		Ala de Animalia & Bestia Terrae	
7. Aquila	an Eagle 1	13. Balena	1	19. Leo	an Lion 1
8. Vultur	a voulter 2	14. Delphine	king of the sea 2	20. Elephaunt	an olphant 2
9. falco	i. a falcon 3	15. Cancer	3	21. Cervus	an Harte 3
10. Turtur	4	16. pisces claves or sepia	4	22. Cattus	an Catt 4
11. Upupa	i. a lapwing 5	17. Murena	5	23. Mustella	a wessell 5
12. Ciconia	i. a gayshonke 6	18. Rena viridis	6	24. Talpa	a want 6

for the vertue of these looke in Zephar Razell

Of suffumigations called Thimiamata./

Note as there be 7 heavens 7 starres & 7 daies in the weeke, soe there be 7 suffumigations, wch holdeth with them the vertue of the 7 starres, & maketh glad the spirite of the ayere, the Aungells of heaven, & the devilles etc.

♄ Thimiamata of the Satterdaye ought to be made of all good thinges, & well smellinge rootes as Costus & herb thuris etc./

☉ Thimiamata of Sondaye is Mastick, Muske, & other good gumes./

☾ Thimiamata of Monday is folium Mirti & Lawri & other leaves of good odour,

♂ Thimiamata of Tewesdaye is Sandalus rubeus, niger, & albus, & all such woods as Aloes cipress etc./

☿ Thimiamata of Wenesdaye is of Cinamomo, Cassia, Lignea, Cortex lawri & macis & other good kindes./

♃ Thimiamata of Thursdaye is Nux Muscata, gariofoli & Citruli, & the rind of oringes drye powdered & other fruite of good savoure etc.

♀ Thimiamata of fridaye is muske, roses, violets & Crocus & other flowers of good savoure & in the contrary to the contrarie put you all Thimiamata stinkinge.

Note that every Thimiamata of good odour gathereth togeather his spirite after his nature his colour his strength is therwe soe that all suffumigations are made of rootes, woodes, rindes, leaves, flowers, fruites & gumes,

Acill./ There is an herbe called Acill almalit, i. corona regis or rosemarie, the house that is suffumigated therwith noe devill nor spirit hath power over the same. Pionia hath the same vertue./

Canabis Anoint thee with the Juice of Canabus & the Juice of Archangell & before a mirrour of steele call spirites & thou shalt see them & have power to binde & to loose them.

fleniculus,/ The fume of fleniculis chaseth away spirites./

Cardamomū,/ Cardamomum giveth gladnes to him that useth it, gathereth togeather spirites & when thou invocatest any spirite make thereof or make fume of it./

Avisum./ Take the herbe Avisum & Joine to Camphire, & thou shalt see spirites that dread thee, it helpeth much to the atcheivinge of secret & hidde thinges./

Coriandrum./ Coriandrum gathereth spirites togeather, a fume being made therof with Apio, Iusquiamo & Ezaias cicuta urgeth spirites & therfore it is said herba spirituum./

petersilum./ Peetersilum this herbe chaseth awaye the spirite of [illegible]./

ypericon./ Ypericon the Juice mixt with Croco Athemesia & radicis Valeriane is very good to write withall for the obtaininge of frendshipe, either of a prince, of spirites of the ayer & devells, & if you doo thou shalt obtaine that thou desirest./

Apium Apium hath greate power upon winde & devells & fantasies./

Warzebelib. i. martagon, Apium, in equino et aselino sic, beinge made in suffumigation by 7 nights with sugar Almaile rootes, dried, & tempered with Aqua Lapides, gathereth spirits together & beinge inviorned wth any evill suffumigate thy selfe therwith & thou shalt see many wonders, as fantasies & divells of divers maners &c./

Saturea. Saturea is an herb which beinge borne aboute one, getteth grace & good fortune especially in the daye of Venus

Dragnutia. The herbe Dragnutia yf it be gathered when ☉ is in the first degree of ♋ & ☾ beholdeth ♀ or is in the house of ☿ yf thou touche clasures or lockes therwith they shalbe opened to thee hermes sayeth that it gathereth together windes & spirits yf Mandragora & capillis dezoara, be joyned therwith

Luna. This herbe Luna i. the seed therof, ysblis, Azartochona, & Radix viole & no. ij maketh to see in the ayer thinges to come & to saye many prophesies, beinge made in a suffumigation./

Salma. Salma, defendeth a place from evill spirits, & is very good for a man in healthe to carrie about with him, but not for a sicke man./

Colamiton. This Colamiton, minta, palma xpi. i. pionia, beinge suffumigated, taketh awaye evill spirits from anie place, & defendeth a man against fantasies./

To defend treasure from findinge. Take Coriandrum of the second kinde, which maketh one to sleepe, & adjoine therto Croco, Insquino, & Apio, & grind them together & temper them with Succo Cicute, & make a suffumigation therof, & suffume & suffume the place wher thou wilt hide any treasure in, when ☾ is joyned with ☉ in Angulo terre, & that treasure shall never be found. & whoe that would take the same awaye shalbe made fooles, Note that in the layinge or hidinge of the same treasure thou suffumest them with Thur Musk Succo, Ligno aloes, rosso, then more divells will keepe that place & evill winde, & knowe you that it maye never that be dissolved or fordone againe without an Image made therto by the pointe of starre./ 23

To constraine & bind devells. Take the herbe sea & beare it reverently for it defendeth the place where it is from evill thinge for with this prophets made dead men to speake that were deceased manie daies. In place where this herbe is spirits have noe might, it geveth men power to obtaine their desire, this herbe put upon the place where devills be enclosed it constraineth them & bindeth them lest they might have power to departe awaye and Solomon sayed, I found in the booke of Hermits, that whoe that taketh water in the houre of the night & goeth upon the tombe of a dead man, with whose spirit he would have speach withall, cast the water upon the tombe with the herbe hissope & let the water be suffumed with Coste, Succo & muske, & saye Surge Surge Surge, O thou spirit & come & speake with me, this doe by 3 nightes & in the 3d night he shall surely come to thee, & shall speake with thee, & conferre with thee of what thinge thou wilt./ probatum est, Deo semper et ubiq gloria./

To see spirits etc. Take the herbe Serpillum, sicorda, garmene & the tree that shineth which is saied Arbor Cancri, & malie with rore madij, & with the tree that shineth by night called herba lucens, & with these make an oyntment & put therto the eyes of a whelpe & the fate of a harte & anoint thy selfe & it will make open the ayre unto thee, that thou mayest see spirits in the clouds of the heavens, & allsoe therby thou maiest goe surely whither thou wilt in one houre./

That one shall prosper in his affaires./ Take Nepita, maiorana, Athanasia, Trifolio, Salvia, perunita, edera, Arthemesia, & ysope gathered crescent Luna, die Jovis, & in the morninge when the sunne is from the first degree of Aries, untill the first of Cancer but when you gather them be cleane, shaved or washed & stand thy face towarde the East, & gather them, & be assured the gardaine & place is amended where these herbs be in use & put them upon the gate of the house & thou shalt profitt evermore./

To win favour of princes etc. Take the herbe Savina, which as some saye is a tree of love & delectation, is joyned with Croco Ligna columbri, & some what of Pervinca & put it in a ringe of gold & then thou maist goe surely before the kinge, or before whome soever thou wilt, but if thou put the stone with it that is called Topazius or els Berillum, this ringe must be made when Luna is joyned with ♃ in trine from ☉ & then it is called Anulus solis, it preserveth healthe it getteth favour & grace, & procureth honor./

To see divells or spirits. Take the herbe Cannaferula, which is dreadfulle grevious & very stronge in operation take the juice of it, the juice of Sianti nisarino Capsibarbati, Sandalum rubeum piper nigrum, with his confection made thou maiste fume what thou wilt, & thou shalt see devills, & strange thinges, & if Apium were joyned therwith knowe that from darke place suffumed devills shoulde flee etc./ vide in zapher raziell fol. / 13 ⁓⁓⁓ 24

To bynde & loose spirite

Take Cicoria & Joyne with Frigon & pentafilon, ypericon, vertica, verbena & albea(?) together, & beare them at thy necke, & under thy feete, put 7 knotted grasse & 7 leaved grasse, martagon & Lillium domesticum & silvestri & herba Angelica, for he that hath these under his feete, or sitteth upon them, & hath the other in his necke, & hath 7 times of 7 nettells in the figures, knowe ye that he shall have might in bindinge & in loosinge & in ~~[struck out]~~ enchauntinge, & to doe both good & evill in all places & make you suffumigation of these 9 thinges, Thur, albe, Thimiamate, masticke, musco, Ligno aloes, Cassia, Cinamomo, & then with suffumigate ever of the thinges above sayed, sayenge Raphaell, Gabriel, Michael, Cherubine, Seraphin, Ariell, paritaseron, Miraton, Sandelon, complete meam petitionem et meam voluntatem, & they shall fulfill it, these be the cheifest names of the 9 orders of Aungells.

Upupa

Upupa a Lapwinge hath one bone in his winges which gathereth together devills & spirite of the ayer, the propertie of hims, that whoe so taketh the harte of him through it in hony, & then as soone as he maye swallowe it & drinketh the milke of a white cowe or red, knowe that it maketh a man saye thinges to come, & whoe that cutteth of the necke there of where a corke crowet(?) not neither maye be hearde, neither the voices of a hound neither where wheate is sowen, & when he cutteth of the necke let him call devills & let him beare with him the halfe deale of the blood & with the other halfe annointe him selfe & ever more one of the devills shall goe with him, which he whome he calleth & he shall tell him manie thinges etc.

To subdue spirite

Ciconia a Storcke, whoe that sleieth him in the daye of Luna & take the blood of the harte of & annointe him self therwith, & eateth the flesh with fenell seed Cardamome & Gariofoli, & suffumigateth him selfe with good odours as Thur Masticke & Cinamon with such other, he shall have grace of inchauntinge, of conjuringe & constrayninge spirite of the ayere etc.

Note that they that suffumigate observe or ought to doe 7 thinges, for so Salomon & all the hermites did, & attayned to their desire.

1 They used abstinence or fasted.
2 They washed & clensed them selves.
3 They did Almes.
4 They slue & cast blood into the fier.
5 They prayed much in orders 3 tymes in the daye & 3 tymes in the night.
6 They made fumigation with good thinges & well smellinge ut supra & thereby attained to their petitions, by the commandement of the creator.
7 They slue & burned all.

Suffumigatinge

The manner of the suffumigatinge a man's ~~bodye~~ selfe it ought to be made in 7 manners. 1. towarde the east, west, North, & southe, towarde heaven above, & towarde the earth beneath, & the 7th tyme all aboute & ever more as ofte as anie man doth it let him adresse his minde unto god & praye & he maye have his will fulfilled.

Dicamus nunc suffumigia 4 partium mundi & of the 4 Elemente, for the parte of the East & the fyer serveth Ambra, muscus, & alba cera 1. white wax for the parte of the South & the earth Algalia almea & Tiriaca, for the parte of the weste & the ayre Balsamo camphora & olium olivarum, for the North & the water, Lignum aloes Nux, muscata & maces.

10 The man that worketh must purifie him selfe by 7 dayes before he worke. he muste wash him selfe, he must eat nothinge of beaste, neither of baken, neither of evill meate(?) neither anie thinge uncleane, neither that as is fallen to death, neither of any beaste of 4 feete, nor of none other, & he must eschewe from evill makinge & falshood, he must not drinke wine nor eate fishe nor any thinge with bloode goeth fro(?), he must not joine to a woman to pollute him self, nor menstruate, nor enter into an house where is a dead man, nor goe to the grave of a dead man, nor by him that suffereth & the lawe hath condemned, avoid pride, be cleane, continewe in prayer, keep thy tonge from slaunderinge lyenge & swearinge, fast soundly keepe thy bed chastly & avoid sinne, light thy house with paper(?), praies ye Aungells, doe almes, remember the needy, & forget not the workes of mercy & be not joyned to evill men, cloath thy self with cleane clothes, trust in god, be faithfull have a good hope, & use appellation in all necessities to the Creator, & noe doubt but thou shalt obtaine that by petitions thou desirest.

Whoe that by Semoferas will doe anie thinge must observe 7 thinges firste meekenes, truthe, patience, Abstinence, trust, Charitie, & mercye.

Semoferas: +

Here followeth the Names of Semoferas which god gave to Adame in paradize, in which be 4 Letters compared & likened to the 4 ptes of the world, to the 4 Elements, to the 4 complexions, & to the 4 Natures of beastes, & these be they. יהוה I. 27

These letters must be named piteousli devoutly and meekly.

Salomon sayeth that there be seaven Semoferas.

1° The first, when Adam spake with the Creator in Paradise.

2° The second, when Adam spake with the Aungells.

3° The third, when Adam spake with the devills.

4° The fourth, when Adam spake with men, fowels, fishes, reptiles, & wild beasts.

5° The fift, when he spake with seeds, hearbes, trees, & growinge things upon earth.

6° The sixt, when Adam spake with windes, & the Elementes.

7° The seaventh, when Adam spake with the ☉ the ☽ the ✳s. by this Semoferas Adam did what ever he would, which Semoferas was given unto him when the Creator inspired grace into him.

1 Primum Semoferas est qum Creator Adam formavit et posuit eum in Paradiso. גגג is as much to saye as Yana. in greate necessitye whoe that meekly & devoutly calleth upon this name, noe doubt but he shall have grace & helpe.

2 Secundum Semoferas est qum Adam locutus fuit with the Angell which brought unto him these letters הכהרש:זו i. Ysraye. this name thou shalt name when thou wilt & without doubt it shall availe thee much in thy worke. speake with the Angels.

3 Tertium Semoferas est cum Locutus cum Demonibus, & with dead Men, which to every of his questions, sufficiently aunswered, viz Adona. Sabaoth. Adonay. Cados. Addoni. Ambra. these thou shalt name when thou wilt gather togeather winde, devells or Spirites.

4 Quartum Semoferas est cum Animalibus et Sps et [illegible] with this Semoferas Adam bound & loosed spirites, beastes, foules, & fishes etc. Langume, Lamazirn, Leucabelayn, Lagri, Lanagala, Lematozim, Layfyalafyn. when thou wilt binde or loose thou shalt name these.

5 Quintum Semoferas est quando Animalia et [illegible] the 5th is when he named the 7 natures, with which he bound hearbes, seedes, and trees Liaham, Lialgana, Liafar, Vialurab, Lelara, Lebaron, Laasalilas, etc.

6 Sextum Semoferas is of greate vertue & power i. Letamynyn, Letaglogen, Letafyryn, Babaganaritym, Letavimitim, Letagelogrim, Letafalazim. these names thou shalt name when thou wilt that the Elements or winde shall be helpinge unto thee. etc.

Septimus Semoferas est magnum virtutem, for they be Names of the Creator which ought to be named in each thinge and in every worke, Adonay, Cados, Ebreel, Eloy, Ela, Egiel, Ayom, sath, Adon, Sulela, Eloym, delyom, yacy, Elym, Delis, yacy, Zazael, paliel, man, myel, Eugla, Dilatan, Saday, Alma, papym, Saena, Alym, Catmal, Vza, yarast, Calphi, Calsas, Safna, Nycam, Saday, Aglataon, Sya, Emanuell, Joth, Zalaph, om, via, Thau, Domyfrael, wuel, Zalialens, alla, phenor, Aglata, Tiel, piel, patriceion, Cepheron, Baryon, yael. these thou shalt name every tyme when thou workest upon the 4 Elements & what ever thou wilt doe by them, it shall be done. etc.

+

Moyses Semoforas. Incipit Semoferas quod Dominus dedit Moysy, & it is devided in to 7 chapiters of which the first is

1 When Moyses Ascended the hill & spake with the flame that environed the bush & the bush burned not nor was not consumed

2 The second, when he spake with God in the hill

3 The third when he devided the Red sea etc

4 The fourth, when the yarde was turned in to a serpent

5 The fifth are the names which were written in the forehead of Aaron

6 The sixt when he made the brasen serpent, & the calfe & when he smote the Egiptians with plagues

7 The seaventh when he rayned Manna in the deserte, & drue out water forth of the rocke, & lead the children of Israell from captivitie

Cap primum Maya, Afi, zye, yarimye, vut, Bace, Sare, Buire, maa, yasome, voy, Lyly, Leoy, yly, yre, Cyloy, zolye, Lee or see, Loace cadeloy, Vle, meharamehy, ry, hy, fossa, tu, nimi, sehie, mee, yelo, habe, vele, hele, ede, quego, rimaye, habe these name devoutly etc

Cap secundum Alguicam, Loarnceram, Naochiernis, yecarcecay, Acaptena, yeger, podaye, Sacrocicium, these be the names which God sayed to Moyses when he ascended the hill & spake with him, these be the names with which the Temple of Bozale was founded, these be the names of the prophets, wherwith the Aungells sealed the [illegible] of the world by these are many mervailes to be done, but they must be named chaste & cleane

Cap tertium Eva, Elaye, Syac, helame, macie, Lehahu, Lelahu, Aliale, cure, Azaye, Boem, hyeola, ysale, mabecha, Avayha, ye, ye, malece, Amare, Loena, queleye, Lyenem, Leyane, habana, nechee, hycers

Cap quartum Micracon, Incly xeldem, peldem, roexy, sacomts, patrint, piston, ycymor, hygaron, venyron, Temgaron, Mycon, Micondasnos, Castas, Lactas, Astas, yecan, Cma, Fabluist, Fablanac, zacus, these names when thou wilt have thy question fulfilled

Cap quintum These names were written unto the people, of Aron: when he spake with the Creator Saday, hayleos, Loez, Elacy, citonii, hazyhaya, yeymmoy, Accida, bacuc huadonemi, eya, hiebu, ven, vaha, oyaha, eye, eye, ha, hia, hay, zahia, hahya, Eyey, vaia, El, Ebehel, va, va, va, keep well these names for they be of great vertue, & by them thou maiest atcheeve, what thou demaundest of the Creator

Cap sextum Yana, yane, Sya, Abibhu, vanohia accenol, Tivgas, yena, Eloym, va, vehu, yane, hayya, vehu, Ahyaema, with these names thou shalt destroye evills, & all enchauntmente, but presume not to name them vainly

Cap septem Saday, saniora, Ebon, pheneton, Eloy, Eneyobcel, Messias, Jahe, yanaor, Elo, by these thou shalt doe many mervailes, & if thou be in any Anguish, name these names, & nee doubt but thou shalt feele their vertue, he sayes, these names, before the hearsed beinge named, Deus vive verax magne fortes potens pie sancte mundi omni bonitate plene, benedicte domine benedictum nomen tuum, tu completor nostram, capleas questionem, tu factor, fac nos ad finem nostri operis, clarorum, tue et miserationis, nobis miserere nomen tuum yesaraye sit per verbum benedictum Amen. God, quicke very greate stronge mighty mee be holy cleane full of all goodnes, blessed Lorde, be thy Name, thou fulfiller fullfill our question thou creator, make us to come to the end of our worke, thou holy & mercifull god mercie one us thy name Yesarie be it blessed by worde Amen Yesarye is a much to saye, as God without beginninge & without endinge, Angla, is the name of a prophet, & properly written in gold, & who soe ever beareth it upon him shall not duringe the tyme he beareth it, need to feare sodden deathe

2

4 greate names These 4 names of God are of greate vertue, for prophets were wonte to beare them written in pretious stones, Joth + Jona + Eloy + Yena + & who soe beareth them written in virgine parchment in letters of gold shall not lacke lyvinge, cloathinge nor worshippe, soe longe as he beareth them upon him

A name to get victorie. These be the names with which Josue made the sonne stand still in his place against his propre nature, whereby he overcame the Gabionites and 34 kings. Bachionodo balizlior. This name getteth vengeance of enemies, and who so beareth it with him a prisone maye not holde him, neither in battell he maye not be overcome of any man.

to remove wrath and sorowe. This name hacedion or hachedion, removeth wrath and sorowe, and encreaseth gladnes and joye.

for victorie. This name Mephemyphaton ✠ who so beareth upon him shall not easely be overcome.

These be 7 highe great names and vertuous, which name when thou wilt aske any thinge thou shalt obtaine, but chose good tymes and houres.

Conniceron. Sedalay. Tohomos. Zofyn. Agata. Bycol. Ycos. — Soli deo honor et gloria.

Layeyady. Aneyym. Valsyeyl. Selaeyl. Maymaceel. Vasaliel.

On. Jhus. xpus. Aetw. El. Ely. Eloy. Eloye. Elyon.

Onoytheon. Stimulamaton. Alzaphares. Tetragramaton. Elioram. Egirion. Istion. Orchona. Usiormis. ~~Usior~~ Usior. ormis.

Onelabiasin. noym. Messias. Sother.

Emanuell. Sabaoth. Adonay. Egge.

Ya. ya. ye. ye. Joth. Theos.

Vayn. Deg. Eloye. On.

Alpha et omega. principium. finis.

Conjuro vos ✠ Osytheon ✠ Stimulamaton ✠ Elioram ✠ Messias ✠ Sother ✠ Emanuel ✠ Sabaoth ✠ Adonay ✠ panthater ✠ primellus ✠ Grabaton ✠ per hec sanctissima et alia nomina que non licet nominare, te suppliciter expostulo, ut presente annulo quem sapientissimus Salomon instituit et quo in suis experimentis usus est super omnia demonia et malignos spiritus virtutem efficaciter obtineat et eos ad libitum suum, per quem annuli virtutem exercitator constringat eas in omnibus experimentis suis quam sotiis salus sit et protectio per eundem qui omnium est refugium et virtus, gloria et potestas per eterna secula Amen.

post hec dicantur psalmi isti Levamini oculos. Laudate pueri. De profundis.

Hoc ante per tres dies fiat antiquam cenedas et abstineas ab omni immundicia, et pone super altare donec tres misse celebrentur, et tunc annulus Cero mundo et adiri sere debet; maxime namque virtutis esse probatur, non solis ad i idea operationem, sed etiam pedictis omnibus necessitatibus conferre minime dubitamus, et hec de Annuli consecrationes sufficiant. finis.

dayes most expedient to worke any maruailes one.

1	The	1	Daye of the moneth is good to begine all manner of thinges.
2	The	2	for hate and Enchauntment against Enemies.
3	The	3	is right naught
4	The	4	To enchaunte & convince wicked spirites.
5	The	5	To goe Invisible, and enchaunte against enemies.
6	The	6	for thefte and knowledge of hidden goodes.
7	The	7	Naught.
8	The	8	for love of virgines.
9	The	9	Naught.
10	The	10	naught.
11	The	11	At the after Noone to enchaunte.
12	The	12	for thefte.
13	The	13	for love.
14	The	14	To goe invisible.
15	The	15	Naught.
16	The	16	for discorde.
17	The	17	for love of women.
18	The	18	for the thefte.
19	The	19	for hate.
20	The	20	Naught.
21	The	21	To goe Invisible.
22	The	22	for love.
23	The	23	for discorde.
24	The	24	Naught.
25	The	25	for enchauntmente
26	The	26	both for love.
27	The	27	
28	The	28	both naught for love.
29	The	29	
30	The	30	Against Enemies.
31	The	31	Idem cum principio. Deo semper et ubique gloria. Laus et honor

A malediction for the fier

Coniuro te ignis per illum qui orbem contremere facit quatinus statim illum N. [illegible] et comburas ita quod in sua persona sentiat eternaliter fiat fiat fiat./

Maledictus et blasphematus sis perpetualiter et in pena eternaliter, et nulla requies sit tibi in aliqua hora nec die nec nocte, si statim non eris obediens verbis, que dicuntur de illo, qui tremere facit orbem, et per hec nomina istorum nominum, quibus omnibus creatura humiliter obedit, et pavet, ac timore, omnis eorum creatura contremiscit, et in quibus tonitrua, et fulgura, sunt creata, que te et tuos subditos destruant: que sunt hec + Adeplemon + Pasac + patir + Some + Samethi + mem + memehe + Samethi + ay + ey + sy + Asade + Costim + vod + per ista Nomina te N. maledicimus et privamus ab omnibus graciis et habitis et priore virtutem in stagnum ignis et sulphuris, et hostem in profundum abissi, te religamus eternaliter nunc et in eternum, sic fiat sic fiat

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if he come, then write nomen ipsius et fac igne fragrantie et odorifissime odoriferis speciebus./

This is to be done if the rebelles fuerit contra exorcizator et nollet venire tunc scribantur nomina eorum in carta, et vituperantur de luto et accendatur igne de sulphure, pice, cerum, assefetida, et aliis rebus fetentibus dicens ut supra dict./

Alia per ignem pro eos teribs./

Coniuro te ignis et creatura te illum qui orbe contremere facias, & by him whose presence made the infernall powers to tremble & quake, that thou o fier & Angel of the most high God be now & from hence forth & that for ever maledicted & accursed, & in as much as in thee lyeth, greate torment, waste & burne these [illegible] of these obstinat spirits stubburne & rebelleing kings, & wicked mates of the greate & unhappie empire Lucipher & Oriens, Amaymon, paymon, et Egin so that as thou o fier dost devoure & were their names etc so their persons shapes & formes most accursed maye be afflicted & that most horribly in the bottomles pitt, deeper under & odius stinkinge lake, which continually, & that without ceasinge, breathes not of to burne with unquenchable fier, mixte with sulphur pitch & other matter encreasers of these flashinge flames, beinge just & due plagues of god ordeined, & for their merite desartes, & Oriens paymon Amaymon and Egione, most justlie rewarded, o fier the father curse thee, the sonne curse thee the holy ghoste curse thee, all Angells curse thee, Archangels cherubins, seraphins, powers, potestates, principates, & dominations curse thee, all holy patriarckes, prophets, Apostles Martires confessors & virgins, curse thee, o fier all the powers of heaven & electes of God curse thee, the & I now by the licence of God curse thee, by the licence commination of threates & indignations of God curse thee & I now by the power & auctoritie of Aaron the greate priest of God of my owne priesthoode, & by the vertue of all priests, that have bene, nowe are, & hereafter shalbe in the Church of god, heare & in all places, in all tymes & in all ages nowe & for ever curse thee, The curse which fell upon Cayne the wicked murderer & Judas, curse thee, all benedictions & blessinges of God the father etc curse thee & curse thee againe, & make thee of such power, that thou mayest persecute [illegible] burne, torment scald scorch & continually burne the names of these rebellious & wicked sprite that they maye be urged thee by to come, to runne & to appeare to me, crye & helpe requiringe to be released of their unspeakable anguishe, sorrowes & unspeakable punishment & hellish torment & torture, & that by the power & vertue of our Lord Jhesus Xpst, who is Via sine devio, veritas sine nubulo, et vita sine termino, Cui laus est et potestas honor virtus et gratiarum actio, gloria et victoria qui vivet et regnat, et imperat in Trinitate perfecta gloriosus deus per infinita seculorum secula Amen./ fiat, fiat./

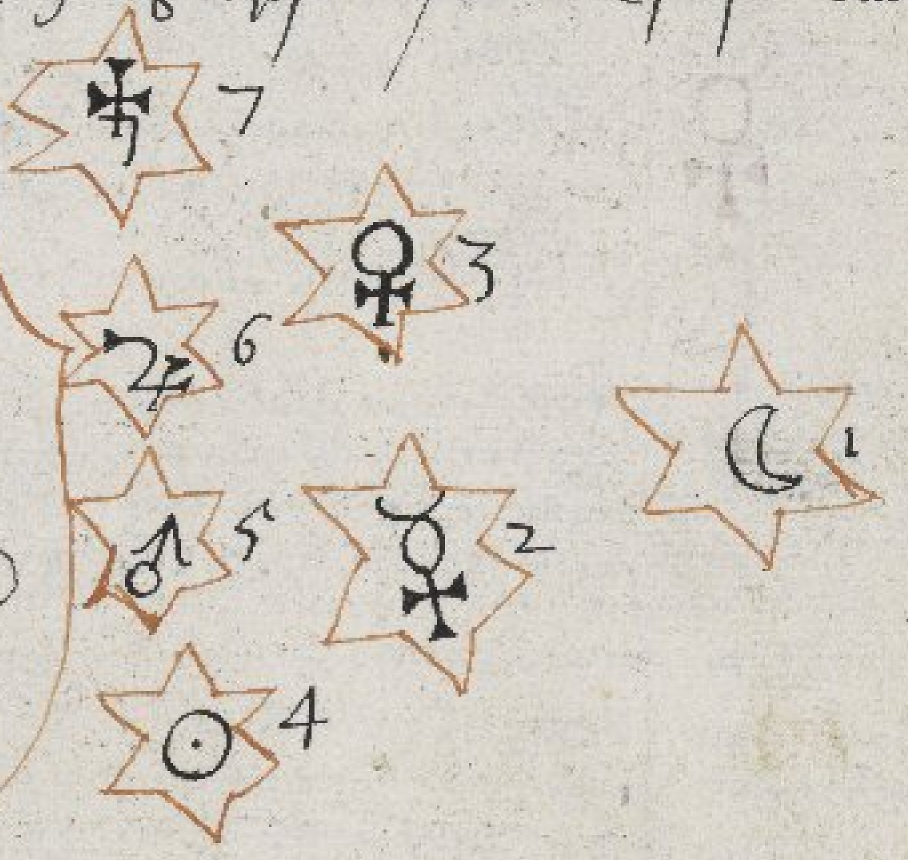
Cum pena infligitur./ 4.

ON condemnate deus in infernum psalm. 9 verse 18 ./ pluat deus super te laqueos ignis sulphur et procellas ON. Reverberet te deus virga ferrea et tanquam vas figuli confringat, ON. confundat te deus, veniat mors super te et descendas in infernum viventes, deducat te deus in puteum interitus, confringat deus capud tuum, et verticem capilli tui in delictis tuis, obscurentur oculi tui ne videas et dorsum tuum incurvetur semper, Effundat deus super te iram suam et furor ire sue te comprehendat, percutiat te deus et persequatur te, et super dolorem vulnerum tuorum addat, evertat te deus velociter et everbestas, ponat te deus ut rotam et ut stipulam ante faciem venti, sicut ignis qui comburit silvam, et sicut flamma comburens montes, persequatur te deus in tempestate sua et in ira sua turbet te, Impleat deus facies tuas ignominia ut quaerias nomen illius ON conturbat te et pereat in seculum seculi./ transeat te in ira domini, et terroris eius te conturbent, visitet te deus in virga iniquitates tuas, et in verberibus peccata tua, Ira dei ardens te tanquam ignis, conburanto deum predat, et incircuitu inflammet te, & cadant te carbones in ignem deiiciare, in miseriis non subsistas./

A suffumigation that reioiseth spirites.

Amber Lignum aloes Costus Muske Crocus bloud of a Lapwinge. Thimiamate	These be most divine & gladnes to the spirite of the ayer & gathereth them togither & moveth them to apeare as saithe Hermes.	Thimiama grecum Mastike Sandalus Galbanum. Muscha Lazerat Mirrha and Amber	Those fumigations be collectors of spiritte & separators of them.

♄ ♑ ♒ This ordre kepethe these planete first Saturne. 42
♃ ♐ ♓ Then Jupiter.
♂ ♈ ♏ Then Mars.
☉ ♌ Then the sone
♀ ♉ ♎ Then Venus.
☿ ♍ ♊ Then Mercurie
☽ ♋ Then Luna.



♄ Saturne is Lorde one Saturdaye
♃ Jupiter is Lorde one Thursdaye
♂ Mars is Lorde one Tewsdaye
☉ Soll is Lorde one Sondaye
♀ Venus is Lorde one Fridaye
☿ Mercurie is Lorde one Wednsdaye
☽ Luna is Lorde one Mondaye

♄ ♃ ♂ ☉ et ☿ are Masculine i. Mankinde

♀ ☽ are feminine i. womankinde.

♄ ♂ ☽ Are evill planetes. ♃ ☉ ♀ Are good planete. ☿ is chaungeable i. indifferent with good with them that be good & evill with them that be evill.

♄ is cause of dearthe, deathe & peace.
♃ is cause of longe peace, rest & vertuous livinge.
♂ is cause of drienes, debate & warre.
☉ is cause of lyfe healthe & welthe.
♀ is cause of Lust love & lecherye.
☿ is cause of moche speache marchandise & sleight
☽ is cause of moistnes, greate waters, & violent flude

♄ The higheste & slowest in proper Motion, cold, drye & pale, like unto lead coloure requiring 30 yeeres to end his course./

♃ Jupiter is next under ♄. Temperate fayre & brighte, his course is performed in 12 yeeres

♂ Mars is hot & drie of fiery coloure, & in 2 yeeres endeth his course./

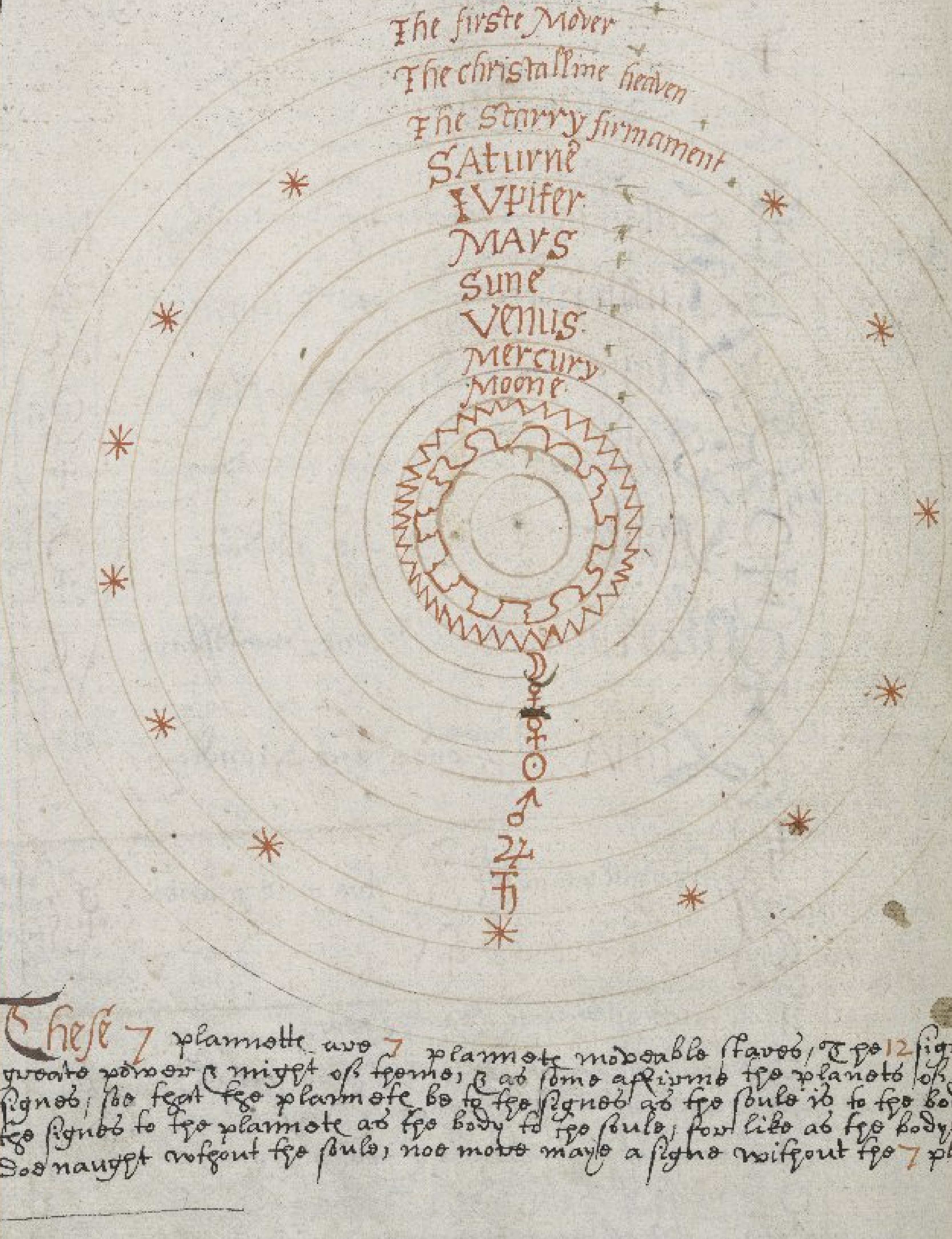
☉ The ☉ is placed in the Middle of all planets, moste cleere & bright, the well of pure light, every yeere finishinge his course./

♀ Is next to the ☉, cold & moiste, & cleare, yea more brighter then ♃, hir course is like unto the ☉, never above 48 degrees from the ☉ called the morninge ✱ when shee goeth before the ☉ comminge after the ☉ shee is named the eveninge ✱

☿ Is next under ♀ somewhat shininge, but not very bright never above 29 degrees from the ☉ his course is like to ♀ or the ☉ Motion./

☾ The ☾ goeth aboute within 30ti dayes./

For more playnenes of that which is opened nowe shall followe a figure by the which ye maye proove howe the orbe of everie planet compasseth the other also howe these planets are placed in heaven, yea which planet is highest from the earth, & which is neerest unto us./



These 7 planettes are 7 planetes moveable starres, The 12 signes take greate power & might of them, & as some affirme the planets of the 12 signes; so that the planettes be to the signes as the soule is to the bodye, & the signes to the planettes as the body to the soule; for like as the bodye maye doe naught without the soule, noe more maye a signe without the 7 planets

Here followeth A Table of divers thinges of divers Spheere by him selfe. /

To knowe yf A man or woman be sicke whether he or shee shall lyve or dye

1 In the 3 sphere is conteyned 3 thinges the 1 to knowe if A woman be with childe & whether it be a man or a woman, The 2 to knowe who shall

3 dye first of A man or his wiffe / The 3 if a man be blinde, to knowe in which eye it is although you never sawe it

4 To knowe under what signe or planet anie man is borne /

5 To knowe whether a man shall speede in his journey or noe /

6 To knowe of lyfe or deathe, if any man be sicke, to knowe whoe shall dye first of man or his wiffe, to knowe ~~whether~~ one lye or not, to knowe whether if a man shall come or goe safe to any place / to knowe if one studie to or take a benefice, also if hee pleade at the barre in the lawe whoe shall overcome /

owr take

7 To knowe if a servant be runne awaie, whether he shall come againe or noe, also if one be sicke, whether he shall recover; also if one shall have good fortune in playe or gaminge /

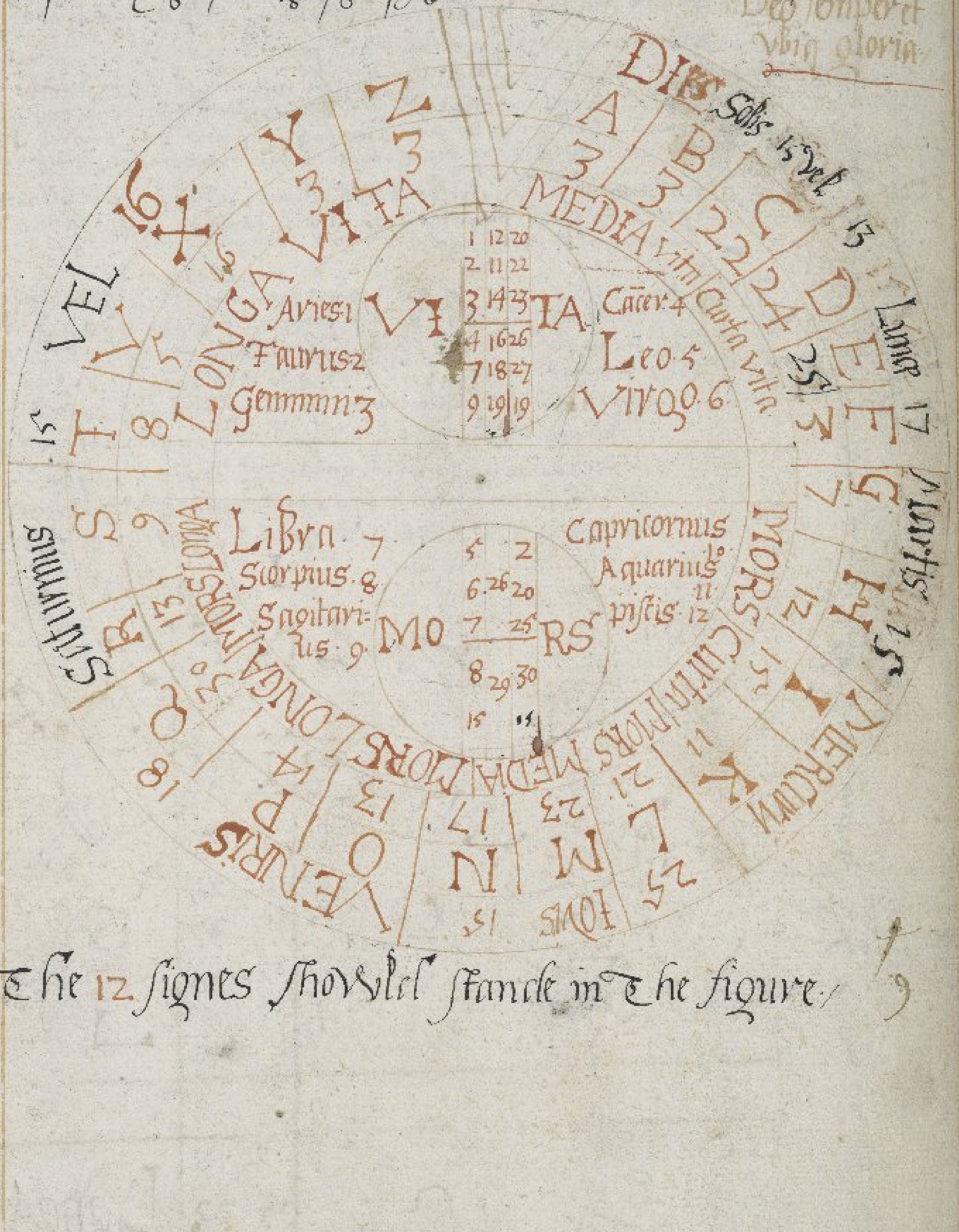
First take the letters of his name that ~~he~~ is sicke, & the nomber that goeth by the letters in his name by the spheare followinge & make thereof a some & of the age of the ☽ when he fell sicke, & the nomber of that daye that he sickned one & put all the somes togeather, & of the some take out 30 as ofte as you maye & if you finde the remaynder in the midle circle above he shall shortly amend: if you finde it in the right side he shall longe languishe in it, but in the lefte side speedy amendment cometh, see in like manner the contrarie the contrarie howbeit in the neitherparte if it be found there. / the figure followeth

2 the spheare treateth of the same, and also if two men fight whether of them shall have the victorie

...re whether ... shall speede ... or no

Deo semper et Ubique gloria amen

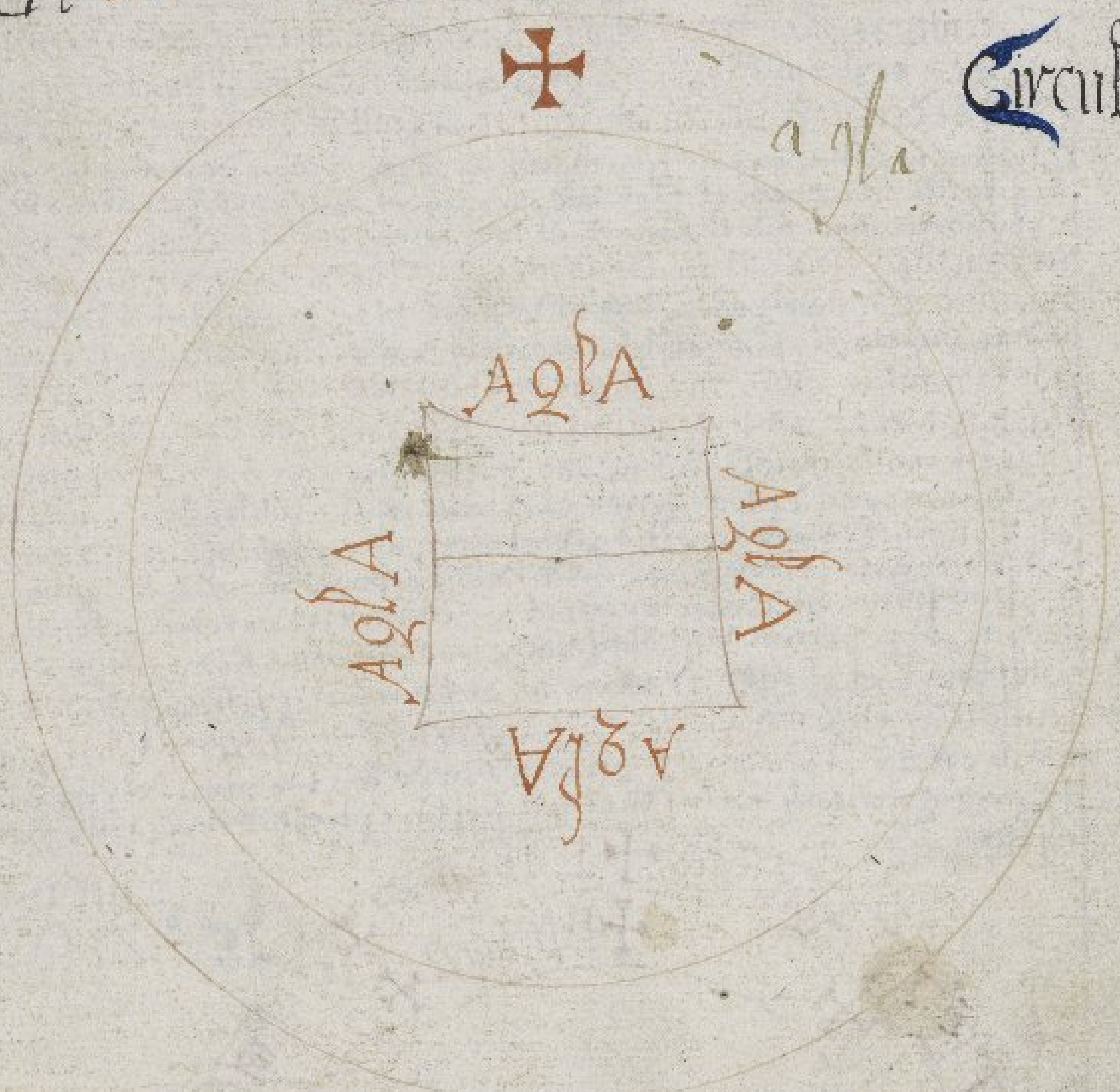
An ensample of the sphere followinge howe you shall worke & wite allother as with this: if ther be a man or woman fallen into sikenes, loke what daye he sikened therof, & take the daye as it standes in the sphere, & the nomber of the age of the ☾ on the same daye, & the nomber of the signe in which the ☾ is in the same tyme, & the nomber of the letters of his proper name, & put them alltogether, & then devide them by 30 & loke the remayner in the sphere, & if you find it in the over parte of the sphere he shall live longe, but & if in the nether parte he shall dye, likewise doe by champions that shall fight.



The 12 signes showld stande in the figure.

To make a theefe not to departe out of the place where he hath stolen. 58

In the name of the father & of the sonne & of the holy ghost Amen. This place I besett within & without, & all the place round about it there come anie theefe to fetch goode away, sett the holy place before & behinde them of the right side & lefte side & rounde about them, & cause them to tarry till that I either againe come, by Marcke, Mathewe, Luke, & John, these, as fast binde you one to one as ever Sete Bartholmew bound the devill with the heres of his heade. Thus still as he stode, so still stand these in by the vertue of the blessed & holie Trinitie, & that untill I againe come & bidd them be gone & saye 3 pr nr 3 Aves, 3 Credo. In nomine patris et filii et spiritus sancti Amen.



Circulus huius operis

The names of the 7 Sisters of the fayries.

Lillia 1, Restillia 2, Faca 3, Folla 4, Africa 5, Julia 6, Juliana 7

This exp. is also in [illegible] experiment booke

Here beginneth the most true & profitable experiment for to make A theefe to come againe with that which he hath stolen, at the will of the Maister. 56

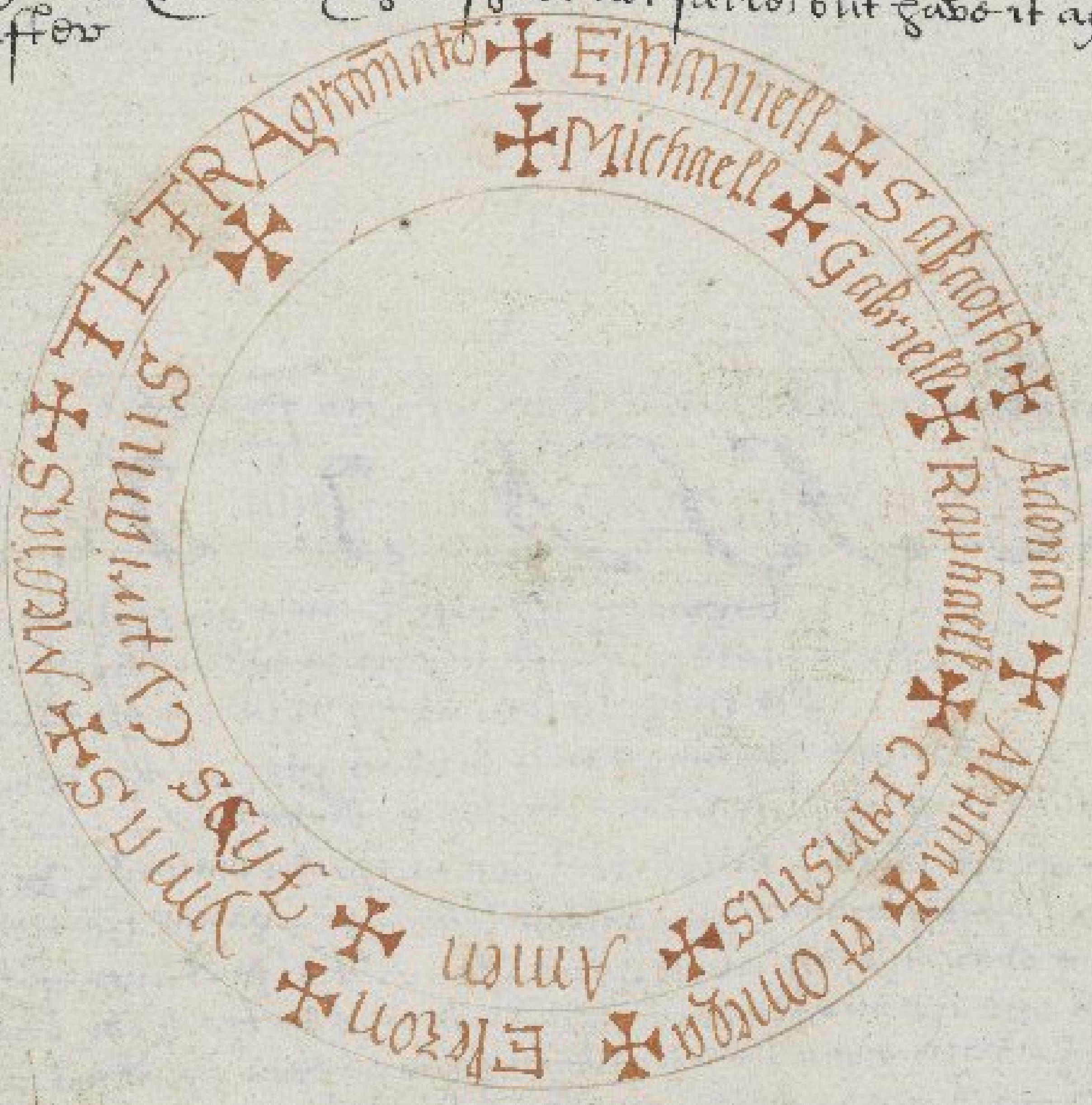
There be 4 kinges rayninge in 4 divers partes of the world, that is to saye East West, North, & South, under which 4 kinges be 4 spirites as it were Bishopes the power of the said 4 kings etc are in the 4 elements viz Ayer, fier, Water & earth etc, these spirites have power to bringe againe the theefe with his stollen goode, whether he ever the Mr will have him, at the readinge of this experiment. Thou must one the mondaye at the waxinge of the ☾, or one the wensdaye when he be cleane shriven, even as cleane (I meane as thou shouldest presently dye), & then before the ☉ arise goe & heare a masse of the holy ghost, & then goe into a woode where noe man useth to come into a secret place & make a plate of leade, in manner of this forme, which after insueth, & write in the middes this name Satan, then write rounde aboute above this manner Satan the goodes stollen, the name of the owner, Man or woman, & what ever it be that is stollen, gold silver or cattell etc.

Then make 4 divers plates eche by himselfe, & write the name of the spirit, & his signe by him, the name Teltrion in the East the name Spyrion in the West the name Boytheon in the South, & the name Mayeryon in the North & then sett the greate plate betweene them all 4 with the names of Satan, & the stollen goode by him, & the owner of the goode & then a little waye aside make a rounde circle & stand therin & saye this conivration.

Oroo spus

O vos spiritus Thetrion, Speryon, Boytheon, et Mayeryon, vel Maorys,
quorum nomina sunt hic scripta, Coniuro et exorciso vos spiritus per deum verum per deum
sanctum et per omnia sancta nomina domini nostri Jhesu Christi, quibus patriarchae et propheta
eum invocaverint et ipse iuvabat eos, et per excellentissimo nomen dei + Tetragrammaton +
et per omnia que de deo dicta sunt, et dici possunt, et per virtutem omnium sanctorum et
sanctarum, et per discipulorum et Innocentes, et Martires, et novem ordines Angelorum
et per Angelos et Archangelos dei, et per Thronos atque Maiestates, principatus
virtutes et potestates, et per Cherubine et Seraphine, et per omnes spirituum ordines,
et per prophetas per patriarchas, et per apostolos et per Evangelistas et discipulos et
Innocentes et per Martyros et confessores et per Monachos, et per heremites, et per omnes
virgines, et per omnes viduas, et per omnes sanctos et sanctas dei, et per [illegible] per
Caelum et terram per Solem et Lunam et Stellas Caeli, et per undas Maris, ut ubicumque
sitis vel in aqua vel in igne vel in aere, vel in terra conveniatis in [illegible] loco,
in quo illi latrones, et illos reduxeritis, et redire faciatis, cum talibus N et N
ut deliberantur in tali loco N, et tali tempore N. Coniuro vos spiritus Feltryon
in Oriente Speryon in occidente Boetherion in meridie, et Mayeryon in septen-
trionale, Coniuro vos per regem vestrum ut mihi obediatis et voluntatem et desiderium
meum impleatis, sine lesione corporis vel anima mea, vel illius, vel illorum per omnia
sancta nomina domini nostri Jhesu Xpisti Messias + Sother + Emanuell + Sabaoth +
Adonay + et helyon + Anamzapta + Elyzar + et Coniuro vos per predicta nomina [illegible]
dei, ut non requiescatis in 4or Elementis, hoc est nec in igne nec in aqua, nec
in aere, nec in terra, donec illos, vel illud, cum talibus rebus, et tali die et hora,
et tali in loco reduxeritis per virtutem omnium celestium, terrestrium, et infern-
orum, et in igne eterno vos mitti, vos iubeo, et in [illegible] ignem, donec impleatis
per vera signa, et caracteres, et per Satan, cui debetis obedire, et per omnia mundi ele-
menta et per earum virtutes, vel per 4or mundi plagas, et per Luciferem inferni
potestatem, et per omnes herbas, et arbores lapides preciosos, per vincula Sa-
lamonis, et per omnia Caelestia, Terrestria, Infernalia, & if they were to come
not to effect at the daye & hower, burne all the plates in the earth untill it come
againe, & truely thou shalt not faile, but have it againe within shorte space
after

hic est Circulus
experimenti



God send thee to thy end
suche healthe as hart can wishe
that I thy faithfull frend
may see thee prosper stille

Yet I live in hope
to wynne our ladies
grace
Hopinge for more
to her Lorde when
thee shalbe in place

in utraq[ue] fortuna
fidelis

Of all good thinges the world
bringe forth
a faithfull frind is thinge most
worth

Of the [illegible]
that I passe for but
one

48

To be sayed Ante Invocationem

O Lord Jhesus xpst kinge of glory God of all celestiall vertues, holy 58.
father, & Mervelouse disposer of all thinges which from God the father camest Humaine
Into the world, that thou wouldest loose the world from sinne, & shew unto man true
Judgmente which withowt beginninge & without endinge arte one God & true to remaine A
et Ω the first & the last, the beginninge & the endinge, which of the blessed virgine
Mary hast willed to be borne, in whose sight all thinge visible & invisible, by whose
pleasure the eyes doe behold, & from whom nee secret is hide & unto whome every
harte is open, to whome every soule doe confesse it selfe & every tonge doe speake, to
whome all thinges dowbtfull unknowen & hide, is manifest & certayne, of whose un-
speakable sweetnes the heavens & the earthe be full, to whome all secrete heavenly earthly
& Infernall be knowen, I do beseech thee heare me & helpe me, & be unto me meeke &
mercifull in this present worke, & for the love & merit of thy bitter deathe & passion & for the
sake of thy greate mercy & unspeakable power, to be my protector, shield & defender against
the mallice Illusiones, & craftye asalte of all uncleane & wicked spirite, so that at noe
tyme they maye have power to hurte or harme me, & graunte also most benigne & mercifull
Jhesu that N a spirit of greate power maye through thy omnipotent might, discend
by the beames of heavenly light unto me thy poore servante N & that he by the callinge
of thy holy name may by perfect demonstration revele & shewe unto mee N all
thinges that I shall demaunde or aske of him & to fullfill my desier, This graunte
O mercifull God for the bowells of thy mercy sake, for thou arte our God whose
power is unspeakable, whose kingdome is ever lastinge, & of all creatures glo-
rified world without end Amen

To be sayed at the beginninge & endinge
of every worke

O the most hye & the verie true God, the greate & mercifull God of exceedinge 59.
more might, O holy holy holy pure & replenished with all goodnes O God
blessed art thou & blessed be thy holy name, for thou my God art he which art the full-
filler of this my praier & of all my desires, o thou my Lord & God, nowe suffer
me to have this my desire to be accomplished & fullfilled & that nowe through thy
mercifull goodnes, Come N nowe & for ever [illegible], & thou my L God in Tri-
nitie & that through thy moste holy name + Tetragrammaton + יהוה
Agla + Saday + haley + Kes + el + Amye + Semy + hasy + haym + yemysye
Sacodere + barew + Adanahew + eya + hey + hew + hew + hew + ye + ha +
eye + eye + eye + ya + ya + ya + ebel + el + el + Ahey + A + ha + Ahuet +
Ahuet + Ahuet + Ahuet + va + va + ya + vadua + yaye + Alenda + Le + Ane +
hy + he + ha + ysale + ve + he + ha + Arraya + Acammel + Lema + Ganloso +
Lyenemo + pheale + veale + ye + ye + malahethuana + Nethe + heyrete +
hasyonada + Balysany + Methe + phermphatoll + Comythomo + Selalaye +
Thro + Thro + Thro + homos + Zerny + Aglatha + Byell + Joell +
Sacomith + pacomth + pysum + ytomor + hygarom + ynquiron + Cen
garon + myron + mycon + Dasnot + Cassas + Fatas + yeton + eya +
Rabba + Rab + Raba + mim + Sarus + Eysarey + Agla + yana +
Maysay + Sye + sert + Myge + Mehatre + Sare + Madasume + Evana +
Ate + Encye + Byne + Rahew + yabe + Astyolye + l. vee + Saye + Gole +
Maha + Simoer + Bybyloey + ybyyre + Lylay + Raby + Lee + velsee +
Leace + Cade + Lethe + Lyhele + Meamare + Lyrya + hyse + Saquiel +
Mum + seymee + yele + have + l hele + Amye + hava + Gesserye + O
thou my God, & by thee, & by all these, holy, fearfull & honorable names, beinge full
of all honor & glorie & praise suffer me nowe to bringe to good end & effect is my bold
enterprises & attemptes, O Tetragrammaton + O Agla + pater Kyrie + Adonay +
O thou the Creator redeamer saviour & sanctifier of me N & alsoe of all crea-
tures O thou + El + & Eloye + of Incomprehensible maiestie, Nowe forsake me
not, poore sinfull wretch that I ame, nowe ne yet in the tyme, of my necessitie,
althoughe that I am gylty in the faith over my deservinges, & yet I aske mercy & forgivenes
of thee Jhus xpst & ever I desire thee my God to be my helper & comforter & the
very god that heareth me in generall, as well in worde as cogitationes & thoughte, O
God of Abraham, O God of Isaacke, O God of Jacob, O thou my greate &
mighty God, nowe hast thee to helpe mee, O thou my God, the which diddest
deliver Daniell out of the den of Lyons, & the 3 children Sidracke Misacke &
Abednago out of the burninge furnace, o thou my God the which diddest redeeme
Susanna & that from the false accusation of the of the greate crymes & shamefull
slander, o thou my God that diddest defend Tobye from his enemies o thou my
God deliver me N from the greate burden of my sinnes, & from all my enemies, & from
all evill misfortunes, o thou my greate & livinge God I N nowe desire thee most
hartely to geve me power & strength over this spirit N & over all spirite & that I maye
overcome

That I maye overcome this spirit N. subdue him & bringe him to my obedience, & that nowe forthwith, that he maye obey me nowe & at all tymes, although it be against his will, & that it maye nowe so be & that through the power of Jhesu Xpst, O Jhus of Nazareth kinge of Jewes suffer that this spirit N. maye nowe fulfill my will & petition, & that as neare as he maye, & that this spirit N to come forthwith heare to me to doe my will & mynd, O thou my God in Trinitie, in thee is all my trust, nowe suffer me not to be deceived with noe illusyons of this spirit nor non others, nor that he etc to hurt me in bodye mind nor soule, O God of Angells, Archangells, Cherubins, Seraphins, principates, thrones & potestats dominacions & powers, O God of all patriarckes & prophets, O God of the Apostles, Martires, confessors & virgines, O God the father O God the sonne O God the holy ghoaste, O God the father of our L. J. C. I N. doe call one thee nowe & one thy holy names, & nowe most hartely desier thy benigne & glorious maiestie, that thou my God wilt nowe vouchsafe to graunt me thy helpe & aide against this spirit N & vouchsafe to keep me both from him & all myne enemies & other mischaunces, & that nowe forthwith I maye have this spirit in obedience, & that as thou art the very God in Trinitie, nowe to graunt to me N & that by thy mighty power & vertue & greate strength of Jhus C. of Nazaret name + Tetragrammaton + & by all the most holy & glorious names of God & by thy holye the speakinge & hearinge of all holy & elect names & by Tetragrammaton + & by all these & the rest of the holy names of God the father the sonne & the holy ghoste 3 persons & one God in Trinitie & thou the ruler of all these & of all thinges, the which lyvest & reignest one God in Trinitie for ever & ever, O thou my God send me nowe & graunt me thy blessed helpe, & suffer me here to have this spirit N to appeare heare to me in a faire forme, which by invocation of thyne I shall appointe him, & to fullfill my request & desier, & that through the blessed name of thee the most true God I desier it, & I desier it for our L. J. C. his sake, so be it amen, & in the name of the mercyfull God of Isra-
w el, & of paradise & of heaven & of earth, & of the seas, & of thinges beneath the earth, & of all creatures + nowe to be with me N. & with these wordes letters & caracters with those names & with this my desire or greate petition nowe forthwith here to be fullfilled, & that by the succorance of the greate & everlyvinge God so be it + In the name + of the father & of the sonne + & of the holy Ghost + 3 persons in Trinitie so be it. Amen.

this done to ye other businesse etc

Deus vnus, Deus Justus, deus fortis, deus magnus, deus potens, deus sine fine, deus perfectus omnium bonorum, due Jhu Xpe qui de sinu patris in uterum virginalem mirifice descendisti, et cum hominibus in terra apparuisti, qui et beato Johanni pectus tuum dormienti secreta celorum revelasti, et de stipitem percorum deportare fecisti, ac secretis celestibus eum super oes mortales instruxisti, per spum sctum super Apostolos tuos descendere fecisti, et eos per universum mundum in noie unigeniti filii tui predicare et baptizare voluisti, tu qui hec et multa alia fecisti, habe patientiam in me et largire mihi in hoc vel istud magnum misterium, quod ego infirmus peccator simplex et humiliter te peto quatinus virtute tua et misericordia, per intercessione beate gloriose et intemerate virginis Marie Matris Dni nri Jhu Xpi filii tui unigeniti, hoc opus perducere valeo ad effectum quod opto, et desidero quod tua gratia mihi deducte facere valeam, ut hoc et verbo firmiter viz, adcoartandum et cogendum spus nec non benedicere et sanctificare dignare hec presens opus scriptum et ista verba verba per totum que si velle ois condemant ac si vel ois condemare potuerint, ut in noie Pris et filii et spus scti virtutes quas optinere debeat optineat, et in eo ad coartandum et cogendum conbinere, sternere, excitare, constringere, congregare, dissoluere, pacificare et ligare, venire facere et respondere, stabes et recedere, humiliare et obedire solvere et includere, dampnare, absque spe salvationis in gradissimis pene infernalibus [illegible] et usque ad diem Judicii, a facie huius seculi dampnare a aeris, igneas aquaticos, terreas, et infernales potestates et oes spus et aie, a celo usque in profundissimum lacum abissi, mihi inobedientes ac voluntati mee resistentes, nisi obedientes preceptis meis quod dico quo mihi placuerit, et cum ois opus habuero ac ois coniurare et constringere, et invocare voluero, et hoc istud presens scriptum vel ista verba in hoc volumine contenta per te stipsime + Adonay + in maiestate divina sedens Trinus et unus deus dne dominantium per infinita secularum secula Amen.

O Gloriosissima Regina Angelorum et omnium Celorum domina mundi, et omnium sanctorum, Imperatrix in celi et omnium infernorum, et misericordissima adiutrix peccatorum tuorum ad te confugio, adiuva me misericordissima domina quoniam labor meus non sufficit sine te, et quia peccata mea impediunt me, et merita mea non adiuvant ad tam multa et maxima, et incomparabilia dona que desidero, et peto sine multis et maximis auxiliis ea optinere non valeo, unde te in primis in vita gratia Janua vite exordium salutis humane mater pietatis et misericordie benignissime imploro et invoco in adiutorium meum et auxilium hodie et nunc et in omni tempore ut possim obtinere que nunc desidero si placeat deo, et tibi, expedit anime mee, Amen Amen.

In nomine domini nostri Jhesu Christi patris et filii et spiritus sancti amen sancta trinitas inseparabilis unitas te invoco ut sis salus defensio et protectio corporis mei et anime mee et in perpetuum, per virtutem sancte ✠ Crucis domini nostri Jhesu Christi et passionis et orationes sanctissime Matris tue Marie, et omnium sanctorum sanctarum ut mihi concedas gratiam tuam atque pietatem divina super omnes malignos spiritus ut quoscunque in virtute sanctorum nominum tuorum invocavero statim ex omni parte ad me conveniant et voluntatem meam perfecte impleant non mihi nocentes neque terrorem inferentes, sed potius pie obedientes mihi ministrantes, et tua divina virtute mandata mea perficiant, per te Jhesu Christi cui est laus et honor in secula seculorum Amen.

Then saye this thryse on thy knees as followethe

Deus Deus meus Respice in me, et miserere mei et ne abneges mihi quicquid a te peto quod pluribus aliis concessisti et ne respicias ad universa delicta mea quibus peccavi te domine non negabis, propter exaudi preces famuli tui .N. et presta ut in presenti experimento per virtutem nominum sanctorum tuorum veritatem invenire merear qui vivis et regnas deus per omnia secula seculorum amen.

Everlasting God Creator of all thinges, In whose handes lieth the disposition of all tymes & seasons, qualities o Lord I doe beseche thee, the inclinations of thy creatures, in heaven, earth with all constellations & planettes with their naturall & kindly moderation, as maye most serve to the optayninge of our purpose & weighty attempt soe that they worke their force in all places that by them the spirit .N. maye be urged & inforced to obedience & the rather by there powers I maye optaine & have my will & desier, & allso that those creatures aforesayed maye serve to the commodities, healthe, and welfare of all mankinde: soe that wee be not only our desire & request by waye of petition of this spirit .N. but also by them wee maye possesse & have the fruite of the bare earth to our comfortable sustentation, & therby [illegible] duely to the honouringe & prayesinge of thy holy & reverend name, therefore mortifie within us o Lord, the old rootes of our naturall iniquities killinge them, [illegible] with the winter of our lust to ensue them: sowe the seede of thy grace within us, that wee maye springe up in all goodnes: send us the fervencie of the spirite that wee maye yelde forth ripe & perfit fruites of a lively faith, that when it shalbe thy good pleasure, to appointe thy finall harvest or vintadge, thou wilt voutchsafe to bringe us into thy Joyfull barne, like ripe & perfitt grapes, which is to saye into thy everlastinge kingdome there to rest with thy chosen Abraham + Isaac & Jacob, in all eternitie so be it Amen

Soli, Laus, honor, et gloria

ffinis.

Officiu[m] de spirittib[us]

The office of spirit[es]

There be 4 kinges of the ayere Oriense R of the east, Paymon R of the west, Amaymon R of the southe, & Egine R of the northe. And there be 3 devills cheafe in the arte of Nigromancy: viz Lucipher, Bellzebub, Satan.

1 Lucipher is the father of all devills, he maye not be called, for he is in the depthe of hell, yet by him as by Fantasia Valerion, other devills may be conjured & bound, for all devills doe reverence & worship this devill Lucyfer & that with a kind of maiestie, they doe all obey him, for soe hath God ordeyned & appointed to them.

2 The second is called Bell, the which is Bellsabube, & he is the prince of devilles. This Bell before the tyme of Solomon was thought to be the God Charon, whose Idoll was worshipped, & he was of the order of Cheribine, and 1000000 of divills or wicked spirites doe minister unto him. He appeareth verey bewtifull, & giveth to the m[aste]r that calleth him gold & silver & maketh expert in sciences, he appeareth well for halfe an hower, & giveth of eche demaund a true aunswere, he giveth a servant or famillier which shalbe in service verie duetifull, duringe a mans life, but Nota he hath one proper Invocation by the which he shalbe called by: otherwise he hath bine wont to sley the m[aste]r Conjurer & that in his circle, unlesse he did suffumigate him selfe well, & that with amber, lignu[m] aloes, & masticke, & he most be called towarde the east, where in he most be urged to doe his office & duetye.

3 The 3 devill or spirit is Satan, the which was of the order & Trone of the Cherubins, whoe that likewise after 1200 yeeres entendeth to come againe & possesse his former place, which is not to be beleeved, he is wonte to aske of the m[aste]r Conjurer that he should with Salomon praye the Creator, that he maye come to his Throne againe, but he that is m[aste]r shall saye, that he fell not of his owne will, & for that cause he abideth in the ayere, & is not cast into hell. but lett the m[aste]r take good heede that he doe not obaye him in his request, & when the m[aste]r will departe with him, let him saye, I have besoght my God, that if it be given unto thee by him & that from above, that thou mayest be againe restored to thy former place or Throne, so be it. Note that Satan abideth in an obscure ayer, & that the 4 princes or the 4 kinges, unto which kinges power is given to hurte the land, the seas, the trees, & they be of the orient, those 4 kinges are Oriense, Paymon, Amaymon, & Egin. Satan knoweth the vertue of these kinges, & it was hee that tempted our fathers in the deserte or wildernes, makinge them disobedient to Gods will, he hath power to kill, to destroye, to make blinde & to doe many mischeifes God defende us. Amen.

East

4 Oriense Rex, appeareth with an 100 or 200 legions, & that fayre with a feminine countenaunce, & a goodly crowne upon his head. he rideth upon an Elephante, havinge before him trumpetes, shawmes & moch minstrelsye of divers instrumentes, & when he is called, he commeth with other greate kinges, but Note & if he be called alone, he then appeareth in the likenesse of an horse, that is of the Trone, havinge of an horse the very shape, & when that he is sacrifised unto or offered unto, then he taketh [illegible] as the m[aste]r will, & he doth willingly take the sacrifice or offeringe, he giveth well nigh an aunswere to all demaunde & questions, & telleth the truth of thinges past present & to come, & if that he be angrie, he will vex all them that doe not sacrifise unto him, except that he doe give money or teach sciences, & then he is compelled, & that by devine power to the contrarie, he hath power to consecrate bookes, & he knoweth all experimentes, & hath power to teache them, & there is a kinge under him whose name is Baall, & his office is to teach a man all manner of sciences, & maketh a man to goe Invisible, & hath under him 250 legions, yet at the first you must constraine a spirit called Femell who is the messenger of the east. Note let the m[aste]r saye other Bellfarto vel Bellferit, the which is the messenger of the kinge of the east,

I Conjure thee, & that by the livinge God, & by the blessed virgine Marie Mother of our L. J. C. & by the Thrones of Angells & by the the blessed Apostles, & by the sainctes of God, that nowe presentlye & without any delaye or tarryinge, the same spirit which is called Femell that thou make or cause to appeare, & obay my will, & doe my commaundement, & that with all speed, sbeit.

officium

South 5 **Amaymon R** is of the South, & is greate & mighty, & he appeareth in the likenes of an old man with a greate bearde, his heare like to an horses heare he hath a bright crowne on his head & rideth upon a fierse lyon roringe, & he shaketh a rodd in his hand & his ministers before him with all manner of Instruments & musicke, & he commeth with other 3 kinges & he gladly doth the sacrifice & burnt offringe & giftes he maketh aunsweare to all thinges, & maketh a man wonderfull cunninge & experte in philosophie, & in the arte Notaria, & he giveth the best acquaintaunce with nobillitye, & confirmeth the same thereof, as dignitie & promotion, he maye well be kept in obedience one houre, duringe which tyme he maye be vsed, but let the mr turne into the South to see him, & that gentelly & with pleasantnes, & declare unto him the thinge thou wouldest have taken in hand, & hold thou thy ringe upon thy face, & he will doe thy will, & call thou him in a fayer dryer daye, & looke that thou have the ringe of Salomon, & the stole & the auspitees or coronapees, he commeth with all manner invisibilitye, & a greate compani with him, & there in be kinges i. Emlon, ocarbydaton, & Madycon these kinges be messengers of the kinge of the southe to whome shalbe sayed, I Coniure you nowe by God, & by Scte Marye his sone Xpists Mother, & by the Thrones & quiers of Angels, & by the death & passione of our Saviour J. C., & by Abraham, Isaac, & Jacob, & by Moyses, Ely Enok & David & by holy Sem Noe & Lott & by Elizabeth Katherine & Margaret, & by all the prophets Esay, Jeremye Ezekiell, Daniell, Abacuck, Zachary, Malachi, Sophoni Joell & Abdy that nowe shortely without anie tarryinge you cause the same spirit Emlon, that he shortly & speedely come to me, obey me & fulfill my will & desire, I charge & commaunde you by our L. J. C. that you cease him to me & that without any delaye or tarryinge. this when he commeth maye tarry from 12 at noone till midnight.

West 6 **Paymon R**, he appeareth & speaketh with a hoarse voice, & he beinge called is more obedient to the will of Lucifer then of anie other kinges be, & then compell him by divine power, then he appeareth in the likenes of a souldier, yet when that he commeth to the presence of the mr he maketh variance still, he rideth upon a dromedary or a Camell, & is crowned with a bright crowne, & hath the countenaunce of a woman, & before him goeth a band of men & that with trumpets & all kindes of Instruments, & Paymon himself speaketh with his tonge, yet the mr shall cast to him a paper wherein it is written, that he shall speake plainely & destinctly, that the mr maye understand what he sayeth, & so then he will, & there is Belferth the messenger of the kinge of the west, & there is Beliall a kinge, & Basan a kinge, & they doe make a man to goe invisible, & Rombalence vel Ramblane, these maye appeare from the 3 houres to the 12 houre followinge, then saye, & thou Alphasis I coniure thee, & that by the most [illegible] Lord our Savior J. C. & by the speare that clave his hart asunder, & that to the redemption of all mankind, & by the nayles that pierced his blessed hande & foote, & by all the vertues of God, & by all the holy names of God, Agios + yskiros + Athanatos + otheos + Alpha + et ω + Agla + El + Tetragrammaton + that nowe shortely & that without any tarryinge this same spirit Alphasis to be here readye, & to doe all that I here shall commaunde him to doe, for me N. & that you nowe here doe cease him unto me & that without delaye or longe tarryinge & here to fulfill my petition & desier so be it.

North 7 **Egin R**, is of the North, & appeareth in the likenes of a man, & his face is very cleare, his nostrills are verie sharpe like a sworde, & out of his mouth commeth flames of fire, & he rideth upon a dragon & he is crowned with a crowne of pretious stones, & in his necke he beareth 2 tusches, & he beareth one his right side 2 hissinge serpents hanginge, & he commeth with a greate noise ~~before him~~ & clamour before him goe sundry kindes of musicall Instruments & sweet organes, & he teacheth shortly all phisicke, & singinge, & the arte Notaria, & the arte of Nigromancye & the arte memorativa, & he speaketh of the diverse partes of the world, & of thinges to come past & present, & of certayne secrets & hidd thinges, & of the beinge & compartinge of this world, & what the earthe is, & whether the water maye sustaine the earth or the earth the water, & he teacheth what a bottomles pitt is called commonly Abissus, & where it is, & what the winde is, & from whence it commeth, & he giveth verye good acquaintance & dignities, prelateshipes & confirmeth the same, & maketh conservation of bookes and other thinges & giveth true aunsweres of all questions & demaunds, & thou must looke to the North when thou callest him, & so soone as he appeareth, shewe him Sigillum Salomonis, & his kinge & forthwith he will fall downe, to the earth, & will worship the mr & the mr shall take & thanke him therfore, & he hath 12000 Legions, & causeth a man to winne at all manner of games, & Rodabell, vel Radabelbes, be the messengers of the kinge of the North.

O thou Lambricon vel Lambracaron, kinge of the North etc, they maye come from midnight to the morninge, I Coniure thee & that by the meeke L. J. C. & by him which hath made of nought all the world & all & every thinge therin & by Marie Magdelen, & by the virgne Sct Katherine which slewe Ewphin your brother, & by the crowne of thorne that our Saviour J C had one his blessed head, & by the Sphere that he was pierced with to the harte, & by the nayles wherwith his blessed hande & foote were fastened to the + of tree, & by these pretious

And by these precious names ✠ Lai ✠ ya ✠ Gala ✠ Layagom ✠ vlba ✠ Garamiton ✠ Lasam ✠ Sarym ✠ Lassa ✠ Joratom ✠ Lai ✠ ya ✠ Lasary ✠ that you nowe shortly & that without anie delaye or taryinge, that this spirit by name Rodobell vel Radebelbes nowe to be heare, readie & obedient to all my will, & that nowe here in you obey to mee & that without anie taryinge. Then saye the coniuration that to the 4 kinges doth apperteine begin / tunc coniura istos 4or nuntios sine timore sic dicendo. O Femell, Alphassis, Emlon Rodabell, I coniure you etc as is afore sayed /

8 Fersone is a kinge & appeareth in the likenes of a man, havinge the face of a Lyon, & he hath 40 playinge before him, with trumpete & other Instrumente, & he knoweth all thinges paste, present & to come, & knoweth all the places where anie treasure is hid, & sheweth it willingly, & he desireth sacrifice / & that is of a brasen ymage / & he hath under him 72 Legions

9 Ebeyeth a kinge & a greate ruler, he appeareth with a crowne or diademe, & there is nothinge seene of him but his heade, & he cometh with minstrels afore him, & he teacheth what spirite be best for familliars, & giveth true aunsweare, & he hath under him 80 Legions /

he geveth true answeares. and that familiers be best. /

10 Marchase, is a great kinge, & appeareth like a fierse beare, & he maketh a man to goe Invisible, & sheweth all places, where treasure is hid, & he hath under him 26 Legions /

11 Gorsyar, is a kinge, & appeareth havinge a Lyons ~~good~~ face, & he is crowned with a diademe, & beringe in his hand, a fierce viper, & he rideth upon a beare, & before him cometh trumpete, & he knoweth all thinges, & where hidd treasures bee, & he will willingly appeare, & will aunsweare to all hidd & secret questions, & of hidd thinges, & hath under him 6 Legions of spirites /

a carrier

12 Skor is a greate kinge & appeareth like a Curlewe, & he doth fetch money out of kinges chestes, or out of anie house or place, & he will carry it where as thou commaundest him, for he is true & faithfull & that in all his doinges that he is commaunded, & he hath under him 10 Legions

a good & true spirit.

13 Garsone R, he appeareth like a man, & he knoweth thinges, past present & to come & telleth where is treasure hidd, & he giveth true aunsweres, & that of thinges that be secret & devine of the deitie, & of the creation of the worlde, & hath under him 7 Legions

W

14 Famon a greate kinge, he appeareth like a goate, he teacheth to find treasures that is hid in the earth, & to finde precious stones, & to find mynerals & gold money, & he speaketh sorely & evill favouredly, & without distinction unles that he be constrayned to the contrarye thereof & he hath under him 40 Legions /

good phisition

Marbas vel Carbas a great prince or kinge, he appeareth like a fierse Lyon, yet when he cometh before him that calleth him, then he taketh one him the forme of a man, & he giveth true aunsweres of secret & hid thinges, & teacheth to heale sicke people, & he excelleth in the teachinge of Nigromancie & he causeth to be changed & that from his right phisiognomie, & he hath under him 26 Legions /

16 Ogya a greate prince, appeareth like a viper, havinge teeth, & 2 greate hornes, & bearinge a sharpe sworde in his hande, & he geveth true aunsweres, & that of all thinges that is demaunded of him, & he hath under 35 Legions /

17 Chert is or Skor a greate prince, he appeareth like a dogge & hath a shrawinge voice, & hee is mervailous in his workinge, for he will take awaye the enemies sight, throwe is againste the Caller, & he will bringe money out of kinges treasures, & out of other places, if he thoughte be commaunded, & he fetcheth & carryeth all thinges, & is very faithfull in all his doinges, & namely to his Caller, & he hath under him 46 Legions

18 Drewchall is a greate prince or a kinge, & his office is to cause sleepe, & to cast them that keepeth them into a sleepe, & he maketh to appeare a greate armye of harnessed men in the field, & he him selfe appeareth like a greate Hearte, & that with hornes, & hath under him, 36 Legions /

19 Gloolas a greate kinge or prince, he appeareth like to a dogge havinge winges, & he is the cheife leader of murtherers, & knoweth thinges past present & to come, & he geveth knowledge of friende & of enemies, & maketh a man to goe Invisible / & soe longe as the caller or Mr will, & hath under him 20 Legions /

Officium

Forcase a greate prince, he appeareth like a greate man, & he knoweth the vertues of all hearbes, & also of stones, & he geveth againe the sight that was lost, & telleth the places of treasures, & geveth true answeres, & hath under him 10 legions,

21 Fewboo, a greate prince, he appeareth like a knight, & he geveth true answere of thinges that he is demaunded of, & he geveth him that calleth him gold & silver, & hath under him 29 legions,

22 Cooker, a greate prince, he appeareth like a birde, & he hath winges like to a goshawke, & he rideth upon a dragone that hath 2 heades, & he geveth true answeres for his treasures & he hath under him 13 legions.

Hanar, a greate prince, he appeareth in a flame of fier, & will take one him the forme of a man, & he is cunninge in astronomye, & telleth where treasures be that
23 are kept with spirits, howe manie they be & what they be, & he geveth favoure to the Mr, & under him be 8 legions,

24 Moab, a prince, posse magnus, he appeareth like a blacke bird, yet when he taketh the shape of a man, then he is a leader of women, & he maketh them to burne in the love of men, & if he be commaunded he maketh them to be turned into another shape, which that the men & they maye come togeather, & he hath under him 26 legions.

25 Doolas a greate prince, he appeareth like a child & winges like an Aungell, he rideth upon a dragon, havinge 2 heades, & geveth true answere of his treasures, & he keepeth all treasures where the serpente or drakes be seene to speake, & he geveth & appointeth the places where treasure is to all spirits to keepe, & he geveth a man all manner of serviceable spirite, & without him none can doe it. he geveth to the Mr all manner of serpente & hath under him 20 legions.

26 Formecones is a greate prince, & appeareth like a bule, & when the Mr will he taketh the forme of a man, & he maketh one marveilous cunninge in astronomie, & in all other liberall sciences, & he geveth the Mr wisdome, & he knoweth best the vertues of herbes & stones, & he bringeth Lodestones & precious stones & hath under him 36 legions.

27 Ffanor vel Chamor, a prince, he appeareth in a fyer flame, & deludinge the sight & so blindeth the lookers one, & that with notable delaye, & when he is compelled he taketh the forme of a man, & he is excellent in astronomie, & in all other liberall artes, & he geveth the best acquaintance & the favour of greate men & princes, & he telleth places where treasure is, that be not kept with spirits, & under him is legions 34.

like roster

28 Lewteffar vel ffalcas, a greate prince, he appeareth like a monster, & he speaketh homely, & he healeth all sicknes & diseases, & he maketh one to seeme as though he were madde, & one to rise against another, & in 5 dayes he carieth one over [illegible] of Necromancie, & he knoweth ~~the~~ over [illegible] of [illegible], & he entiseth woman most to ride, he is a lyar & will not confesse him selfe to be Abaruk: but he sayeth that he is one of the 4 kinges. first he desireth sacrifice, & he telleth of goodly thinges, & he fetcheth treasure or money, & he rideth upon a fiery dragon, & he hath starry eyes, & a heade of a divell, the tayle of a viper, & the hande of a beare, & the foote of a [illegible], & he speaketh of greate thinges, & his brest is open & his breath stinketh, & his breath is fiery & he is crowned with a raine bowe, & he looketh downeward, & he loveth musicke, & he appeareth in the 7th order, & he carieth alwayes in his forehead an eye, & first he appeareth, & that laughinge, & he be [illegible] then is he very desperate, & he never entereth into runninge water, & his voice is very hoarse, he doth make a man skillfull in astronomie, & astrologie & in geomancie & in all other the liberall sciences, & telleth men the love of women, & geveth dignities & promotions & confirmeth it & manie other thinges, he fetcheth money or gold from anie place he is appointed, & bringeth it anie waye the Mr will commaunde him, & hath under him 20 legions.

Dyelagoo a greate prince, he appeareth like a beautifull Aungell, & is very trustie
very trustie in all thinge 29 in all thinges he is commaunded by the Mr, & he maketh one invisible, & maketh one to transforme him selfe into another shape, & willingly he getteth the love of women, & telleth the places of hidd treasures, & geveth favour of frende & enemies, & under him he hath 20 legions.

30 Barbaryes, a greate prince, he appeareth like an armed souldier, & he beareth in his hand a speare with a banner, & he telleth best frende & that withstand the enemies of the Mr, & he causeth the enemies to loose their sight, their hearinge, & their strength, & if it please the Mr it shalbe so, & he maketh one wise, & bold, & he hath under him 50 legions.

31 Porax a great prince & a stronge, he appeareth like an Aungell, & yet blacke & very darke, & he hath power in buildinge of places & howses, & in destroyinge of landes, woodes & waters, & in the plantinge of fruite trees, & in sowinge of seede, & he knoweth the vertue of herbes, & teacheth to still waters & hath under him 9 legions,

[illegible] 32 Acharos, l. Aharus, a duke & he is ~~kinge~~ under the kinge of the east, he appeareth willingly like an old man, & his office is to teache all languages, & he causeth them that be rune awaye to come againe, & under him are 29 legions,

33 Amada, a duke, he appeareth like a monstrous beast, he giveth true answeres of thinges past present & to come & hath under him 42 legions,

34 Barton is a greate duke, he appeareth like a greate beare havinge a dragons tayle & he is very experte in the vertue of herbes & precious stones, & will carry one from region to region, & that swiftly, & also & hath under him 30 legions.

35 Allogor, a duke, & appeareth like a fayer knight, & beareth in his hand a speare, with a banner, & giveth true answeres, & he openeth all doubtes, & showeth howe they maye be brought to passe, & what shall happen, & under him he hath legions 30

went in love 36 Globa, a duke, he appeareth like a man, he is the chiefest ruler of women, & to make them to burne in love with men, & he maketh women to be barren & to have noe children, & he hath under him 20 legions.

37 Marshiones, a duke, he appeareth like to a stronge man, havinge a serpente tayle, & he is experte in hearbes, & stones, & he will carrye one frome countrye to countrye, & that swiftly without hurte & hath under him 30 legions.

38 Bartyn a stronge duke, he appeareth like a beare, & knoweth hearbes & stones, & will carrye one quickly where hee will bee & hath under him 20 legions.

39 Kayne a duke, & appeareth like a raven, & after to take the forme of a man, & a coun-seller to steale, & doth carrye treasures from kinges howses & will leave it where the maister will, & he giveth answeres both of frende & enemies & hath under him 20 legions.

40 Reysyn a duke, & appeareth like a beautifull woman he knoweth thinges past present & to come, & he causeth one that after he is departed out of this world, then he causeth one of his ministers to enter into his body, & to speake with one of his kine, or with any others, & he hath under him 10 legions.

41 Gemyem a stronge duke, appeareth like a fayere woman & crowned with the crowne of a dutches, & rideth upon a Camell, & giveth true knowledge of thinges past present & to come, & of hidd treasures, in the which places doe appeare false women, & he is a prince, & a companion of the love of women, & especially of maydens, & under him are 42 legions.

meeke and … spirit 42 Triblex a greate duke & a marques, & appeareth like an Aungell, he is bothe meeke & true, & that in all commaundementes of the maister, & therfore he is called Triplex, & is the more mighty & hath under him 6. legions,

43 Soonek a greate earle appeareth like a cruell beare, & yet by the mr he taketh the shape of a man, & giveth the understandinge of creatures, & of all wild beastes, & teacheth all manner of voices, & that of all understand them, & knoweth that is past present & to come, & all manner of languages & he will declare where treasures bee, & hath under him 18 legions.

44 Moyle a greate marques, he appeareth like a Lyon, & hath wings like a grifon, & when the mr will he taketh the forme of a man, & he maketh one wittye, & perfitt in all sciences, & giveth victorie upon enemyes, & in feates of armes maketh one expert, & giveth favour of greate men, & giveth true answeres of all thinges & he hath under him 13 legions

\+ 45 Geyll a greate earle, appeareth like an elephant, & taketh the forme of a man, & speaketh with a hoarse voice, & ruleth all wild beastes, & willingly he giveth them to the maister, & he fetcheth money, & yea & that frome anye place that the maister will, & carrieth it where the mr will commaunde him, & leaveth it for the maister, & he giveth the best acquaintaunce, & dignities & confirmeth it & hath under him 50 legions.

46 Deyclo alias Deyoo a greate earle & appeareth like a kid, he maketh trees to flourish & to yelde greene, & that out of tyme, & he maketh a man perfit in all the liberall sciences & in the mathematicall sciences, & giveth the understandinge of all languages, & causeth a man to speake them well, & shortly, & hath under him 414 legions.

So 47 **Soganwellsogom** a greate marques, appeareth like a pale horse & speaketh with a hoarse voice, & he putteth soules out of the place of paines which some call purgatorie; & he is free, & appeareth in what shape that the maister will, & answereth trewly & desireth a sacrifice, & rejoyseth therin, & he that hath the mathematicall sciences meruailously, he instructeth in wisdome, & philosophie, he maketh the soules of the dead to appeare before the maister, & namely the soules that are nye the water syde or the sea, & that in a certaine purgatorye, which is called, the carefull affliction of soules, & what soules soe ever appeare before the maister, they shall come in the shape of ayery bodies, & evydently appearinge in the forme the which they first had, & they have power to aunswere questions, & that in the presence of the mr & hath under him 36 Legions.

48 **Royne** a greate earle, & appeareth like a souldier, & he continually procureth rancor, & that betwene a man & his wife, & his face is like a lyon, & he rideth upon a blacke horse & bearinge a snake with his armes or arme, & he buildeth greate towers & that willingly, & horsses, & bulwarkes of warre, & he destroyeth enemies, & their howses, & he conserveth bookes, & other thinges, & telleth of his treasures & preserveth, & under him are 26 Legions.

49 **Sowrges** a great marques, & governeth in the cities of **Africa** & teacheth both grammer, logicke, rhetoricke, & divinitie, & telleth the places of treasures, & openeth the same to the maister, & he maketh one to passe the seas, waters & floodes safe, & in a pitty saveguard, & that in a most swifte course, he maketh a man to ryde in the same journeyes upon what him list, whether he will in a shippe or on a horse or boate, & he himselfe appeareth like a knight rydinge upon a horse, & that with 3 heades one like a horse, one like a birde, & one like a fishe, & hath under him 26 Legions

50 **Bryman** vel **Myniciorum** a greate Earle, appeareth like a little horsse, speaketh with a very pleasaunt speache, & is moste excellent in herbes & stones, of flowers, fishes byrdes beastes, & in mettals, woodes & waters, & he maketh one invisible, & that from tyme to tyme, & he causeth men to sleepe continually & that till they dye, & desireth a sacrifice, & hath under him 30 Legions.

51 **Barbates** vel **Barbares**, a lorde & a greate viconte, he appeareth like a shooter, or forrest man with 4 minstrelle & bearinge 4 trumpets 1 of gold 2 of silver 3 of brasse 4 of yvorye, he is the guide of many rulers, & truly teacheth to understand byrdes, & the barkinge of dogges, & the howlinge & cryenge of all other beastes, & he telleth of Immovable treasures, that be hid, & hath under him 29 Legions.

52 **Goorox** an earle he appeareth like a bowle, & sometyme like a man, & he hath great knowledge in astronomie all manner of liberall sciences, & he knoweth the vertues of herbes & stones, & under him are 30 Legions.

53 **Barbares** an Earle he appeareth like a sagittary that is halfe a man & halfe a beast, & sheweth the places where treasure is hid, & hath 26 Legions.

54 **Annobath**, a lorde & governour, appeareth like an armed knight, & rideth upon a pale horse, & he is crowned with a duble crowne, & beareth in his hand a cruell speare, & he teacheth the knowledge of Nicromancye, geomancie, & chiromancie, & the arte magicke, & telleth of treasures, & who ~~kee~~ kepeth them, & where they maye be come bye, & he giveth true aunsweres, & that to the mr & hath under him 18. Legions.

55 **Gemmos**, a stronge lord, appeareth like a knight, his horse is red, & he speaketh with a stronge voice, & he teacheth howe all kind of mettals, maye be turned into pure gold, & he knoweth the vertues of herbes, & precious stones, & he teacheth physicke, & giveth true aunsweres of thinges stollen, & he was of the order of the **Archangels**, & therfore he is of the greater force, & hath under him 27 Legions.

philosyphers stones
A good phisitian

56 **Ansoryor** vel **Antyor** a lord, & appeareth like a cruell knight, rydinge upon a pale asse, & he beareth in his hand a viperous eyle, & he is very excellent in phisicke, & in nicromancie, in piromansye, hydromancie, & in all artes & giveth true aunsweres of thinges past present & to come, & knoweth the natures & properties of herbes stones & trees, & giveth to one every lyberall arte, & that to the mr & maketh him perfect havinge In 7 dayes, & desireth sacrifice, & thou bind him not well, he will deceave the mr, & hath under him 20 Legions.

A good phisicion, but yet deceitfull.

57 **Vreocar** a noble Lorde, and appeareth like an old man, walkinge with a staffe, & is obedient to the mr, & willingly sheweth all thinges, & the secret places of treasures & the treasures which be kepte under ♄ or ♃ or sealed made under the sett of other planete, & of all
\+ other he teacheth best the arte of Nicromancie, & it ought to be done, under the fortitude

✝/ under the fortitude / & direction of every planett & place / & he declareth the force of hearbs
& pretious stones / & waters / & he bringeth money / & he hath the tayle of a dragon / & darkly feete
& dyrty handes / & the voice of a skriche owle / & he looketh ever toward heaven / & he will
not tell the truth / till the master compelleth him / & he hath under him 27 legions./

58 Boab vel Boall, a greate prelate, appeareth like a souldier / his head is like a
Lyon / & he rydeth upon a blacke horse / & his eyes doe shine like fier / & he speaketh with a
hoarse voice / & hath greate teeth / like to an oxe / & he giveth the knowledge for to understand
the barkinge of dogges / & he doth transpose gold & silver / & that from place to place / &
telleth of secret hid thinges / & under him is 44 legions./

59 Aran vel Arin a lord / & he appeareth like a man / & telleth of thinges past present & to
come / & of secret hid thinges / & getteth favour both of frinde & enemies / & getteth dig=
nities & promotions / of there worde & confirmeth the same / & that with his doinges / & fye=
nyes / & he hath under him 45 legions./

for an Image to amore /

60 Jambex a marques / a captaine / & a greate governour / he appeareth like a woman
& speaketh pleasauntly / & he bringeth the love of greate men / & of noble women that willingly /
& the maister must make an Image of waxe / & in the forehead therof to write that love doe=
commeth love / & thou doe cause Jambex then to conserve that Image / so written / thou
shalt cause a man or woman to come where that thou wilt, sett that Image for them to come
to / & he hath under him 25 legions./

61 Fewrayn a governour or marques / appeareth like the countenaunce of a woman / &
seameth to be meeke / & giveth the love of women / & he teacheth all tonges / & that marvelou=
sly & truly / & hath under him 9 legions./

62 Carmeryn vel Cayenam a lord / he appeareth like a bewtyfull woman / & crowned
with a double crowne / & rydeth upon a Camell / & telleth the truth of secret treasu=
res / & specially where women be seene / & he is a prince therof & keeper of them / &
hath under him 30 legions./

63 Mathias a lorde / he appeareth like a beare / & he casteth flames of fier out of his
mouth / & his office is to carry a man from countrey to countrey / & he hath under him 36
legions./

W

64 Dameton a greate ruler / he appeareth like a man / he telleth of thinges that be in
the water / & of thinges that be in the earth / & howe to come by them / & he is good & that
for the love of maydens / & he hath under him 6 legions./

65 Foorex / is a ruler / he appeareth like a harte & speaketh with a smale voice / he
teacheth to make all manner of Instrumente of musicke / & teacheth astronomye / &
causeth a man to winne / & that all games / & if he be enclosed in a ringe & worne
upon the fore finger & hath under him 9 legions./

good companion.

66 Wageyne / a ruler / he appeareth like hedy hoge / & is a very good companion / for he
teacheth a man & helpeth him in all manner of needfull busynes / & namely in all
manner of husbandrye / & occupacions / & hath under him 20 legions./

A teacher of all artes

67 Gasyaxe / is a great ruler / & appeareth / like a hare / & teacheth a man to enclose
all manner of spirite / & howe to conclude them that be but for aunsweres / & for
them that be dyses / & cardes / shootinge / & bowlinge / & for the lovers of women
& howe to make a glasse that all men maye see the truthe therin / of all such thinges
as they are desyrous of / & he teacheth howe to have a true aunswere of all spirites
& if the master put him into the heade of a dead man / then he will teache all the arte of
nicromancie / magicke or other sciences / & he hath under him of spirite 16 legions./

68 Barsy a greate ruler / & a Captaine / he appeare like an archer / & bearinge about
a quyver / & that of Iron / & he is the begynner of warres / & he maketh men to shoote
neare / unto the marke / & he hath greate power therto / & he hath under him
30 legions./

69 Bartax is a ruler / & he appeareth like an old man / & his office is to tell where &
in what place hidden treasure is / & who they be that keepeth it / & howe it may be
come by / & he hath under him 4 legions./

70 ~~60~~ Usigoo / marquis posse / he appeareth like an Aungell & is just & true / in all
his doinges / he giveth the love of women / & telleth of hidd treasures / & hath under
him 20 legions./

...ne it. /

×

71 81 **Gyell** magnus Comes, hee appeareth like an Elephant & speaketh with a hoarse voice, & he bringeth forth money out of anie place, pallas, or house, & will laye the same in what place, by the maister he is commaunded, & there leave it, & he hath under him 7 legions

72 **Syconell**, magnus Comes, he appeareth like a fierce beare, & upon the maisters will, he appeareth like a child, & then he teacheth best all kinde of languages, & telleth where treasure is hid & hath under him 18 legions.

73 **Corsone** magnus Comes, he appeareth like a man, & a lyons face, & crowned with a dyadem, & holding in his hand a viper, & he hath an earthly bodye, & trulye & willingly, he telleth where the places be where treasure is, & under him are 6 legions.

74 **Pamelon** vel **paynelon** appeareth like a knight he doth compell other spirites to come from the 4 corners of the world & to appeare before the M. & he giveth true aunsweres of all thinges & telleth of the unknowen arte, & hath under him 10 legions.

75 **Gemon** a valiant captayne, he appeareth like a fayre woman & crowned with a crowne, & rideth upon a Camell, & telleth of treasures hid & of thinges paste present & to come, & hath under him 5 legions.

76 **Zeban**, a knight & a mightye souldier he appeareth like a gyante, he carrieth men whether they will, & so doth he all other thinges whither the maister will, & fetcheth the same out of anie countrie, & that speedely, & without delaye, & at the maisters commaundemente he will carrie mountaines, hills & castelles, & he will he doe anie maner of thinges, & leave it where he is commaunded, by the maister, & hath under hime of legions, 40.

77 **Doodall**, a knight & a mightye souldier, he appeareth with a speare of gould in his hand, & he hath power together to gether other spirites, & he to take councell with them, & that for thinges that have chaunced against a man etc & to knowe a remedy therfore, & that before, & he hath under him 6 legions.

w

78 **Gemer**, a knight, he appeareth like a valiant captayne, & teacheth phisicke, & the makinge of ringes, out of the which ringes, aunsweres be given of spirites, & he teacheth howe to enclose other spirites, & to make glasses wherin maye be seene thinges, lostes, or stolen, & he telleth howe the tonge of the aunsweres of other spirite maye be understanded, & he appeareth & that sometime in a dead mans head, & moste commonly he appeareth like a hare, & hath under him of legions 20. 138

A teacher in arte: and a teacher of phisike

79 **Cornyx**, he appeareth like a captayne, & he hath power to call together byrdes & that to one place, & to take them, & he hath under 7 legions

x

Mosacus appeareth in the forme of a giant with the snowte of an Elephant
80 fierye eyes havinge 2 heades in his brest the head one the right brest a dogges head & one the left brest the head of an asse & in the middest of his 2 armes one every arme the heade of 2 bloode houndes & in his right arme a crooke in compasse of a circle but hath another as it were come forth of that he hath 2 eyes in the middest of his belly & at his knees the heades of 2 blood hounde his handes & feete like the feete of a goose but beinge commaunded he appeareth like a child with a red head he giveth aunsweres truely unto thy questions.

81 **Oberyon** R he appeareth like a kinge with a crowne one his heade he is under the governmente of the ☉ & ☽ he teacheth a man knowledge in phisicke & he sheweth the nature of stones herbes & trees & of all mettalles he is a great & mighty kinge & hes kinge of the fayries he causeth a man to be invisible, he sheweth where hiding treasure is & how to obtain the same he telleth of thinges present past & to come : and if he be bounde to a man he will carry or bring treasure out of the sea his [illegible] is 100000 l. he knoweth the [illegible] & some [illegible] of the earth in [illegible]

82 **Bilgall** appeareth in the likenes of an oxe but a mans head with flames of fier proceedinge out of his mouth

queen of feries.

Mycob is queene of the fayres & is of the same office that Oberyon is of, shee appeareth in greene with a crowne one hir head & is very meeke & gentell, shee sheweth the nature off hearbes, stones, & trees, & shee sheweth the use of medicines & the truth, shee causeth the ringe of Invisibillitye to be geven to the Invocator./

Lillia + Restillia + fata, falla, Afria ve Africa, Julya, Venalla/

these 7 sisters is for to shewe & teache a man the nature of hearbes & to instruct a man in phisicke also they will bringe a man the ringe of Invisibillitye they are under Micob the queene of fayries./

Note there be 4 kinges of spirits of the ayere the which have power & domination upon all spirites of the aere & all the zetes of the worlde, viz./ Oriens, paymon, Amaymon & Egine, 247

rex primus

The first kinge raigneth in the east & is called Oriens, & he commeth in the likenes of an horse with an 100 heades or as some wright with 5 heades, but if thou call him with his companye he appeareth with a fayre favour & as a woman, rydinge upon an Elophant & all manner of minstrelles before him, he can tell all thinges past, present & to come, & can prophecie truly of thinges to come, he cane give any science perfectly & earthly treasure, & he hath under him spirites Innumerable of which 12 of the best & most principall are these./

According to Scot p. 277. Ao 1651

1 1 Primus vocatur Baall & he hath power of the both of man & woman & to make a man Invisible & he appeareth in the lykenes of a kinge, & he speaketh hoursly./

2 2 The 2 is called Agaros, he can teache all manner of languages, & tonges, he cane bringe againe a fugitive or one rune awaye, & can promote to dignitye & worshipe, & appeareth in lykenes of an old man rydinge upon a crocodill./

3 3 The 3 is called Barbas alias Corbus magnus princeps, he can tell of all secretes, to make an old man sicke, & to chaunge a man into another shape the shape of a beast, he appeareth in likenes of a man./

A good and true spirite./

4 The 4 is called Stir, & he hath power to take from a man his hearinge seeinge & understandinge, & to bringe money whether he is commaunded, he is a good & true spirit, he appeareth in likenes of a swan, & speaketh hoursly./

5 The 5 is called Semp he hath power to make a great sea appeare full of shipes with all manner of Instrumentes of warre, to feare enemyes he cane make great windes, he can rankle woundes & make wormes breed in them & appeareth in likenes of a mayden./

6 The 6 is called Algor, he hath power to tell all secrettes & to give love & favoure of kinges princes, & lordes, & appeareth in lykenes of a fayre knight with speare & shield,

7 The 7 is called Seson, & he can tell all thinges that ever hath bene or ever shalbe & hath power to shewe the place of hidd treasure & to make one familliar with every man, he appeareth with a lyones face crowned with a diadem, havinge a venomous serpent in his hand & rideth upon a wild beare, nevertheles he will gladly take a bodye of the ayere & appeare in likenes of a man./

8 The 8 is called Maxayn, & he hath power to teache the vertues of all herbes, trees, & stones, & to beare a man from region to region, in a breefe tyme, he appeareth in the likenes of a beare, with a serpente tayle, & a flame of fyer cominge forth of his mouth,

9 The 9 is called Neophon, he hath power to tell of all thinges that hath bene or shalbe, & of all secrets, he giveth men favoure of greate men, & appeaseth the enmities of foes, he giveth dignitye worship & riches, & appeareth in likenes of a dogge/

5 10 The 10 is called Barbais, he can teache one to understand the chatteringe of byrdes, barkinge of dogges, & lowinge of beastes, he telleth of hidd treasure, he dooth with crafte, & appeareth in likenes of a wild archer./

4 11 The 11 is called Amon, he hath power to make wild beastes tame, & tell all secrets, to gett love of friendes & enemies, he appeareth in likenes of a woolfe, with a serpent tayle casting fyere out of his mouth, but he maye appeare in likenes of a man & then he hath teeth like a dogge./

12 The 12 is called Sussales, he hath power to breake peace, & cause debates, strife & battaile, he is false in his aunsweres, but if he be constrayned strongly, he appeareth like a sparke of fier./ finis primi Regis./

the second kinge is called

Paymon reygneth in the southe, & all spirites in the southe parte of the world to him are obedient, his power is to geve true aunsweres of all thinges, & he geveth familiarity, dignities, & riches, & by gods permission he hath power to conservate bookes etc, he appeareth in likenes of a man havinge a longe bearde & longe heare hanginge over his eyes, crowned with a bright crowne, & rydeth upon a campinge horse, & in his right hand he beareth a darte, before him cometh dauncers & all manner of minstrells, he bringeth with him spirite innumerable of whome 12 of the moste noble have these that followeth but of all spirites in the world beware of him for he is very perilous/

1 The firste is called Amiday, he can teache astronomye, arithmetike musike & geometry & to tell of all thinges be it never so obscure, he can cause one to goe invisible, & can tell the place where treasure is hid, he appeareth with 3 heades one like an asse, the 2 like a bull & the 3 like a ram his tayle like a serpent, his feete like an asse, & a flame of fire cometh out of his mouth/

3 The 3 is called ~~Astaroth~~ Astaroth, he can teache the 7 artes liberall, & to give true aunsweres of all thinges past present & to come, & he appeareth very horrible, rydinge upon an infernall dragon bearinge a serpent in his hande out of whose mouth cometh a stinke, therfore suffer him not to come within your circle for he is perilous & will put you in daunger/

27

19 2 The 2 is called Bileth he can teache the artes liberall, he can make consecrations as well evill as good, he teacheth invisibilitye/

mistaken Bileth is second & Astaroth the 3d

4 The 4 is called Abeell, he teacheth the 7 sciences, all manner languages, yeldeth frindshipe, giveth true aunsweres of all thinges, & appeareth like a kinge but you shall see nothinge of him but his heade & before him cometh trumpeters/

26

5 The 5 is called Berith, he giveth dignities, he turneth mettalls into gold & silver, he can tell all thinges past etc, he appeareth like a bright rydinge on a red horse, crowned with 2 red crownes, he speaketh clearly, unles he be maistered & strongely constrayned/

31

6 The 6 is called Mallapas, he maketh castells & towers, he can subvert & overthrowe all manner of buildinges & edifices, he appeareth in likenes of a raven, neverthles he maye appeare by constrainte like a man, his speache is horse/

28 Forras

7 The 7 is partas, when he taketh the shape of a man, he hath power to tell the vertues of herbes, & stones, & to teache logike, to make one invisible, to restore to a man that hath lost his sight the same againe, to shew the place of hid treasure, & appeareth like a wood beare/

8 The 8 is called Bufin, he aunswereth truly to all manner of questions, he can bringe dead bodyes from one place to another & to make one of his spirits to enter into the dead bodye, & to carrye it aboute, & to speake & doe at commaundement, & to all manner of thinges done by the dead, when he was livinge, except eatinge, he appeareth in likenes of a fayre woman, but he speaketh horsly/

55

9 The 9 is called Oze, & he hath power when he taketh shape of a man to teache the 7 artes liberall & to tell all secretes, to chaunge a man into another shape, & he appeareth in likenes of a leoparde/

10 The 10 is called pathyn, & he hath power to make a man wise, to tell all secretes, he appeareth with 3 heades bearinge a serpent in his hande, & a flame of burninge fyre in his mouth, with the which fire he maye burne what place or thinge he is commaunded to burne/

11 The 11 is called Cambra, he hath power to teache the vertues of herbes & stones, & to make any bird tame & appeareth like a swanne/

12 The 12 is called Gamor, when he takes mans shape, he can marvelously informe thee in astronomye, & all the rest of the sciences, he cane informe thee to have the favour of greate estates, & can shewe treasures hidd, & that keepe the same, & he appeares as a sparcke of fire, & what the spirite be

princeps 3. spirituum rex regnum

21

Paymon voratur, et ipse potestatem habet celebrare, et libenter oibz rebz ab eo interrogatis respondendi, he will speake of the state of the world, & he maye give familiarity, & he maye make all fishes of the sea to be obedient, he appeareth like a kinge with a womans face crowned with a bright crowne, he rydeth upon a dromedary & after him cometh a greate companye of spirites with all manner of instrumente of melodye, but if he be called alone, then he appeareth with 2 kinges & speakes mistically for he would not be understanded, neverthelesse thou mayest commaund him to speake in thine owne language, he hath infinit of spirite under him but 12 of the most mightiest be these

22 + 1 The first is called Beliall, he giveth dignity & promotion, & he giveth love & favour of all persons, he appeareth in likenes of a fayre Aungell, ridinge in a charyot of fier, & speaketh sweetly.

2 The 2 is called Bason, he maketh one invisible, & wise, & will aunswere to all questions, he appeareth with 3 heades one like a dogge one like a man & one like a raven he rideth upon a wild boare, & beareth upon his fist a goshawke, & out of his mouth proceedeth a flame of fire, & he speaketh horsely.

3 The 3 is Gordosor, he can tell the truthe of all thinges both & he is right mighty in the errandes doinges, he appeareth like a good Aungell havinge a clear face.

4 The 4 is Balath, his office is to make hole men sicke, & to take from a man his sences or witte, he maketh a man mervelous cunninge in the 7 liberall sciences, he maye give love & dignity to all men, he cane carry one from one place to another & appeareth like a misshappen image, & speaketh horsely.

5 The 5 is called Mistalas, he treadinge mans shape hath power to teache & instructe one in witchcrafte & nigromancye & knoweth the vertues of herbes stones & trees, & appeareth like a night raven.

6 The 6 is Techer he knoweth the secrette of the 7 sciences, he getteth frindshipe he appeares like a knight with a red crowne face, & he speaketh very sadely.

47 7 The 7 is called Zagayne & when he treadeth mans shape, he geveth wisdome, turneth earth into any kind of mettall, alsoe he can turne water into wyne, & of a foole make a wise man & appeareth like a wild bull.

8 The 8 is called Caleos he hath power & knowledge of infinite treasures, he maketh one beloved & purchaseth familliaritye, he appeareth like a knight ridinge upon a crocka=dill & he weareth upon his head 2 crownes, but he is very false in his aunsweres, but if he be well constrayned & mayestered.

46 9 The 9 is Cagyne or Egin, he hath beinge in humaine shape to bringe any soule beinge not in the heavenly nor infernall power, to speake with thee, he appeares in likenes of a pale horse.

10 The 10 is called Guchay, he can teache all manner of languages, & to carry one in shorte space from one place to another, he giveth the love of women, & is in that the moste principallest, & especially of widdowes, he appeareth with a fayre face like a woman.

65 11 The 11 is Ryall, who beinge in human shape can resolve all doubte, & tell all thinges, he cane give love of women, get frinde & turne the hartes of enemies, he appeareth like a dromedary & speaketh sadely.

Gyllanus 12 The 12 is called Zayme, he can bringe money from any place, whether it is assigned unto him, & to carry the same to any appointed place, he cane in a moment shewe the buildinge or situation of any plotte cittye or castell, & cane procure dignitie & honour, & cometh like a raven.

The 4th prince or kinge of spirite is called Egin & he raigneth in the North, he hath power to teach all manner of sciences & will gladly tell all secretes & the truth of thinges past present & to come, he getteth frindshipe, & rayseth one to dignitye, he cane make alterations of thinges, he appeareth in the likenes of a man, with a bright face, crowned with a double crowne, & he rydeth upon a dragon, & cometh with a fearefull noyse, & before him commeth diverse sortes of instrumente, but beinge called alone he bringeth with him 3 kinges, & comes not soe hastely, nor soe dreadfully as others, alsoe he hath with him infinit spirites, of which these 12 are the cheifeste.

1 The 1 is called Ozia, he can teach all manner of artes or sciences, invisi=billitye & give favoure of enemies, he can carry one from one place to another & that upon a sudaine he appeareth like an old man ridinge like an elephant.

in mettelles for gowld & siluer 2 The 2 is Uriell or Vriall, he turneth one mettall into another, as iron or brasse into gold & silver, wyne to water or water to wyne, of a foole ma=keth one wise, & maketh one goe invisible, & he appeareth like a boy serving kinge, & speaketh horsely.

x

for lowe. 3 The 3. Vzago whose takinge humaine forme, hath power to make one vis[ible] & invisible, he changeth man into another forme, or likenes, he getteth love & favour of all men, & giveth true aunswere of all thinges, he appeareth like an Aungell, & is right true & faithfull, in all his doinges,

4 The 4 is Synoryell, & he havinge humaine shape, teacheth to understand beastes lowinge, birdes chirppinge, & doges barkinge, & all manner of languages & can tell all thinges, & shewe the places of hyd treasure & commeth like a wood beare.

5 The 5 is Fessan, he teacheth astronimie, & arithmeticke, & giveth true aunswere of secret thinges, & appeareth like a flame of fier, & speaketh hoarsly,

6 The 6 is Goyle, he maketh a man gorgeous & gaye, to have the love & favour of kinges, he aunswereth to all questions, & appeareth lyke a rampinge Lyon,

7 The 7 is Auras, he hath power to carry dead carkes whither they be appoynted & giveth aunswere to all questions, & appeareth in the likenes of a wild asse,

8 The 8 is Othey, he cane upon the soddaine make castells, towers & townes, he aunswereth truly to all thinges, he appeareth like to at tyme of fyre, & some tyme like a man & then his eyes burne like fiere,

9 The 9 is Saranyt, he can raise dead men, & cause them to take againe theyr owne shape, & to speake with men, he can teach one the 7 artes or sciences liberall, & he apeares like an asse with a woomans face,

10 The 10 is Muryell, he maketh love betwene persons & can tell of treasure hid, & appeareth as a white Lyon.

11 The 11 is Vmbra, he giveth dignitie & telleth secrette, getteth friendshipe, conveyeth money from place to place, & appeareth like a gyante, but speaketh so smalle that unnethes one can heare or understand him, but he is passinge true.

12 The 12 is Annoboth vel Anaboth, he hath power to make one moste valiant expert in Nigromancie, & to shewe the place of hill treasure, & to tell who keepeth it, & if the spirit be of the North, he will drive him awaye, also he can tell of wonderfull straunge thinges, & appeareth in likenes of an armed knight,

Beallphares or beallpeare. an excelent carier. he telleth of hidden treasure in the earthe. or of thinges stolne. or loste. and is true in all his doinges. he came to hester out of her cast. for so he hath bine called fro the cast. & he appeared. very dowtifully to gods gospell & his servantes.

Formae familiares spiritibus Solis./

Apparent est pluribus amplo et magno corpore, sanguineo et crasso, aureo colore suffincto sanguine. Motus eorum est, coeli coruscatio: et signum eorum est, commovere sudorem invocanti.

Formae autem particulares sunt.

Rex habens septrum, Leonem equitans/
Rex Coronatus./
Regina cum septro./
Avis
Leo
Gallus.
Vestis crocea, aurea./
Sceptrum.
Caudatus./

page 1 of Harv MS

Fumigium diei Dominicae Sandalum Rubeum 170.

Spiritus Aeris Diei Dominicae sunt subditi Boreae./

Eorum natura est aurum, gemmas, carbunculos, divitias, gratiam et bonovolentiam impetrare: inimicitias hominum dissolvere, hominibus honores tribuere, infirmitates inferre vel auferre./

These spirites that rayne daye is at ~~[illegible]~~ sequitur./

Barkam, Rex with his helpers viz

Bybell, mylalua, Buesaba./ A hic dicans causam tuam et negotium tuum./

This done by the space of one howre after or at the discretion of the m[aste]r, meekly kneelinge upon your knees call upon the Angells of the daye & howre after this manner:

Cum genibus flexis

Michael, Dardiel, Huratapel. — Estote adiutores meae petitioni, et in adiutorium mihi meis rebus et petitionibus./

angell

Deinde invoca Angelos 4or partibus mundi, servi dominantes in die illo.

page 2 Harv MS

ad orientem/ Samael. Baciel. Atel. Gabriel. Vionatraba.

ad occidentem Anael. Pabel. Ustael. Burchat. Suceratos. Capabil.

ad septentrionem/ Aiel. Aniel. Masgabriel. Sapiel. Matnyel./

ad Meridiem Habudiel. Machasiel. Charsiel. Uriel. Naromiell.

Fumigium diei dominicae Sandalum Rubeum 171

After you have repeated thes names in their orders then saye

page 5 ...

Vos omnes, adiuro atque contestor per sedem Adonay ✠ per hagios ✠ otheos ✠ ischiros Athanatos, paraclitus, A et Ω, et per haec tria nomina secreta Agla ✠ On ✠ Tetragrammaton ✠ quod hodie debeatis adimplere quod cupio./

Sceale ☉

Coniuratio Diei Dominica

Coniuro et confirmo super vos Angeli fortes Dei et sancti in nomine Adonay ✠ Eye ✠ Eye ✠ Eye ✠ qui est ille qui fuit, est, et erit, Eye ✠ Abraye: et in nomine Saday ✠ Cados, Cados Cados, alte sedentis super Cherubim, et per nomen magnum ipsius dei fortis et potentis, exaltatique super omnes celos Eye, Saraye, plasmatoris seculorum, qui creavit mundum, celum, terram, mare, et omnia que in eis sunt in primo die, et sigillavit ea sancto nomine suo Phaa: et per nomina sanctorum Angelorum, qui Dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stelle, que est ☉, et signum, et per Immensum nomen dei vivi, et per omnia dicta predicta, Coniuro te Michael, Angele magne qui es prepositus diei Dominice: et per nomen Adonay, dei Israel, qui creavit mundum, et quicquid in eo est, quod pro me Labores, et adimpleas omnem meam petitionem, iuxta meum velle et votum meum, in negotio et causa mea.

ϙ This ended read the Invocation for the Aungells of every daye as you shall finde at the end of the Invocationes offices of the 7 Aungells.

Formæ familiares spiritibus Lunæ

☾

Apparebunt ut plurimum magno corpore, Amplo, molli et flegmatico: colore instar nubis obscure et tenebrose tumido, oculis rubeis, et aqua plenis, capite calvo, dentibus aprinis. Motus eorum est ut ingens ~~pluvia~~ maris tempestas. Pro eorum signo apparebit Ingens pluvia iuxta circulum.

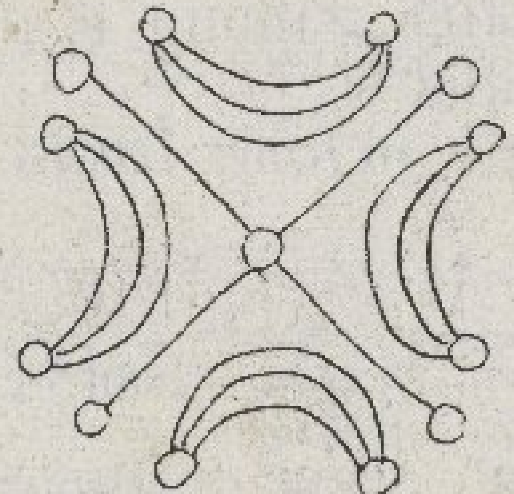
Formæ autem particulares sunt

Rex sagittarius damam equitans.
parvulus puer.
Mulier venatrix cum arcu et sagitta.
Vacca.
Damula.
Anser.
Vestis viridis vel argentea.
Sagitta.
Multipes.

Spiritus Aeris diei Lunæ sunt subditi Zephiro, qui ventus est Lunæ.

Suffumigium diei Lunæ
Aloe.

ını Natura, argentum dare, vel de loco ad locum deferre, equos, valores tribuere, in presentia, et preterita personarum, dicere,
ını rex fit temporis diz
tion Byleth nigli Acuteba



Gabriel
Michael } Estote adiutores mei petitioni et cetera
Samael

ad orientem } Gabriel, Gabrael, Madiel, Deamiel, Janael } Sachiel, Zamiel, Habaiel, Bachanael, Corabiel } ad occidentem

ad Septentrionem } Mael, Vuael, Valnum, Baliel, Balay, Humastrau } Curaniel, Dabriel, Darquiel, Hanun, Anayl, Vetuel } Ad Meridiem

O vos omnes, Adiuro atque contestor etc.

Coniuratio Diei Lune.

Coniuro et confirmo super vos Angeli fortes et boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ja, Ja, fortis Ja, qui apparuit in monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui Maria creavit, stagna et omnes aquas in secundo die, quasdam super celos, et quasdam in terra. Sigillavit mare in alto nomine suo, et terminum, quem sibi posuit, non preteribit: et per nomina Angelorum, qui Dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso et honorato: et per nomen stelle que est Luna: et per nomina predicta, super te Coniuro, scilicet: Gabriel, qui es prepositus diei Lune, secundo, quod pro me labores et adimpleas omnem meam petitionem, iuxta meum velle et votum meum, in negotio et causa mea etc.

p13 H. I.

♂ **Formæ familiares spiritibus Martis** ♂ fumigiu͂ diei Martis piper

Apparebunt Longo corpore, cholerico, et aspectu turpissimo: colore subfusco, et quasi rubeo, cornibus fere cervinis, et unguibus griphinis: mugiunt instar taurorum insanorum. Motus fit quasi instar ignis comburientis, signu͂ apparent in specie, fulgur et tonitru iuxta circulum.

formæ autem particulares sunt.

Rex Armatus, Lupum Equitans
vir Armatus
Mulier clypeu͂ in femor tenens.
hircus.
Equus.
Cervus.
Rubra vestis.
Lana.
Multiceps

Spu͂s Aeris diei Martis subditi sunt Solano.

Eorum natura est, prelia, mortalitates, occisiones, et combustiones facere: et bis milites dare ad tempus, mortem, infirmitatem, aut sanitatem tribuere

Iammas rex Warrs gib Felpers,
Carmas, Itamall, palframe
palframe

♂

3

Samael
Satael
Amabiel
estote adiutores mei et c̃

Ad orientem: Friagne, guael, Damael, Calzas, Arragon

Ad occidentem: Lama, Astagna, Lobquin, Soncas, Iaxel, Isiael, Iriel

Ad septentrionem: Rahumel, hynyel, Rayel, Seraphiel, Mathiel, Fraciel

Ad meridiem: Sacriel, Ianiel, Galdel, Osael, Viannel, Zaliel

Vos omnes, adiuro atque contestor etc.

Coniuratio diei Martis.

Coniuro et confirmo super vos, Angeli fortes et sancti, per nomen ya, ya, ya, he, he, he, va, hy, hy, hy, ha, ha, ha, va, va, va, an, an, an, aie, aie, aie, el, ay, elibra, eloim, eloim: et per nomina ipsius alti dei, qui fecit aquam aridam apparere, et vocavit terram, et produxit arbores, et herbas de ea, et sigillavit super eam cum precioso honorato, metuendo et sancto nomine suo: et per nomen Angelorum dominantium in quinto exercitu, qui serviunt Acimoy, Angelo magno, forti potenti et honorato: et per nomen stellæ, quæ est Mars: et per nomina prædicta coniuro super te Samael Angele magne, qui præpositus es diei Martis: et per nomina Adonay dei vivi et veri quod pro me labores, et adimpleas omnem meam petitionem iuxta meum velle et votum meum in negotio et causa mea etc.

Fumigium diei Mercurij Mastix.

Apparebunt ut plurimum corpore medie staturæ, frigido, humido, pulcro affabili loquio, forma humana, instar militis armati, colore pluvido. Motus eorum est sicut nubes 173
argentea, eorum signum horrorem inferunt Incantati.

formæ autem particulares sunt.

Rex ursum equitans.
Adolescens pulcher
Mulier colum tenens
Canis.
ursa.
pica.
vestis versicolor.
virga.
Baculus

Saba rex cum ministris, hanyey, yron, Alyedio

Spus Aeris diei Mercurij subijcitur Africo.

Eorum natura est omnia metalla dare, omnia terrena, preterita, presentia, et futura revelare, Judices placare, victorias in prelio dare, experimenta et omnes scientias destructas reedificare, docere: et corpora ex elementis mixta, conditionaliter unum in aliud transmutare, infirmitates vel sanitatem dare, pauperes sublevare, vel dissolvere, seras aperire. tales spus operationes aliorum habent, sed non ex perfecta potentia, sed in virtute vel scientia.

w

Raphael. Miel. Saraphiel. { Estote adiutores mei etc.

ad orientem, Mathlai Tarmiel. Baraborat. { ad occidentem Jerescue mitraton. { ad septentrione Thiel. Rael. Jariahel. venahel Velel. abuori. veirmiel. { ad Meridiem Milliel Nelapa Babel. Caluel vel Laquel

o vos omnes, adiuro atque contestor etc.

Coniuratio diei Mercurij

Coniuro et confirmo vos Angeli fortes, sancti et potentes, in nomine fortis metuendissimi et benedicti, Ja, Adonay, Elohim, Saday, Saday, Saday, Eie, Eie, Eie, Asarie, 174
et in nomine Adonaye, dei Israel, qui creavit Luminaria magna, ad distinguendum diem a nocte: et per nomen omnium Angelorum deservientium in exercitu
secundo coram Tetra Angelo maiori, atque forti et potenti: et per nomen stellæ, quæ est
Mercurius, et per nomen sigilli quod sigillatur a deo fortissimo et honorato: per omnia predicta
super te Raphael Angele magne Coniuro, qui es prepositus diei quartæ: et per nomen
sanctum, quod erat scriptum in fronte Aaron sacerdotis altissimi Creatoris et per
nomina Angelorum, qui in gratia salvatoris confirmati sunt: et per nomen sedis animalium habentium senas alas, quod pro me labores, et ad Impleas omnem meam
× petitionem, Juxta meum velle et votum meum, in negotio et causa mea etc.

forme familiares spiritibus Jovis

fumigium diei Jovis crocus

Apparent corpore sanguineo et colerico, medie stature, horribili motu, visu mitissimo, blando colloquio, colore ferrugineo. Motus eorum est coruscatio cum tonitru. Signum eorum: apparebunt iuxta circulum homines, qui in specie a leonibus devorabuntur.

Forme autem particulares sunt.

Rex gladio evaginato cervum equitans.
Homo mitratus longo vestitu.
Puella cum laurea corona, ornata floribus.
Taurus.
Cervus.
Pavo.
Azurina vestis.
Gladius.
Buxus.

Rex eius minister
Gewthren
Gewthiem.

~~Sacris~~ Spiritus aeris diei Jovis subjiciuntur Austro.

Eorum natura est mulierum amorem conciliare, letos et gaudentes homines reddere, lites pacificare, inimicos mitigare, sanare infirmos, sanos infirmare, ac ferre vel auferre.

Sachiel
Castiel
Asasiel
estote adiutores mei etc.

Azazel P.L. I. 534

Sed quoniam ultra quintum celum, Angeli aeris non reperiuntur, ideo die Jovis, dic in quatuor mundi partibus, orationes sequentes.

ad orientem — O deus magne et excelse, et honorate, per infinita secula. ego rogo te piissime pater etc.

ad occidentem — O deus sapiens, clare et iuste ac divina clementia: ego rogo te piissime pater quod meam petitionem, quod meum opus et meum laborem hodie debeam complere, et perfecte intelligere, tu qui vivis et regnas per infinita secula seculorum, amen.

ad septentrionem — O deus potens, fortis et sine principio. ego rogo te piissime pater etc.

ad meridiem — O deus potens et misericors, ego rogo te piissime pater etc.

Coniuratio diei Jovis. — Coniuro et confirmo super vos Angeli sancti, per nomen Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, hatim ya, fortis, firmator seculorum, Cantine, Iaym, Ianic, Anic, Calbat, Sabbac, berifay, Alnaym: et per nomen Adonay qui creavit pisces et reptilia in aquis, et aves super faciem terre, volantes versus celos die quinto: et per nomina Angelorum sancto et magno et potenti principe: et per nomen stelle que est ♃ et per nomen sigilli sui: et per nomen Adonay, summi dei omnium creatoris: et per nomen omnium stellarum, et per vim et virtutem earum, et per nomina predicta coniuro te Sachiel Angele magne qui es prepositus diei Jovis, ut pro me labores, et adimpleas omnem meam petitionem, iuxta meum velle et votum meum in negotio et causa mea etc.

Sarabotres rex ministri eius
Nasar,
Naasa.

fumigium eius veneris Costus.

175

Apparebunt corpore pulcro medio stature, amabili et iocundo aspectu, colore albo vel viridi, de super aurato, Motus eorum est sicut stella clarissima per eorum signum, videbuntur extra circulum puelle ludentes, que invocantem ad ludum convitabunt.

Forme autem particulares sunt.

Rex cum sceptro, camelum equitans.
puella pulcra vestita.
puella nuda.
Capra
Camelus
Columba
vestis alba vel viridis.
flores.
Sabina herba.

Spiritus Aeris veneris Subiciuntur Zephyro.

Eorum natura est, dare argentum, homines excitare, et procliviores reddere ad luxuriam, Inimicos per luxuriam concordare, et matrimonia facere, homines in amorem mulierum allicere, Infirmitates dare vel auferre, et omnia que motum habent facere.

Anael
Rachiel
Sachiel

estote adiutores mei etc.

Ad orientem	Setchiel Chedisutaniel Corat Tamael Tenaciell	ad occidentem	Turiel Coniel Babiel Kadie Maltiel Hufaltiel	ad septentrionem	Peniel Penael Penat Raphael Raniel Doremiel	ad meridiem	Porna Sachiel Chermiel Samael Santaniel Famiel

Vos omnes, adiuro atque contestor etc.

176

Coniuratio diei veneris.

Coniuro et confirmo super vos sancti Angeli fortes atque potentes, in nomine On, hey, hey, a, Ja, Je, Adonay, Saday, et in nomine Saday, qui creavit quadrupedia et animalia reptilia, et homines in sexto die, et Ade dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: et per nomina Angelorum servientium in tertio exercitu coram Dagiel Angelo magno principe forti atque potenti: et per nomen stelle, que est venus: et per sigillum eius, quod quidem est sanctum: et per nomina predicta coniuro super te Anael, qui es prepositus diei sexte, ut pro me labores et adimpleas omnem meam petitionem, Iuxta meum velle et votum meum in negotio et causa mea etc.

cf. Hilton, Pl. VI, 372

forme familiares spiritibus saturni
fumigium diei saturni sulphur /

Maymon rex ministri eius
Albewe
Malyke
Etheye
Alyilee
Cherisy but these be not the true, another of the other dayes /

Apparent ut plurimum longo et gracili corpore, vultu iracundo, facies quatuor habentes unam in occipitio, alteram in sincipitio, et utrasque rostratas, in utroque genu apparent etiam facies; sunt colores nigri et lucidi: motus eorum est, terra alba quelibet nive candidior /

forme autem particulares sunt
Rex barbatus draconem equitans
Senex barbatus
Mulier vetula, baculo innixa
porcus
Draco
Bubo
vestis nigra
falx
Juniperus

Spiritus Aeris diei Saturni /

Eorum natura est, seminare discordias, odia, et malas cogitationes, plumbum ad libitum dare, quem libet interficere, et quodlibet membrum mutilare, et fuga /

Cassiel
Machatan
Uriel
estote adiutores mei etc

ad Orientem

a O Deus Magne et excelse, et honorate per infinita secula: ego rogo te piissime pater, quod meam petitionem, quod meum opus et meum laborem hodie debeam complere, et perfecte intelligere, tu qui vivis et regnas per infinita secula seculorum amen /

ad occidentem O Deus Magne sapiens, clare et iuste, ac divina clementia: ego rogo te clementissime pater etc

ad septentrionem O Deus potens fortis et sine principio ego rogo te benignissime pater etc / 17

ad meridiem O Deu potens et misericors ego rogo te magnissime pater etc /

Coniuratio Saturni / Coniuro et confirmo super vos Caphriel vel Cassiel Machatori et Seraquiell Angeli fortes et potentes: et per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Cados, Ima, Ima, Saday, Ia, Sar, Domini formatoris seculorum qui in septimo die quievit: et per illum qui in beneplacito suo filiis Israell in hereditatem observandum dedit, ut eum firmiter custodirent et sanctificarent, ad habendum inde bonam in alio seculo remunerationem: et per nomina Angelorum servientium in exercitu septimo Booell Angelo magno et potenti principi: et per nomen stelle que est Saturnus: et per sanctum sigillum eius, et per nomina predicta, Coniuro super te Caphriel qui es prepositus diei septime que est dies Sabati, quod pro me labores, et adimpleas omnes meas petitiones, iuxta meum velle et votum meum in negotio et causa mea etc /

This beinge done suffumigate the 4 partes of the world / & the 4 Elementes east west north & south 177

for the parte of the East & the fierie spirites } Ambra, Muskus, et Alba Cera /

for the parte of the west & the ayer spirites } Balsamus camphora et oleum olivas

for the parte of the North & the water spirites } Lignum aloes, nux muscata et Macc

for the parte of south & the earth spirites } Algalia, Almea et tiriaca /

Note as there be 7 heavens 7 starres & 7 Dayes in the weeke /: so there be 7 suffumigations which gods hath given them the vertue of the 7 starres, & maketh glad the spirite of the ayer the Aungells of heaven & the devills etc /

♄ Thimiamata of the Satturday after the opinion of Salomon, ought to be made of all good thinges & well smellinge rootes, as costus herba thuris et

☉ Thimiamata of Sonday is Masticke, Muske, & other good gummes /

☾ Thimiamata of Monday is, folium Mirti & Lauri, & other leaves of good odoures /

♂ Thimiamata of Tewsdaye is, Sandalus rubeus, niger, et albus, & all suche trees as cipres etc /

☿ Thimiata of Wensdaye is, nux muscata gariofoli & citruli & the rinde of orenges drye powdred & other fruites of good savoure /

♃ Thimiamata of Thursdaye is cinamomu, cassia, lignea, cortex Lauri, macc & other good rindes

♀ Thimiamata of Frydaye is Moske, roses, violetts, crocus et other good flowres of savoure,

& to the Contrary, contrarye, put you all Thimiamata stinkinge /

♄ radias
♃ fructus
♂ Ligna
☉ gummi
♀ Flores
☿ Cortices
☽ folia

} & this you maye see that every Thimiata of good odoures gathereth togeather his spirite: after his nature culler & his strength is / & further wee see that all suffumigations are made of rootes, woodes, rindes, leaves, fruites & gummes etc

Martagon apium in ~~stede~~ sperme & artemissia, beinge made in suffumigation myxt with Coriander & cardamonum, 7 nyghte duringe the tyme of the citation, these beinge tempered with aqua lapides gathereth spirites togeather / 178

Note that duringe the tyme that these suffumigations are in burninge by the suffumigator the master maye take his ease, & imediatly after read the generall call of the spirite etc & by the space of one hower after lett the master read the invocation for tantavalerion folij

Also hemlocke henbane, & coriander burnt are good to brynge the spirits a bodye /

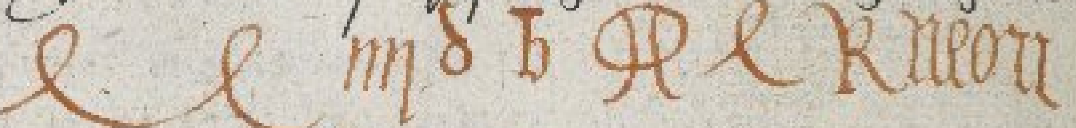
Deus pater, Deus fillius, Deus spus sctus } 3 persons & one greate God and lyvinge God in trinitie / & he is A et ω /

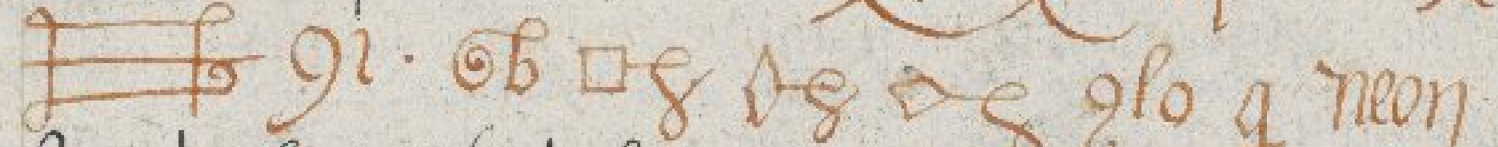
1 Phebus, is called the God of the ☉ /
2 Phebe, God of the ☾ /
3 Apollo, God of wisedome /
4 Aelous, God of the ayer & the windes /
5 Awrora, God of the springe of the daye /
6 Neptune, God of the seas & wateres /
7 Diana, Goddes of woodes & chases /
8 ♃, God of kinges /
9 Juno, Goddes of kinges & treasure /
10 Seres, Goddes of Corne /
11 ♄, God of gold & Leade
12 Fortune, is a variable Gods not acerteine
13 Discord, the God of striefe & debate /
14 Ysis, God of fruite /
15 Baccus, God of wyne & grapes 183
16 Pan, God of sheppardes & beastes
17 ♀ and Cupid Gods of love /
18 Hebee, God of youth /
19 ☿ / God of language science & eloquence /
20 ♂ / the God of battell, & by the sufferance of God doth reigne in the Nature of beastes
21 Acates, Gods of remembrance & Invocation /
22 Morpheus, the opener of dreames /
23 Pluto, the God of hell /
24 Minos, the Judge of hell /
25 Serberus, the porter of hell /
26 Attropos the God of death /

Sainct Cyprian fryer Bacon, fryer Bungi frier Lumbard & others saye that Lucifer Bellsabube, Satanas, pluto Minos, Asmodeus, Lamaran, balbarith, balpharo, baal, & Corborus be the chiefe rulers of hell, savinge Cantabalarion the emperour of hells spirits /

These be they that make bookes & write bookes,

+ I Desire you, Obymero, & Nortoni, et Symeam et Membres, Membris et Sasyg 183
carbetis nomine et Dergypes, that you doe comaunde in this order, & make me & that with-
out any questioninge, a verie fayre booke, & in that forme & shape, as that it shalbe given
you in comaundement by me, & that it be done accordinge to my will, at my cominge in
readines, to the same booke or bookes, & that they ~~bee~~ to bee of such effecte, wherin that I will,
& that nowe you come to me to make true this booke or bookes, & that ~~they bee~~ nowe you forth-
with doe come here to me, & to fullfill the same, & that effectually, & thou Abrinno, bet
· Obymero, & Nortes, Symon, Mebris, Laycon, Catys, Orepys, & Urypys, you
Angells beinge the best writers, nowe doe you here appeare, & that in the shape of writers,
therfore In the name of the Father & the Sonne & the holy Ghost, I nowe Coniure
you & that by him that created all thinges, & by this greate & moste fearefull name
+ Tetragramaton + & by all other his blessed names, that nowe forthwith & that with-
out anie let or hurte, that nowe Immediately you doe come here to me & to make me
such a booke incontynent conteyninge this forme, & to write the same, & that nowe by the
vertue of God & all wordes, & by the vertue of these characters, that this booke be
written nowe forthwith so be it





Goe you to some
secrete place, & that alone & beare with thee quyres of paper or perchment, to
make thee booke or bookes, upon them thy booke that thou callest them by, & saye as afore
& bidd them make a booke of Alcamye, or of arte magicke coniuration or Nigromancie
or of what arte or science thou wilt have it. finis.

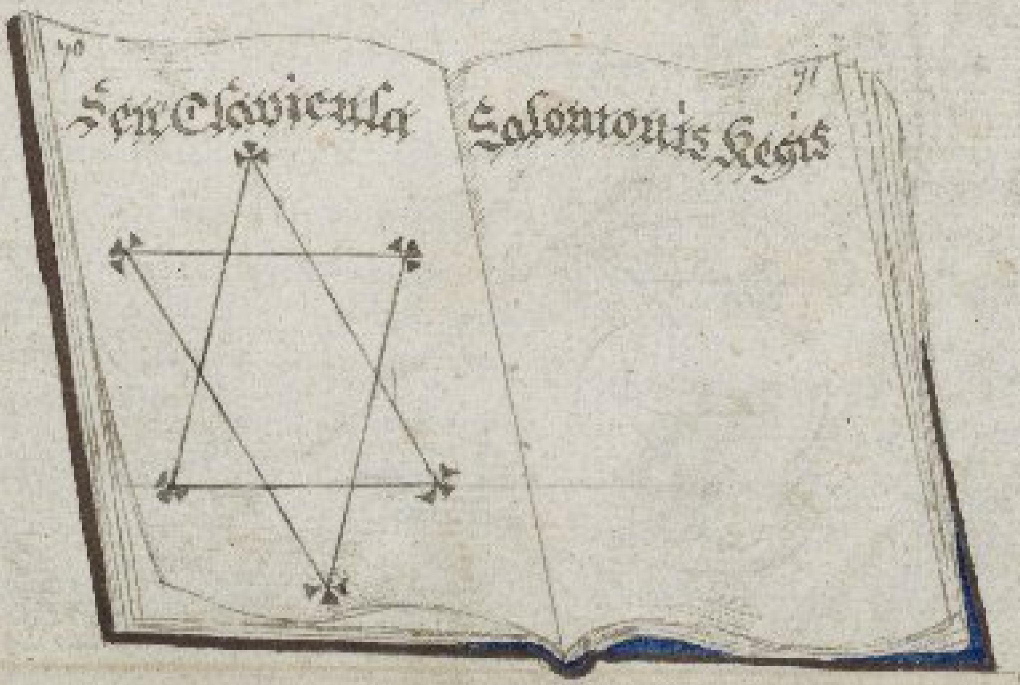
9 A Coniuration most necessary to the Angells of each daye to the
obteyninge of any spirit thou callest.

I Coniure, adiure & confirme upon you O Angells of God, mighty & good in the 184
☉ name of + Adonay + Adonay, Adonay, Eye, Eye, Eye, V. God which God
was God shalbe, & in the name of God, Cados, Cados, Cados, high sittinge upon
Cherubine, & by the greate name of the stronge God, high & mighty above all heavens,
Eye, Saraye, the shaper of worldes, the Creator of heaven earth sea & fire, & all in them
that hath anie beinge, O holy Aungells I coniure & I berate you by him whose name is
☽ Jehovah, that made the first daye & sealed it with his owne name Phaa, & by him which
appeared in the mount Synay to Moyses the greate prophett & leader of his people Israel
whose name is Achim, Ja, & that with greate glory, who made the waters, seas, floodes, springs,
wells, & fountaines the second daye, & sealed them with his owne name, J, that they
♂ should not passe their straightes & boundes, I Coniure & confirme upon you Angels
mighty & holy & that by the names of that high God, that made the 3d daye the water to appeare
dry land & called it the Land, & sealed it with his owne name J, that it should bringe forth
☿ trees & hearbes of it selfe, I Coniure you mighty Angells holy, & of greate power In
the name of the dreadfull & blessed, Ja, Adonay, Elohim, Saday, Asarie, & in the name
of Adonay God of Israel, that created greate lightes to devide the daye from the night
the 4th daye & sealed it with his owne name Phaa, that it should be unto tymes, & tydes,
♃ nightes, & dayes, I Coniure you O holy Angells by the mighty Escherie, the
confirmer of wordes, & by the name Adonay, that one the 5 daye created fishes
& all other creepinge thinges, in the waters, birdes flyenge upon the face of the earth
♀ & sealed it with his owne name, Phaa, I Coniure you Aungells of greate power
in the name On, hey, heya, Saday, and in the name Saday, that created all 4
♄ footed beastes & men in the 6 daye & gave to Adam power upon them & upon all the
workes of his handes, I Coniure you o noble Angells stronge & mighty by the
name Acim, Ima, Sagla & Ja, the Lord of Lordes, which in the 7th daye rested & gave
it as a lawe to the children of Israell, to be observed as a holy & Sctified sanctified
daye, I Coniure & exorcise you o Angells of greate power by the 7 notable conv-
rant & splendisshinge starres ☉ ☾ ♂ ☿ ♃ ♀ ♄, & by the greate name of God
Tetragramaton, the mighty name Agla, the wonderfull name Adonay, the
stronge name, El, & the name On, names of singuler maiestie, O Angells
by all these & all others most reverent & high, names of God both effable & ineffable,
knowen & unknowen, which I by reason of myn imbicillitie & weaknes, dare not to attemp
as one to be so hardy to name nor excogitate, by these iterum et quoties iterum, againe &
+ againe & so manie tymes againe as ther be starres in the sky sandes on the shores,

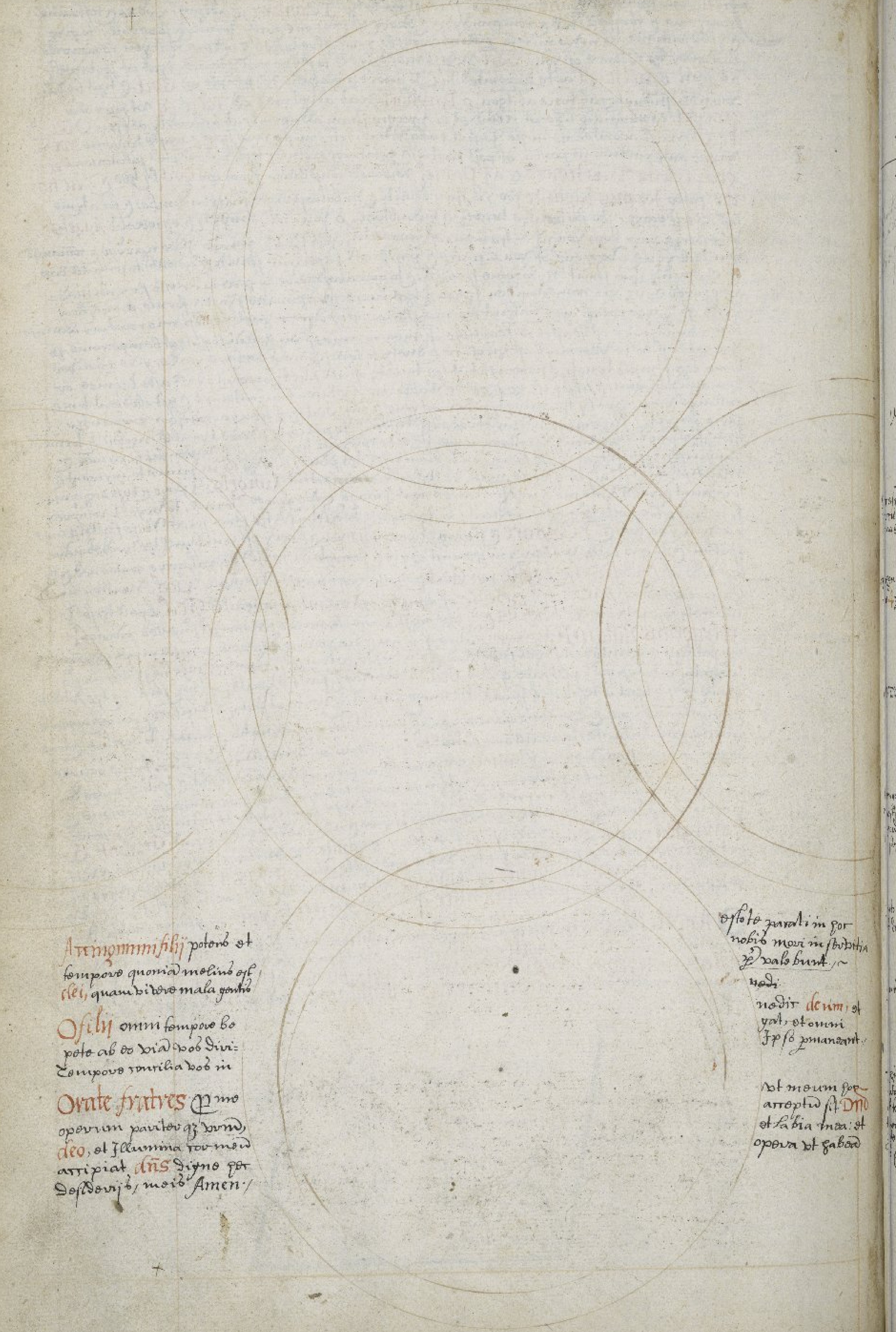
Fishes in the seas & grasses upon the face of the earth, I Coniure, adiure, urdge & constraine, conscrive & compell, bid & commaund you & every of you, one & all, Jointly & severally to give & yeeld unto me, as nowe in this pitteous worke your strength & ayde, & that you commaunde by & under the Lisence of your God whose messengers to serve you you are, that as certainely as thou O Michaell arte appointed to ☉ to protect & governe the people of God, & that by invincible strength, as true as thou O Raphael, was attributed as Tobie, ut parentis sanaret, et periculis liberat filium, et ei uxorem suam adduceret, as assuredly as thou O Gabriell wast apointed the moste Joyfull Embassadour, to the moste pure, holy & chaste virgine Marye, virgo ante partum in partu et post partum, & greetinge her with this undoubted salutacion Ave gratia plena Dus tecum: & as Daniel receaved consolation from his God by thee & Zacharie pater Johannes Baptiste for his Incredulity & unbeleefe was striken dombe, & for a tyme lost his speache, so certainlye truely & undoubtedly, O you holy mighty & excellent Angels I beseech & praye you, yea I in the name of your God whose spirite you are I doe charge & commaund you that you & every one of you licence & pmitt all superiour spirits & dyvells, to compell urge & Commaund this spirit N. to come speedily, & to appeare visibelly here in a circle for him made & prepared with his name written therin & that in a fayer humane shape & forme, onely be a child of 3 yeares of age, without the molestation of the ayre or hurtinge of anie creature breathinge lyfe, annoyinge of beastes or fearinge of mee, or anie of my fellowes, & that beinge come he doe his best to the uttermost of his office & duety to tell shewe & declare reade, give & deliver to me the symple truth & nothinge but the truth of all suche thinges, I shall aske require or demaund of him, & alsoe if he shall be stubborne & pertinent in contempt & not obedient to me, callinge upon him by the mighty power of your & my God that then you cause & enforce the same spirite, superiours Magistrates & rulers, to punishe vexe trouble molest & torment him the sayed rebellious & contemninge spirit, with all the hellishe & unspeakable paines & languishinges, & that if he be in Joy to diminishe the same, & if he be in paine to augment & multiplye it, & alsoe O yee most excellent ~~omni~~potent Aungels, I praye & beseeche you to graunt & yeeld unto me your succours that I maye have power to call, to urge, to compell, to binde, to curse, to make obedient, to release & to dismisse the same spirit N. he fullfillinge my will & desire, & I Coniure & straightly charge you & every of you, by all the wordes nowe spoken, & in this booke written, & in the most highe & secrete arte in Nigromanrye contayned & by the rodd of Moyses, the Arcke of God & moste high & mighty Name of God, written in the forehead of Aaron the prieste of the high excellent & honorable God by all these I Invocate upon you O Angells & by this most terrible name & name of singuler power Tetragrammaton ✠ that you labor for me & doe your endevoure that I maye have this ✠ my petition graunted my will fullfilled, & my desier accomplished, accordinge as shalbe moste acceptable to the good pleasure of my God necessary for the healthe of my soule, & the utilitie of my body, that is that this spirit N. maye presently without delaye visibelly come & appeare psonally in fayre & humane forme, quasi puer tres annos natis & truely to declare, & true aunswere to make, to all interrogatories questions or demaundes as shalbe by me or anie other of my fellowes or sotiates propounded or in any wise delivered, & that he maye doe his office & duety to the uttermost & nothinge therof to keepe backe nor conceale from me & us, but be by yours pmission, your ayde & our callinge upon, redy to minister the same presently, & the very tyme to him limitted to him assigned, This graunt Graunte God Lord God whose liveste & reignest in glory sempiterne without beginninge & without endinge nowe & for ever for thy deare sones sake Jhesus Xpste the everlastinge & true worde, the Immaculate Lambe the Saviour of mankinde & the moste Just Judge, to whome together with the holy Spirite sanctifier of all the electes be prayes & glory, amen. Amen.

O Angeli supradicti, estote ad Intercessores meo petitionis et adiutorium mihi in meis rebus et petitionibus, O vos Angeli omnes, adiuro atque contestor, per sedem Adonay, per Agios, otheos, Iskyros, Athanatos, paracletos, Alpha et Omega, et per haec tria nomina secreta ✠ Agla ✠ On ✠ Tetragrammaton ✠ quod hodie debetis, adimplere quod cupio.

pro T. B. et M. B.



The order of the Circle Worcke



Accingimini filij potentes et
tempore quoniam melius est
dei, quam videre mala gentis

O filij omni tempore be
pote ab eo viam vos divi-
tempore consilia vos in

Orate fratres pro me
operum pariter quam vestrum,
deo, et Illumina cor meum
arripiat dn̄s digno per
desiderijs, meis Amen.

Estote parati in per
nobis mori in sanctitate
quae valebunt.

vedi:

vedit deum et
pat, et omni
ipso permaneant.

et meum per
acceptus sit dn̄o
et labia mea: et
opera ut gaudeat

Seriate saye kneelinge these psalmes, vt sequitur

1 Credidi propter quod locutus sum. psalmos 115
2 Ad dominum cum tribularer. 119
3 Eripe me Domine ab homine malo. 139
4 Domine Clamavi ad te exaudi me. 140
5 Voce mea ad Dominum clamavi. 141

Consecratio Circulum the m[aste]r standinge in the myddest. 153

Coniuro te Circulum, et locum istum per illum verum deum qui istam terram vidit, sanctifico + et consecro + te circulum, et locum istum, per ipsum Creatorem qui totum mundum de nichilo creavit et fecit, et per ista eius nomina sanctissima + Theos + Otheos + yskiros + Athanatos + Joth + Agla + On + Aloe + Eloy + Elyon + Ya + TETRAGRAMATON + et per omnia alia Nomina sanctissima mihi Nota et ignota sit locus iste et circulus iste ex dona omnipotentis altissimi dei benedictus + et consecratus + sanctificatus + et custoditus + et societatem omnium sanctorum dei et sanctorum Angelorum et Archangelorum, dominationum, principatum, potestatum, virtutum, Cherubine, et Seraphine, prophetarum, Apostolorum, Evangelistarum, Martirum, patriarcharum, Confessorum atque virginum, potenter confirmatus, et reconciliatus Circulus et locus iste, quatinus talem virtute habeat potestates et sanctitate sua rapiat et optineat a signo dei vivi et veri, et a sta xpi cruce + quod nullus spus malignus habeat aliqua potestate locum aliqualiter in fredi nec inter circulum istum terrores fantasma timores nec temptationes aliquo modo nobis nocendo valeant Inscripto imbante et defendente cui celestia terrestria et Infernalia subjiciuntur, per Dnm nrm Jhu xpm filium tuum, qui vivit et regnat deus in secula seculorum Amen.

Hic aspergo circulum cum aqua benedicta

Surgite sci de mansionibus vestris loca sanctificata nobis, et vos spus qui hic fuerunt benedicite, et nos homines peccatores in pace custodite.

Then saye this in the 4 partes etc

Per crucem + hoc signum fugiat procul omne malignum, et per idem signum salvetur quod est benignum. this beinge sayed then take the swerde and doe as followeth. 139

~~Then saye this~~

Take the swerde and therwith make crosses in the 4 partes of the worlde first the easte west, south and northe, then turne to the easte and saye as followeth.

Oremus etc

Deus totius pietatis, auctor fundamentum qui per os unigeniti filii tui dixisti domus mea domus orationes vocabitur, hanc partem orientalem + purificare + benedicere + et sanctificare + consecrare + digneris, et adversus omnes vero nequitias et illusiones ceteros digneris cum eius habitati omnibus, per gloriosam maiestatem tuam in qua gloriosissima regnans et regnaturus es in secula seculorum Amen.

Then goe into the weste with the swerde crossinge it sayeth thus

Deus qui per unigenitum tuum et eius Introitum velnas per eum Hierusalem sanctificasti te suppliciter exoramus, vt hanc partem occidentalem et omnes in ipsa habitantes + purificare + benedicere + sanctificare + consecrare + adversus omnes malignas illusiones spiritum ceteros digneris, per gloriosissime regnas etc.

Into the south et dic vt sequitur

Deus cuius precipium in hima sublevari, et in te confidentes semper cadere, te suppliciter exoramus ex dono tuo hanc partem meridionalem et omnes in ipsa habitantes + purificare etc.

In the Northe

Domine omnipotens qui de nichillo cuncta formasti qui ad te vere clamantes benigniter exaudis, te laudamus + te Adoramus + te benedicimus + te glorificamus + te supplices + exoramus vt hanc partem septentrionale et omnes in ipsa habitantes adversus omnes malignos spus illusiones ceteros etc.

this done goe into the middest of the circle turninge into the est the spiritt and saye

O God the Creator of all thinges which hast separated heaven, earth, and hast placed the deepes in the bottome therof, and hast given originall encrease vnto all creatures of fire in ayre in water and earthe, which hast made the ☉ the ☾, and the orders of starres, which hast created Angels in the appointinge of light, which hast formed man vnto thine owne similitude, and hast diffused him with the breath of lyfe, hast coupled Eve vnto him for his wife beinge formed of a ribb taken out of his side, which hast cast them from the paradise of pleasure, for the breake of thy commaundemente, which spakest vnto Moyses thy servant in the middest of the fiery bushe, which diddest cause the rodde of Aaron to waxe greene and to bringe

And to bringe forth budds & frutes, which opened a waye unto the people of Israel,
through the middest of the red sea, & diddest cover everthrowe Pharao
with his whole armye, which gavest foode to Helias by a raven, which didst
deliver Jonas from the belly of the whale, wherin he laye 3 daies which preser-
vedst the 3 younge men Sidracke Misak & Abednago from the violence of the
hote burninge oven, which diddest send thy only begotten sonne into the worlde for
the salvation of mankinde, which diddest raise Lazarus beinge dead & stinkinge
which gavest sight to the blinde, speache to the dumbe, hearinge to the deafe, &
restored the halte to his limes, which by his deathe hath restored to life the lost
worlde, O God, which hast done these thinges & others innumerable that neither
tonge can expresse, nor mans minde conceave, wee humbelly pray & beseche
thee that thou wilt voutchsafe, with thy grace might to purifie ✠ blesse ✠ sanc-
tifie ✠ & make holy bothe us & our circle, that it may be a place of preservation 152
protection & defence for us against all wicked illusions of diveable spirites,
& that by thy holy & blessed commaundement, & vertue of thy Sones Crosse ✠
graunte Lord that thei have noe power over us, by thy glorious maiesty, in whome
thou doest & shalt raigne most gloriously, nowe & for ever & world without end amen./

Then sense the circle with suffumigations meete & convenient, etc./ but first blesse 153
bothe the censer the fyer and the suffumigations./

O God which in the finger of thy dietie hast healed all kinde of plagues, & hast
restored the diseased unto their former healthe, graunt nowe I praie & humbelly be- 154
seeche thee that this N of mettall etc maye be cursed ✠ blessed ✠ & sanctified
by thy dietie, that by the dignitie of thy name it maye serve to the operation to which
it is prepared: by him which liveth & raigneth God for ever & ever amen./

O God which despisest not the petitiones of wretches, nor the voices of them
that crie unto thee, graunte wee humbellie beseeche thee, that wee invocate thy
mercie, wee maie feele thy dietie healthfull unto us by Xpst our Lord amen./

O God power out here thy mercefulnes & voutchsafe by the holynes of thy Godhead
to consecrate ✠ blesse ✠ & sanctifie ✠ this kinde of instrument, that it may give
in all cure actions holsome remedie./

O Allmightie God, increase I beseeche thee the giftes of thy dietie over this kinde of in-
strument, that it maye more effectuallie by the disposition of thy devine grace serve us,
that by it wee maye come & attaine to our desiere, by Christ our Lord to whome with
God the father & the holy spirit be all honour & glorie power & dominion, nowe & for
ever & ever amen./ tunc aspergo aqua benedicta./

Benedictio fumigiorum./ Deus Abraham, Deus Isaac, Deus Jacob, Benedic hunc Creaturas specierum,
ut vim et virtutem odorum suorum amplient, ne hostis nec phantasma in eis in-
trare possit, per Dominum nostrum Jhesum Christum filium tuum qui tecum
vivit et regnat in unitate Spiritus Sancti deus per omnia secula seculorum,
Amen./ Deinde aspergatur Aqua benedicta./

Exorcismus ignis, Cui superponuntur./
fumigia./

Nota ignis quo utendum est ad fumigationes sit in vaso fictili seu terreo novo./
Exorcizatur autem hoc modo

Exorcizo te creatura ignis, per illum per quem facta sunt omnia, ut statim
omne phantasma eicias ab te, ut nocere non possit in aliquo.
Deinde dic./

Benedic domine creaturam istam ignis, et sanctifica ✠ ut benedicta sit in collau-
dationem nominis tui sancti, ut nullo nocumento sit gestantibus, nec videntibus, per
dominum nostrum Jhesum Xpstum filium tuum, qui tecum vivit et regnat
in unitate Spiritus Sancti deus, per omnia secula seculorum Amen./

Then let the Mr compas the circle 7 tymes aboute sensinge it & burninge
fumigations thereon/ Nra

Dirigatur domine ad te oratio mea sicut incensum in conspectu tuo, elevatio 155
manuum nostrarum sacrificium vespertinum./ Nota

Nota that he shall stay in the 4 quarters first east, west, North & South so longe that he maye saye the Angels dicatur afore saide. / which beinge done cast holy water all about the Circle sayenge asperges me domine etc. /

Then take the sworde hallowed & make 4 crosses in the 4 quarters thereof & saye /

Domine deus esto mihi turris fortitudinis contra omnium malignorum /

Then goe into the east & hold up your sword & cast your armes abroade & saye /

Ecce signum ✠ Nomina triumphatoris per quem, vos cotidie ex paventibus et timetis, obedite ergo mihi o N. per hec verba secretissima secretorum. / This done in all quarters, laye downe the sword, the pointe towardes the easte & place everie man in his place, & assigne unto them their office. /

Then turne thy face into the easte & saye on thy knees as followeth. /

Angeli quamvis et custodes pietate superna, me tibi commissum serva, defende, guberna, benedicat me Imperialis Maiestas, foveat me regalis divinitas, custodiat me sempiterna deitas, regant me gloriosa unitas, defende me Immensa trinitas, dirigat me Ineffabilis bonitas, regat me potentia patris, vivificet me sapientia filii, Illuminet me virtus spiritus sancti ✠ Alpha ✠ et omega ✠ deus et homo sit ista Invocatio mihi salus et protectio, Amen, Amen. /

Then saye this, makinge the fumigation aunswerable for the daye &c. /

Munda me domine ab omni inquinamento mentis et corporis ut possim mundus Implere hoc opus sanctum. /

In spiritu humilitatis et in animo contrito suscipiamur domine ato'. et sic fiat sacrificium nostrum in conspectu tuo ato suscipiatur hodie et placeat tibi domine deus. /

Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris et da pacem in diebus nostris ut ope misericordie tue adiuti et ab ira et malignantia diaboli simus semper liberi, et ab omni perturbatione securi. /

Veni sancte spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende. / 3 tymes. /

Sancti spiritus assit nobis gratiam, que cordam nostram sibi faciat habitacula. /

oremus. Domine miserere mei sana animam meam quia peccavimus tibi. deus qui contritum cor et humiliatum nunquam despicis, sed potius benigniter respicis, et qui potestatem non statim indicas, sed confessionem et penitentiam et meritum expectas: te queso ut facinorum scelerum et omnium peccatorum meorum squalores abstergas per gloriosissimam Maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum. amen. /

Then let the master saye, & the societie aunswere. /

Kyrie eleyson.
Christe eleyson.
Kirie Eleyson.
Creator omnium rerum deus, miserere nobis
Christe filli dei vivi miserere nobis,
Spiritus sancte paraclite deus miserere nobis,
Sancta Trinitas unus deus miserere nobis,
Sancta Maria mater dei, ora deum ut misereat nobis,
Sancta dei genitrix ora deum, ut miserere nobis,
Sancta virgo virginum ora deum ut miserere nobis,
Sancte Michael ora deum ut misereatur nobis,
Sancte Gabriell ora deum ut misereatur nobis,
Sancte Raphaell ora deum ut misereatur nobis,
Sancte Cherubime ora deum pro nobis,
Sancte Seraphime ora deum pro nobis,
Sancte virtutes ora deum pro nobis,
Sancte Dominationes ora deum pro nobis,
Sancte potestates ora deum pro nobis,

Sancte principatus ora deum pro nobis,
Sancte Throni ora deum pro nobis,
Omnes Sancti Angeli et Archangeli et omnes spiritus sancti ora deum pro nobis
Omnes sancte patriarche et prophete orate deum pro nobis,
Omnes sancti Apostoli Evangeliste dei orate deum pro nobis,
Omnes sancti discipuli domini orate pro nobis,
Omnes sancti domini Innocenti et virgines et vidue et omnes sancti et sancte dei orate deum pro nobis Amen. /

Consecratio circuli

oremus ~~...~~ saye alone / Propitius esto nobis peccatoribus domine, vel michi peccatori domine
per Annunciacionem tuam, miserere nobis domine
per Nativitatem tuam, miserere nobis domine, vel mei domine,
per Baptismum tuum, miserere nobis domine,
per Jeiunium tuum, miserere nobis domine
per omnia Miracula tua, miserere domine,
per crucem et passionem tuam, Miserere domine,
per preciosam mortem tuam, Miserere domine,
per gloriosam Resurrectionem tuam, Miserere domine,
per Admirabilem ascentionem tuam, Miserere domine,
per Adventum sancti spiritus peracliti, miserere domine,

ab omni malo, libera me nos domine, a subitania et improvisa morte, libera nos domine, ab omnia peccato, libera nos domine vel libera me domine, ab omni scandala et dampno, libera nos domine,

oremus. this must be saye alone — Deus Cui proprium est misereri semper, et parcere absolucionem et ablucionem omnium peccatorum meorum nostrorum tribuere et peccatoribus veniam prestare largire, quesumus 158
michi peccatori Indulgencias remissionem, et absolucionem omnium peccatorum meorum scarium, vere penitentie emendationem moris et vite, Amorem tuam graciam et consolacionem sancti spiritus, per gloriosam maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum Amen

Then let them saye this / Ascendat ad te domine deus meus omnipotens clamor meus, et exaudi orationem et deprecationem meam
Miserere mei opus manuum tuarum et dimitte michi quod in te commisi. 159
Declare michi graciam et virtutem tuam: et occulta sapientie tue manifesta michi,
Et ostende michi Angelos et spiritus tuos iuxta desiderium meum: et fac me cognoscere illos,
Sis michi domine copiosus misericordia tua: ne peticiones mee vane fiant,
Benedictus es domine qui sapientiam dedisti timentibus te: qui dedistis cognitionem hominibus per quam te cognoscunt et timent:
Qui fideles tuos a morte defendis: in cuius etiam manu est omnia anima viventis,
Tu vero cum pius es hominibus bonum concedens: cum malis vero malum,
Tu qui servis tuis confers sapientiam: per quem omnis creature tue excolere possunt te benedictum,
Sit ergo nomen tuum super omnem ~~benedictum exaltatum: et Ideo omnes~~ quia nomen tuum in te est, et tu in nomine tuo
Tuum enim nomen est super omnem nomen exaltatum: et Ideo omnes Angeli et creature eorum, tuum nomen laudatur et honoratur,
Tu vero Angelorum superiorum et Inferiorum orationem exaudis: tu omnium creaturarum es creator, tu omnium es fortissimus, et tua fortitudo non deficiet
Tu dominus es in secula super sedem Maiestatis sedens quam omnis Angeli laudent, benedicunt, et adorent, glorificant, atque magnificant,
Tuam vero vocem Angeli audiunt et Intelligunt: quamdiu non te videatur,
Tibi igitur enim pre supplex ex ore, et in tua pietate tota mente confido: exaudi ergo peticionem meam quoniam ad te devote clamantes benigniter exaudis,

Da quesumus domine deus meus michi graciam, sapientiam, virtutem, et potenciam, quatinus Angelus vel Angeli ille, vel spiritus istius N quociens ipsum vel ipsos, Invocavero, michi benigniter appareat, vel appareantur, et peticioni mee veraciter satisfaciat,

per gloriosam Maiestatem tuam, in qua gloriosissime regnas et regnaturus es in secula seculorum Amen,

Deus meus miserere nobis, sana animam meam quia peccavi tibi non aberrem enim quam pluribus contulisti: exaudi deus orationem famuli tui N. et in quacunque die invocavero te velociter exaudi me,: sic exaudisti virginem Mariam Matrem tuam.

Suscipe clamore confitentis, audi vocem precantis seu peccatoris per merita et oraciones sanctissime Marie Matris tue atque omnium sanctorum tuorum, te deprecor, ut oratio mea, et voces oris mei perveniant ad aures pietatis tue,
Post sacri... tuum confiteor fiunt — Ne derelinquas me domine deus meus, et ne discesseris a me. Intende in adiutorium meum domine deus salutis mee, fiat misericordia tua confundar in eternum, Intret in conspectu tuo oro mea domine Inclina aurem tuam ad precem meam,
domine exaudi orationem meam; et clamor meus ad te veniat.

Tunc exorcizator signatur et ponatur ab eis manus super pentacula: et omnes socii sui teneant librum coram magistro in quo sunt omnes coniurationes, et magister aspiciat in aere quantum ad modo crucis ad 4or partes mundi, dicens./ 160.

Domine deus meus, esto mihi turris fortitudinis a facie omnium spirituum malignorum./

Tunc advertat se ad orientem, deinde ad occidentem, et meridiem, et septentrionem, et a quolibet parte dicat hec verba./

Ecce ✠ signum et nomina triumphatoris per quem vos estis M. quotidie expavescitis et timetis, obedite ergo mihi et iussus N. per hec verba exaltissima terrorum, ✠ On ✠ Oreon ✠ Servon ✠ Eloe ✠ Eloym ✠ Sabaoth ✠ Elym ✠ Ely ✠ Adonay ✠ Lamet ✠ Saday ✠ Tetragrammaton ✠ Alpha ✠ et Omega ✠ principium et finis, qui est et qui erat, et qui venturus est./

[illegible] o Deus totius pietatis et

Tunc debes confortare socios tuos./
Vivit dominus, et omnia que vivunt in ipso vivunt, qui dat universis, He is the very Jehovah which by his words made & brought forthe all thinges that in heaven earthe & hell have any beinge, he calleth omnes stellas, omnem militiam celi nominibus suis. this God hath revealed to man, the names of his creatures, so that by them man knoweth their force & severall condition & nature, order & pollicie, yea, the power & vertue of each thinge both visible & invisible, & thereof it commeth & proceedeth that man hath power & grace to invocate & call, force & compell, not onlye good Angells, but also wicked spirites first of the ayere, fier, water & earthe to come and appeare & appearinge to doe & fulfill the will of the caller & his request & for that this shall not appeare doubtfull, that Angells should be come succours ayders & helpers unto sinnefull worldly creatures, I reade that Raphael was appointed by God to younge Tobye, ut parentem sanaret, ex periculis liberat filium, & to bringe him to his younge wief Ita Michael dei fortitudo, populum dei gubernat, Gabriel dei nuntius missus fuit danieli, Marie, Zacharie, Johannis Baptiste patri, hereby wee may be ascertained that these be geven to us that aske & they teache them that with harte & minde desire the true nature of thinges, but wee must use the ministration of them with feare, & trembling of the Creator the Redeemer & Sanctifier the Father the Sonne & the holy ghoaste never for asmuch as our soules live for ever, per eum qui nos creavit, let us therfore call upon the Lord our God, et ille soli servire, God of us requirit animum, ut honore filium, et filij verbum custodire in our hartes, hic sunt lex et prophete nemo potest sibi accipere quicquam nisi ei datum fuerit de sursum. well vivit deus, & seeinge wee live by him, let us have onely hee fide constanter et deus shall order wee doubt all thinges in tempore oportuno, for omnia possibilia sunt credenti et volenti, omnia Impossibilia sunt incredulo et nolenti, let follow the councell nay, the commaundement of our Saviour etc/ Invoca me in die tribulationis, et exaudiam te, et honorificabis me, omnis autem ignorantia est tribulatio animi/ Invoce ergo in ignorantia tua dominum et exaudeat te, et merito, et honorem tribuas deo dicens cum psalmista. non nobis domine non nobis; sed nomini tuo da gloriam, & be of a bold harte & constant minde, & wee doubt but the Lord shall defend you tanquam pupillam occuli sui deliver you from evill, fill your soules with good, & graunte you your hartes desire./ which God graunte for his onely & welbeloved sonne Xpst Jhesus who with him liveth & raigneth with thee & the holy ghoaste ever one God in glorye eternally world without end amen./

This done lett the maister turne towardes the easte & saye./

Angele qui meus es custos, pietate superna, me tibi commissum serva, defenda, guberna, benedicat me Imperialis maiestas, foveat me regalis divinitas, custodiat me sempiterna deitas, protegat me inestabilis bonitas, regat me potentia patris vivificet me sapientia filij, Illuminet me virtus Spus sancti, Alpha et ω ✠ deus et homo sit isti invocatio mihi salus et protectio Amen./

oratio decima, qua dici debet in 4or partibus mundi in circulo

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, escha, Aladia, A, et ω, Leiste, oriston, Adonay, clementissime pater mi celestis miserere mei, Licet peccatoris 16,
clarifica in me hodierne die. Licet indigno filio tuo tue potentie brachium, contra hos spus pertinacissimos: ut ego, te volente, factus tuorum divinorum operum, contemplator, possim Illustrari omni sapientia, et semper glorificare, et adorare nomen tuum. suppliciter exoro te et invoco conditi et consilii, veniant vocati et dent vera responsa de quibus eos interrogavero: dent et deferant nobis eaque per me vel nos precipietur eis ne nocentes alicui creature, non ledentes, non frementes, nec me sociosque meos vel aliam creaturam ledentes et neminem terrentes, sed petitionibus meis in omnibus que precipiam eis sint obedientes./

Consecratio circuli

Tunc stans in medio Circuli, teneat manum super pentaculum, et dicat, per pentaculum Salomonis advocati dent mihi responsum verum. 162

Deinde di[cat] Baralanensis, Baldachiensis, paumachie et Apologie sedes, per Reges potestates que magnanimas, ac principes prepotentes genio Liachide, Ministri tartaree sedis, primac hic princeps sedis Apologie nona regione: ego vos Invoco, et Invocando, vos conjuro atque superne Maiestatis munitus, virtute potenter Impero, per eum qui dixit et factum est, et cui obediunt omnes creature, et per hoc nomen Ineffabile ✠ Tetragrammaton ✠ Jehovah ✠ in quo plasmatum omne seculum, quo audito Elementa corruunt aer Concutitur, Mare retrogradatur, ignis extinguitur, terra tremuit, omnesque Celestium Terrestrium et Infernorum tremunt turbantur et corruunt, quatenus cito et sine mora et omni occasione remota, ab universis mundi partibus, veniatis et rationabiliter de omnibus quecunque Interrogavero respondeatis, vos, et veniati pacifice visibiles et affabiles, et sine mora manifestantes quod cupimus, Coniurati, per nomen eterni vivi et veri dei helioren ✠, et mandata mea et nostra perficientes persistentes semper usque ad finem et intentionem meam visibiles nobis et affabiles, et clara voce nobis Intelligibili et sine omni ambiguitate./

begin this verse as then findest this marke./ First before thou proceede anie farther note that assone as thou hast prepared thy selfe to begine this worke doe as followeth before thou enter thy Circle beinge confessed to God requiringe pardon and forgivenes of thy sines prayinge unto him for his sonne Xpist Jhesus sake to shewe him self favorable unto thee and to procure his mercy on thee and to geve unto thee the spirit of power and might and to send thee the comforte of his holy Spirit and the ayde and assistaunce of his holy mighty and blessed Angels this done with sincerity of minde and humblenes of harte steedfastly beleevinge to be comforted in Xpist Jhesus goe forward with this as followeth with a steedfast faith unremovable make noe doubt for all thinges is possible with God althoughe unpossible to man wherfor geve to God the glorye and praise for him it belongeth./ forward with a valiant courage in Xpist Jhesus to whome be all praise might maiesty and dominion for ever and ever Amen./

the order of the Circle worke Volens confiteri, dicat sacerdoti./

Benedicite pater./ Sacer. dominus sit in corde tuo et in labijs tuis ad confitendum omnia peccata tua, In nomine patris et filii, et spiritus Sancti Amen./

Tunc dicat peccata sua./ Confiteor deo celi beate Marie virginis et omnibus Sanctis tuis o deus, et coram vera maiestate tua, quia peccavi nimis superbia in vana gloria, in extollentia oculorum et vestium ac fortitudine, In invidia et odio, In avaritia tam honoris alterius quam peccunie, In tristitia de bonis et honore alterius, In ira et Iracundia In ventris gula et comestionibus super fluis, In fabulis vanis et ebrietatibus gulosis, In osculi et amplexionibus immundis, et in multis alijs generibus sive artibus luxuriosis, In periurijs, furtis, et homicidijs, In exortationibus ~~criminorum et~~ pardis, et adulationibus malignis, In deceptionibus criminorum, et oppressionibus pauperum, In Iudicij temerarijs falsis et Impijs, In secundarijs et Iuramentis multi modis, ~~et~~ In detractionibus et discordijs seminandis, In derisionibus et maledictionibus varijs, vigilijs et studijs salutis anime mee contrarijs, In transgressionibus preceptorum tuorum, et odio proximi, In dando mala exempla mihi subditis, In non visitando infirmo et desolato, In male observando solempnitates Sanctorum, gulose luxuriose in cibis vivendo, in blasphemando alios, et malum suadentibus consentiendo, In male reddendo tibi deo Creatori meo gracias et orationes de bonis et que mihi reddidisti, Confiteor tibi qui non solum peccavi in omnibus peccatis superdictis, sed in omnibus alijs quibus humana fragillitas cogitando, audiendo, videndo, loquendo, delectando, et corrumpendo peccare potest./ Et ideo tibi domino meo celi et terre Creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco, ut non gaudeat supreme Inimicus meus, et non glorietur adversum me in die Iuditij accusans mea peccata et scelera tacuisse et confessum non fuisse: sed sit gaudium de me in celo sicut de alijs Iustis et confessis, et me mundum et confessum de peccatis meis coram tua presentia altissime pater omnipotens per tuam clementiam da mihi ut videre possim et cognoscere omnes spiritus quos invocavero, cerneret, et concede mihi potestatem ut possim complere meam omni modam voluntatem per gloriosissimam maiestatem tuam in qua gloriosissime regnans et regnaturus es in secula seculorum./ fiat fiat Amen./

W

Tunc dicat sacer. Misereatur tui omnipotens deus, et dimittat tibi omnia peccata tua, liberet te ab ~~[illegible]~~ omni malo, conservet et confirmet in bono et ad vitam perducat eternam Amen./ et meritum passionis domini nostri Jhesu Xpi suffragia Sancte Matris Ecclesie bona que fecisti, et quem per dei gratiam facies sint tibi in remissione peccatorum tuorum

et per penitentia spirituali dicens sic. Tunc absolvat./ dominus noster Jhesus Xpistus qui est summus pontifex, per suam pijssimam misericordia te absolvat, et ego auctoritate mihi concessa absolvo te primo a sententia minoris excommunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In nomine patris et filij et spiritus sancti Amen./

this done saye the prayers after followinge devoutly prayinge unto God the prayers which is to be sayed before you begine your worke./ post hec dic ut sequitur

Tunc dic post preces — Veni creator spiritus mentes tuorum visita imple superna gratia que tu creasti pectora.

Qui paraclitus diceris, donum dei altissimi, fons vivus ignis charitas et spiritualis unctio,

Tu septiformis munere, dextre dei tu digitus, tu rite promissum patris, sermone ditans guttura.

Accende lumen sensibus, infunde amorem cordibus, infirma nostri corporis, virtute firmans perpetim.

Hostem repellas longius, pacemque dones protinus, ductore sic te previo, vitemus omne noxium.

Per te sciamus da patrem, noscamus atque filium, teque utriusque spiritum credamus omni tempore.

Sit laus patri cum filio, sancto simul paraclito, nobisque mittat filius, carisma sancti spiritus. Amen.

Vers. Emitte spiritum tuum et creabuntur,

Respon. Et renovabis faciem terre.

Oremus

148 Deus cui omne cor patet, et omnis voluntas loquitur et quem nullum secretum latet, purifica per infusionem sancti spiritus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur, per Christum dominum nostrum Amen.

Deus qui tribus pueris mitigasti flammas ignium, concede propitius: ut nos famulos tuos non exurat flamma viciorum.

Ure igne sancti spiritus renes nostros, et cor nostrum domine ut tibi casto corpore serviamus et mundo corde placeamus.

Acciones nostras quesumus domine aspirando preveni, et adiuvando prosequere, ut cuncta nostra operatio et a te semper incipiat, et per te cepta finiatur. Amen.

Turninge towarde the circle saye this Dignare — Dignare me domine die isto, sine peccatis custodire, dirige gressus et actus meos secundum sanctitatis iustitie tue, sic tua iusticia ad esse fragilitati mee ut in nulla te capitaliter offendam Amen.

G. f. f.
C. S. f.

Ad aperiendum Circulum

Ad aperiendum Circulum — 149 Domine deus noster Jhesus Christus sis mihi salus et protectio, Attollite portas, Crux crux, dux, ban, Adonay, dominus dominantium qui fregisti claves inferni, Crux aperi mihi istam circulum.

Next saye Auffer — Aufer a nobis domine quesumus, omnes iniquitates nostras, ut ad hunc circulum puris mentibus mereamur introire, per Christum dominum nostrum Amen.

Entringe into the Circle — Make a crosse in the fore heade & saye, In nomine patris et filii et spiritus sancti Amen.

Then put into the Circle the right foote and saye standinge still in that place.

Benedicat me Imperialis Maiestas, protegat me regalis divinitas eius. Aufer a me domine quesumus, omnes iniquitates meas, ut ad hunc Circulum puris mentibus merear introire, per Christum dominum nostrum Amen.

Then put beinge entred & standinge in the middest of the Circle — 149. Domine celi et terre omnium visibilium et invisibilium, conditor et Creator: ego indignus, te iubente, te invoco, per filium tuum unigenitum dominum nostrum Jhesum Christum, ut des mihi spiritum sanctum, qui me in veritate tua dirigat, ad omnem bonum tuum Amen.

Deus pater omnipotens quia vere desiderio desidero artes istas scire et necessarias nobis perfecte cognoscere, que immerse sunt tantis tenebris et confusionibus infinitis humanis opinionibus, ut ego videam me non posse vires illius artis assequi nisi te concedente, Da mihi spiritibus tuis. Quia non docet ea, quibus nos scire et cognoscere, da mihi veram benevolentiam, et utilitatem proximi. Da mihi etiam cor docile, ut que me docuerit facile teneam et in mente meam recondam inde proferendam, tanquam de tuis thesauris ad omnes usus necessarios: et da mihi gratiam, ut tantis donis tuis humillime cum metu et tremore utar, per dominum nostrum Jhesum Christum cum sancto spiritu tuo Amen.

Note that every one of the fellowshipp that entereth the Circle, which cannot doe requireth, besides the Master shall saye as is before from this marke, as order is prescribed.

X

order of the circle

This done altogether in genu flectitur shall say pater noster, Ave Maria, Credo in deum etc., then shall the 2 scriers one after another, unto the Mr say as followeth, kneelinge upon their knees.

Benedicite pater, so when the Mr being a priest shall aunswere dominus sit in corde tuo et in labiis tuis, ad confitendum et declarandum omnia peccata tua In nomine patris et filii et spiritus sancti amen. 15

Then shall one saye. Confiteor deo celi, beate Marie virgine, et omnibus sanctis eius, et tibi pater, quia ego miser peccator peccavi nimis In dictis, In factis, In operibus, In cogitatione et locutione in delectatione in pollutione, in consensu, in tactu, auditu visu, gustu, verbo ore mente corde et opere, et cetera peccando, cum excommunicatis et in cunctis aliis vitiis mea, mea culpa, mea grandissima culpa, et ideo deprecor sancta Maria et omnes sanctos et sanctas dei, et vos orare pro me.

Then the priest shall aunswere and saye. Misereatur tui omnipotens deus et dimittat tibi omnia peccata tua, liberet te ab omni malo, conservet et confirmet in bono et ad vitam perducat te eternam amen.

Then shall the Mr saye layenge his right hand one the scriers heade.

Dominus noster Jhesus Christus qui est summus pontifex per suam misericordiam absolvat te et ego auctoritate mihi concessa absolvo te ab omni peccata tua In nomine patris et filii et spiritus sancti amen.

This done the other shall ~~arise~~ kneele downe and saye the same to the other also, and say from this marke hither ☩

Then all kneelinge shall begine and saye in the middes of the circle eastwarde shall saye the psalmes where as this marke is made —I— the Mr beginninge and sayinge one verse, they followinge etc.

This beinge done then begine where thou first endest this marke above and after thou hast done the comminge to the same marke I note before this let passe and come to this as followeth and let the Mr turne towardes the easte but first sence the circle and place the scriers and doe as followeth.

Coniuro te N. per Jhesum Christum et per patrem eius et spiritum sanctum, et per gloriosam virginem Mariam et per prophetam Johannem Baptiste, et tabulas Moysi, et per virtutem Michaelis qui te de celo expulsit, et per gloriosum Cyprianum martirem qui te fecerit suis obedire mandatis, per tremendum diem Judicii, per vulnus lateris Jhesu Christi, et per vulnera manuum et pedum eius, per predicationem et mortem eius et resurrectionem eius, et ascentionem et spiritus sancti emissionem, ipsius ipsius quam patrem per sanctos gloriosos Apostolos, et per omnes virtutes celorum, per beatam gloriosam Mariam matrem domini nostri Jhesu Christi, et per quinque eius gaudia, per assumptionem et coronationem eiusdem virginis et instantissime te N Coniuro per illum sup excelsum dei nomen ✠ Tetragramaton ✠ Ineffabile atque infinite virtutis quatenus in virtute eius preceptorum et specialiter virtute ipsius venerandi nominis Jehovah ✠ et admo celeriter occurras et absque cavillationibus tonitruis terribilibus et strepitu horribili appareat non tardas, quatenus in te agnoscatur quam magnificentie est nomen suum, et a quibuslibet adoretur tam celestibus celitus quam terrenis et infernalibus per virtutem dei patris omnipotentis suique benedicti filii ac spiritus sancti qui deus trinus et unus vivit et regnat in secula seculorum amen. 16

Coniuro te N per Angelos et Archangelos Thronos et principatus potestates et per virtutes celorum et per omnia mirabilia Jhesu Christi, ac per circumcisionem domini de hominibus et per flagellationem eius, et per Ingentissimum defluente sanguine a latere et pedibus eius et manibus, ~~quatinus omnia mora~~ et omnibus suis ... et per omnia terribilia in celo et in terra, et per Angelos bonos et malos, et ad hunc Coniuro te N atque requiro in virtute crucifixi qui est Maior omnium, et per eius nomen ✠ Tetragramaton ✠ quod est nomen honorabile et terribile ac etiam amabile cunctis Christianis, et terribile demonibus, quatinus omnia mora ac dilatione exclusa mihi visibiliter appareas et absque simulatione fraude, dolo, vel fictia qualis unque mihi ad Interrogata fideliter respondeas, et mea Jussa in omnibus obedias per virtutem domini nostri Jhesu Christi qui vivit et regnat in secula seculorum amen. 17

These beinge done, turne into the west, then into the north, and so into the south, into every quarter of these pronouncinge the foresaid coniuration but if there nothinge be heard nor seene repeat the same 7 tymes over, ut supra but note that moste commonly he cometh at the 3d tyme. Note if thou heare any thinges as it were shaddowe or such like etc. then saye boldly ✠ Boldly Tetragramaton ✠ then reade once againe the Coniuration, then rest by the space of the readinge of the coniuration, then if he come stand still then reade this coniuration of obedience ut sequitor.

Coniuro te N. per Christum Infinitum, verbum quo cuncta creata sunt, cui dixerit deus fiat et facta sunt. Coniuro et requiro et adiuro te spiritus N. qui ibi visibiliter extra circulum appareas per bonitatem qua deus hominem ad Imaginem suam plasmavit, et per Justitiam suam et per vestram superbiam que te damnavit et cecidit de celis, et per virginitatem et humilitatem beate Marie genetricis domini nostri et veri Jhesu Christi et per potentiam qua Inferorum confregit et seculos tuos plasmavit et crucifixit, ut mihi de omnibus veraciter fideliter dicas respondeas et ut in quantum poteris obedientiam meis verbis facias per dominum nostrum Jhesum Christum qui venturus est Judicare vivos et mortuos et seculum per ignem Amen./ 163

Nowe if he come magister vertat se Invocans contra spiritum, ipsum quo benigne suscipiat, et ostendendo ipsum primo nomine eius exquirat, et si quo alio nomine vocetur etc./ Deinde

1 petat quod voluerit. 1 when the spirit appeareth in his proper forme let the master turne him

2 selfe towardes him gently/ 2 & gently maye of Intreaty enquire what is his name,

3/4 whether he have anie other name/ 3 under what planet he is/ 4 what is his office,

4 & dignitie & howe manie are under his subiection./

5 But if you see him stubborne & dysobeyinge him of tyme constrayne him by a condemnacion Coniuration, sayenge upon every question Coniuro te N. per patrem et filium et spiritum sanctum per Jhesum Christum, et per admirabile dei nomen + TETRAGRAMATON + ut mihi vera respondeas de hac re./

But note the first tyme the spirit cometh thou shalt not trouble him with any demaund or question neither yet the second tyme not passinge one, but the first tyme thou shalt binde him & make him to sweare to obedience & to be ready to come at all tymes when thou shalt call him, & to fulfill thy will in all thinges even to the uttermoste of his office & dignitie In this manner shall ye sweare him, that you maye have a true & undoubted answere, streche out your ~~hand~~ sword, & let him put his hand theron./ & sweare this/

I. N. a spirit of such element east, west, North or south, under such a planet viz

♄ ♃ ♂ ☉ ♀ ☿ ☾ & of such an office, doe protest promise & sweare by the grace & dignity of my price, & as I hope at the terrible & dreadfull daye of Judgment to be saved, to bee ready at all times beinge called by N. N. the servaunt of the onely true & everlyvinge God + Jehovah + & to the said N. N. beinge the sonne of N. N. to come I professe to have become me & made me by gods permission subiect to obedience, & that without hurtinge or harminge of him or anie livinge creature of gods creation, & to give a true answere of all thinges that he shall demaund or aske of me, & to doe most willingely without deceipt, waste or cautell the uttermost of my power & office & knowledge & that to any poynt of my dignitie appertayneth & for witnes whereof to this booke I have sette mine owne hande wrote to my Name, sette my characters or seale even the daye of N. In 164

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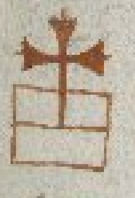
* anno 1583 etc./

But if he come not at the readinge of the Coniuration before sayed the reade some Coniuration as thou shalt seme to be meete, whose if he come not, the same Coniuration beinge reade, within one houre after, saye/



1.65.

O Vrieus, Amaymon, Paymon, et Egin, qui estis 4 or reges potentissimi Juxta 4 or partes mundi et rectores malis spiritibus praestis./ 164

Nos facti ad Imaginem dei, dotati potentia dei et eius facti voluntate per potentissimum et corroboratum nomen dei + El + forte et admirabile, vos exorcizamus spiritus N. et Imperamus per eum qui dixit, et factum est, et per omnia nomina dei et per nomen + Adonay + El Elohim + Elohe + Zebaoth + Elion + Escerchie + Jah + Tetragramaton + Saday dominus deus excelsus exorcizamus vos atque potenter Imperamus, ut constringatis et coarctetis spiritum illum N. ocius festinanter statim et sine ulla mora venire ante circulum hunc in aspectum nostrum in pulchra forma humana sine aliqua deformitate et tortuositate aliqua constringite et coarctate illum quia, vos Imperamus per nomen + Y et V + quod Adam audivit et locutus est: et per nomen dei + Agla + quod Loth audivit, et factus salvus cum sua familia: et per nomen + Joth + quod Jacob audivit ab Angelo secum luctante, et liberatus est de manu fratris Esau: et per nomen + Anephexeton + quod Aaron audivit, et loquens, et sapiens factus est: et per nomen + Zebaoth + quod Moyses nominavit, et omnia flumina et paludes de terra Egipti, versa fuerunt in sanguinem: et per nomen + Ecerchie Oriston + quod nominavit, et omnes fluvii ebullierunt ranas, et ascenderunt in domos Egiptiorum, omnia destruentes et per nomen + Elyon + quod Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi: et per nomen + Elyon + quod Moyses nominavit, et fuit grando talis, qualis non fuit ab initio mundi: et per nomen + Adonay + quod Moyses nominavit et fuerunt locuste, et apparuerunt super terram Egiptiorum et

Circulum

comederunt que residua erant grandini: et per nomen + Alpha + et omega + quod Daniell, et destruxit Bell, et draconem interfecit: et in nomine + Emanuell + quod tres pueri, Sidrach, Misach, et Abednago, in camino ignis ardentis cantaverunt et liberati fuerunt; et per + hagios + et sedem + Adonay + et per + otheos + Iskiros + Athanatos + paracletus + et per hec tria secreta nomina + Agla + On + Tetragrammaton + adiuro, contestor, et per hec nomina et per alia nomina domini nostri Jhesu Christi dei omnipotentis, vivi et veri vos qui vestra culpa de celo eiecti fuistis usque ad infernum locum, exorcizamus et viriliter imperamus per eum qui dixit et factum est: cui omnes obediunt creature, et per illud tremendum dei Iudicium, et per mare omnibus incertum, vitreum, quod est ante conspectum divine Maiestatis, gradiens et potentiale, et per [illegible] divina animalia. T. ante sedem divine Maiestatis gradientia, et oculos ante et retro habentia: et per ignem ante eius thronum circumstantem, et per sanctos Angelos celorum. T. et per eam que ecclesia dei nominatur: et per summam sapientiam omnipotentis dei viriliter exorcizamus ut constringatis et coarctetis illum spiritum N ante circulum in aspectu nostrum venire cito et sine omni mora ad faciendam nostram voluntatem in omnibus prout placuerit nobis: per sedem Baldachie, et per hoc nomen + Primeumaton + quod Moyses nominavit, et in cavernis abissi fuerunt profundati vel absorpti, Datan, Corah, et Abyron: et in virtute istius nominis + Primeumaton + tota celi militia compellente, maledicimus vos, privamus vos ab officio, loco et gaudeo vestro, usque in profundum abissi, et usque ad ultimum diem Judicij vos ponimus, et religamus in ignem eternum, et in stagnum ignis et sulphuris, nisi constringatis et coarctetis spiritum illum N. cito et sine omni mora, venire ante circulum hunc in aspectu nostro ad faciendum voluntatem nostram in omnibus prout placuerit nobis, In omnibus constringite et coarctate illum N. per hec nomina Adonay + Zebaoth + Adonay + Amioram + constringite, constringite, constringite, et illud, Imperat vobis + Adonay + Saday + Rex regum potentissimus et tremendissimus cuius vires nulla subter fugere potest creatura, vobis pertinacissimis futuris nisi obedientibus et constringatis illum venire affabilem cito et sine mora ante hunc circulum in aspectu nostro in pulcra forma pueri trium annorum nati, et voluntatem nostram perimplere, tandem ruina flebilis miserabilisque et ignis in perpetuum inextinguibilis vos manet, constringite ergo illum in nomine + Adonay + Amioram + constringite, constringite illum N, quid tardatis festinate, Imperat vobis + Adonay + Saday + Rex Regum + El + Aty + Titeip + Aziahin + Ien + Minosell + Achadan + Vay + Vaa + Ey + haa + Eye + Exe, a El + El + El + a + hy + hau + hau + hau + va + va + va + va +

This being done reade strong Conjuration which being done & non apparaunce be had then call upon the 7 senatours without whose licence scarcly will appeare any spirit or Angell come to fullfill your desier those be they./

1. Orymell 2 Feyora 3 Danall 4 Salerica 5 Asmoe 6 Pascari 7 Boell./

these are to be called one this wise,

O noble & most renowmed Senatours, you are to be regarded with a good aspecte, therfore I N nowe praye you to have N a spirit that shall serve me & fullfill my request & desier, & that he may be obedient unto me, & to my call, o noble & magnificent Senatours graunt me to have such a one, whome I shall call or name to come unto me, & that this be done I most humblly beseche you by the obedience you beare to the Immaculat Lambe which sitteth one the state, before whome continually you singe without ceasinge songes of greate & unspeakable Joy sobeit./

Note in every houre you call, you shall sence the booke, & all about the Circle saynge./

O thou Angell which art my keeper nowe save defend & guide mee comitted unto thee by grace from above, o thou sweete Angel which remainest with mee, albeit notwithstandinge thou speake not personally with me: yet I beseche thee nowe to preserve me both in soule & bodye, & especially to this office to the which thou arte appointed. o blessed Angell, messenger of God prosper & directe those my doinges, & that to the pleasure of the most highest./

then saye towardes the Easte./ O God which grauntest some of the holy Angels continually to assist thee, & commaundest some to serve me & that have ever been favourable & mercifully graunte the Angel comitted to me for the custodye of my soule, never to diverte me in all godlines, & stirre me upp dayly to vertuousnes, & readily to call me from the wicked pitt of sinne & wickednes that in the rigarous & Just Judgment, when there shalbe one fall of men & Angels, that I mye have in this shadowe of lyfe or rather slippery passage unto death so to behave my selfe, that I may merit & deserve amongest the troope of thy elected through Jhesus Christ our Lord, who liveth & raigneth with thee in unitie of the holy ghost, god for ever & ever nunc et in evum./ sobeit./

+ Note that the scriates must saye this prayer also, & that in every of the 3 quarters viz west North and South./

Consecratio et fumigationes circuli

This done reade the proper Coniuration belonginge to the spirit if there be any, orelse some other perfitt one, duringe the whiche readinge, continuall must the Mr. looke one his booke, & let the fere be circumspecte in the circle, & tell what he seethe, otherwise all is in vaine./
fumigationes that were as at all othertimes forgett not to make such fumigations that delighte the spirit, &
cheiefly the spirites that will take hym a bodye./

Amber
Lignum aloes
Costus
Muske
Crocus
The bood of a lapwinge
& Thimiamate,

these be moste welcome & gladnes to the spirite of the ayere & gathereth them togethere & bringe them to appeare as they be
hermes

Thimiamana grecu[m]
Mastick
Sandalus
galbanu[m]
Muscha lazerat
Mirrha & Amber

these are collectors of spirites & placaters of them./

Nowe, when the spirit commethe of the fellowes must take up the coveringe of the pentacle, which the Mr. muste have one his brest covered with a silke clothe, & shewe it the spirite, which will move him to his circle, & then will he obeye & graunte that the desiere 166
Nota, so oft as the Mr. dothe shewe the sceptor unto the Lamina unto the spirit, or toweche the Lamina, you muste doe it with greate reverence & obedience to God

post hec si non apparuerit sic dicito./

Hec sunt signa et no[m]i[n]a secreta secretoru[m] et quisquis erit eis contradicens et rebellis signis et nominibus creatoris qui totu[m] regit et gubernat mundu[m] rebellis erit venias 167
ergo hic coram nobis in quacunque parte mundi sis, et in aliqua parte mundi non cadetis, venite venite venite ad videndu[m] secretissima secretoru[m] et ineffabile signa et non respicias respondere./

Si tunc non apparuerit, Magister exaltat vocem suam sibillamq[ue] magicu[m] eijciat, cuius circa verberans ubiq[ue] et firmissima voce dicat,

Coniuro te N per reverendu[m] no[m]i[n]e dei El + forte et admirabile virtutem eam et amiabile tibi Impero ut nulla mora facias et sine strepitu et o[mn]i fallatia et absque o[mn]i deformitate in forma pueri trium annorum nati venias, O N te exorcizo et potenter tibi Impero ~~et nulla mora facias~~ per eum qui dixit et factu[m] est, et per o[mn]ia no[m]i[n]a ipsius + Adeplemton + Adonay + Zebaoth + Amioram + Comiceron + pneumaton Tohomos + Zofyn + Agata + Bycol + ycos + ut mihi alicui servorum meorum aliquod mali facias sed o[mn]ia precepta pro inde ac nos Jusserimus vel aliquis noster Jusserit alioquin a dignitatibus vestris te privabimus et in stagnu[m] Ignis et sulphuris te precipitabimus eternaliter comburendu[m] O N in quacunque parte mundi sis veni ergo et vide no[m]i[n]a et signa conservata summum triumphatorem et per virtutem eorum nobis obedire tenearis sint que verba que de ore meo exierunt tibi ignis ardentissimus qui te comburat in eternu[m]

Si non comparuerit tunc surgat Mr et robusto et forti voce vocet et cum ense in 4or partes mundi circa verberat dicendo hec verba primu[m] versus orientem./

Ubi es N spiritus veni, veni, veni, et vide sancta signa ineffabilia singularia no[m]i[n]a, et no[m]i[n]a creatoris, et nomina angelorum qui sibi fui extiterunt, Iterum atque Iterum te exorcizo et quo Impero per potentissimu[m] atque corroboratu[m] no[m]en + El + forte et admirabile ut nulla mora facias, et sine strepitu et o[mn]i deformitate venias in forma pueri trium annorum nati, et nobis ad Interrogata respondeas./

this saye in the 4or partes

Si non apparuerit reformet Mr Circulum et sibillum eijciat in partes 4or mundi et in omnibus iniuriis et genibus flexis contra septentrionem dicat

In nomine + Adonay + Eloe + Sabaoth + Saday + qui est d[omi]n[u]s deus excelsus omnipotens Rex Israell. N. sis nobis obediens in o[mn]ibus./

Tunc surgat Mr et aperiat brachia sua sicut vellet amplexari aerem dicendo ad quatuor partes mundi./

Coniuro te N. in quacunque parte mundi sis per potentissimu[m] et corroboratissimu[m] nomen + dei El + forte et admirabile, et Adonay + sigillo Solis et Lune O N te constringo et ligo 167
tibi precipio te coniuro et terribiliter coniuro et exorcizo ut ad nos sine terrore et absque omni motu et sine o[mn]i deformitate de quibus locis ubicunque vis sis accurras ante circulu[m] hunc ad faciendu[m] totam nostram voluntatem supplex et mansuetus, et cu[m] omni discretione destructus, quod si tardaveris et creatori tuo rebellis fueris tunc in turpissima lepram cades et in turpissima morte morieris et in igne qui te uret et devastabit ex ipsa dei potentia concreceris et in flamam ignis in flatus oris nostri veritam et in igne sulphuris et corru[m] eijcias, ita ut in eternu[m] affligare, Iteru[m] Coniuro te N et exorcizo te per nomen + Ja + Ja + Ja + quod Interpretatur d[omi]n[u]s deus deus et per nomen + Tetragrammaton + et per nomen Ineffabile quod est + Jah + hee + he + vau + et per nomen vel in no[m]i[n]e cuius qui potentissimu[m] regnat et sup[er] o[mn]em ignem dominatur ut ad nos venias cum celestia veritate et non cu[m] aliqua falsitate,

how to call

Nowe when he is come, Exorcizator ostendat pentacula qui sunt ante pectus suum, which when he seeth he will bowe the knee & saye, quid vis, aut quid me vexare fecisti ~~for~~ 168

Tunc exorcizator quasi indignatus faciat eum sedari et pacificari et silentium habere /

Tunc faciat in fragrantia odoris et recipiat pentacula, silentia data: querat quecunque volueris./

Nowe when you have your desire lett the maister saye, vade in pace in locum tuum, et pax sit inter nos et te, In nomine patris filius et spiritus sanctus amen./

Postea dicat Evangelium sancti Johannis, In principio erat verbum et verbum erat apud deum etc. Credo in deum etc./ & for more suerti saye Quicunque vult. etc./

Deinde exeant de circulo, unum post alium et laventur facies cum aqua et ysopo, et redeat per aliam viam qua venerat etc./

Et nota quod oportet cathenis ferreis ligati vel ignis nullus spiritus audebit moram facere,

Et si esset in aliqua parte mundi, addes in coniuratione nostra quod saltem nuncios tibi mittat discentes qui sunt fortiori./

Et si rebelles fuerit contra exorcizatorem et nolentes venire, tunc scribantur nomen illud in carta, et vituperantur de luto et comburantur igne de sulphure, pice, et cera, et de aliis rebus fetentibus: et dicat exorcizator/

Curse [illegible] fol 32. p. 2

Coniuro te ignis per illum qui orbem contremere facit quatinus spiritum illum N. calle facias et comburas ita quod in sua persona sentiat eternaliter/ 165

et tunc proice carta in igne et dic

Maledictus et blasphematus sis N. perpetualiter et in pena eternaliter et nulla requies sit tibi in aliqua hora nec die nec nocte, si statim non veneris obediens verbis que dicuntur de illo qui tremere facit orbem, et per hec nomina istorum nominum quibus omnia creatura humiliter obedit et pavore ac timore omnis eorum creatura contremiscit et in quo tonitrua et fulgura sunt creata que te et tuos subditos destruant: que sunt hec Acleplenton, pasac, patir, fome, Lameth, mem, menene, sameth, ay, ey, ffy asocle, Costm, voch per ista nomina te N maledicimus et privamus ab omnibus gratiis et priorum virtutem in stagnum ignis et sulphuris et hostem in profundum abissi te religamus eternaliter nunc et in evum

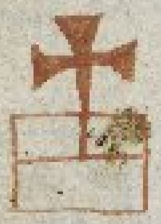
orders for the excommunication

Write the spirites name etc. & grave or in paper make his picture & while the malediction is readinge hold them over the fyre, & at last throwe them into the fier maledicted, & there lett them burne Nota that the fier must be made with coales not consecrated, wherin must be putt brimstone, gore, catte turdes, other sayes assafetida, pitch etc./

w

Tunc sine mora occurrit dicens, Indigne domine precipe quod vis: et fac nos exire de pena et eadem, hanc rescribe nomina ipsorum, et fac ignem fragrantie odori nimium odoriferis speciebus, et ostendes pentacula, pete quod vis et largientur habebis voluntatem tuam etc./

Knowe thou whosoever thou be that shalt be in theis worke his servent & profounde that all is before sayed maye be moste perfectly done, & yet the spirit not come, nor be made subiecte, & the reasone maye be, for that some thinge maye be polluted, it maye be the first moone that he was called, or the firste tyme he was called by the booke, but therfore dismaye not thy selfe but putt thy truste in God, observe the observacions, be sure to have all needfull necessaries, a fitt place, convenient tyme an Intente to perseuer & not to give over untill thou have thy purpose, & thou no doubte, but thou shalte prevaile & at length obtaine thy purpose, but & if the spirit doe understand that thou are faynt & meane to give over, if thou speed not at the first or second tyme, then will he be obstinate & delaye his cominge to the end to put thee from thy purpose, wherfore once beginninge, persiste & perseuer/



The spirit beinge excommunicated as before is sayed lett him be contined by the space of 12 houres which terme beinge expired, read the Invocation or coniuration for the 4 kinges

Oriens, Amaymon, paymon et Egine etc which beinge done & yet the spirit not come wright their names, make their pictures etc. beginge with them in order to sperte as was done with the first spiritte hange above the fier ./

Coniuro te ignis et exorciso te per illum qui orbem contremere facit & by him whose presence made the Infernall powers to quake, that thou O fier & Angell of the most high God be nowe a tormentor unto them & that for ever maledicted & accursed, & make them as in thee lyeth, fier, goods, torment, waste, & burne these names & pictures of these obstinat stubborne, rebellious & disobedient spirites, cursed kinges, & unbeleevinge mates of that greate & unhappie prince Lucifer Oriens Amaymon, paymon &

+ Egine, so that even as thou O fier dost pricke & vexe their names or at least burne & consume them, so their proper persones formes & shapes must cursed may be afflicted,

& that

& that moste cruelly in the bottomles pitt, deepe dungeon & odius lake, where continuallye & without ceassinge heate not of to burne with unquencheable fier mixte with sulphure, pitche & other matter encreasers of these flashinge flames, beinge juste plagues & punishmente of God ordeyned, & for their merites Vriens, Paymon, Amaymon, & Egine etc, moste justly provided, o fier the father curse thee, the sonne curse thee, the holy ghost curse thee, all Angells, Archangells Cherubins, Seraphins, powers, potestates, principates, Cherubins, Seraphins, & dominations curse thee, all holy patriarkes, prophets, Apostles, Martyres, confessores & virgins curse thee. o fier all the powers of heaven & electes of God curse thee, the curses, coniurationes, threates & indignations of God curse thee, & I nowe by the power & autoritie of my owne priesthoode, & by the vertue of all other priestes that ever were, are & shalbe in the churche of God, in all countries, in all ages & in all tymes nowe & for ever, curse thee, the curse wherwith Came the negle worlde & Judas were cursed curse thee, all benedictiones & blessinges of God the father the sonne & the holy ghost curse thee, & curse thee agayne, & make thee of such power that thou mayest presently here, nay burne & consume see the names of these rebellious & wicked & naughtie spirites Oriens, Paymon, Amaymon & Egine, that they maye be cursed therby to come cominge & appealinge to me for helpe, & desiringe to be releassed of their anguishe, severe & unspeakable punishmente, & that by the power & vertue of our Lord Jhesus Xpst whoe is the fier & light of all mankind so be it, fiat fiat fiat.

After you have this done, throwe into this malediction fier, beinge mixte with the wordes before spoken of the names & pictures of these 4 kinges, sufferinge the same to consume & burne, & then lett be the space of 6 houres, duringe which tyme if they come anie one of them, or a messenger sent from them, then burne fragrant savoures, & then rase their names & pictures beinge newly written in paper or parchment./ 17°

But if they nor none from them come not after the 12 houres beinge expired from the excommunicatinge of the spirit aforesaid, then agayne wright his name & picture & afterwarde the fier beinge made with stinkinge savoures cast the same in & saye in the 4 quarters havinge the sworde & scepter in the hande, quid tardas? morans? quid facis O N. prepara teipsum et obedias preceptis tuis, in noie + dni Bachat + vel Vachat + Snyer + Abrac + Ruens + sig vivens + Abeor + Sny + Aberer +

O N in nomine + Adonay + Eloy + Sabaoth + Sadaym + qui est dns deus exercitus, Rex Israel sis nobis obediens in omnibus

Ubi es N. spiritus veni veni veni, then shewe the pentacle & saye Ecce conclusionem vestram nolite fieri inobedientes. this done./

Hic incipit Ligarion super quatuor Elementa qui oportet legetur in omni experimento./

O vos Elementa 4or viz Ignis, Aer, Aqua et terra, vos exorcizo per hec 4or noia dei quorum virtute vos dampno + Aidragramay + dydagamay + Saday + ya + yoth + 18
et per hec sex nomina quorum virtute sit celo 24 et infernis sex diebus + Adrast + Gimel + ditro + Alpha + Congor + Coron +, et per sex ~~nomina quorum~~ ignis ante conspectum dei comburentes, quorum virtute stelle lune rapiunt, viz + Nodgor + Romathi + Laromathi + dirnider + gridorio + piri + et per sex Angelos ante thronum dei cantantes cantica nova quibus totus mundus salvabitur + Uriel + Asturco + Ronos + perth + pariel + cutro + et per sex animalia ante deum gaudentia oculos ante et retro habentia, quorum virtute ... rapiunt ... generacionis continantur ... mare et ager, + parcoth + vsiron + Nossor + Surth + detriell + Arro +, per ... dei adventum, etiam per Snaygeon + cuius virtute Adam factus loquebatur cuius etiam virtute diabolo ... peccavit Adam et Eva ... tristicia; et per dei incarnationem, et per Baptismum quod accepit in flumine Jordanis ostendens exemplo christianitatis, et per suam circumcisionem, per ieiunium suum, et per passiones suas, et per resurrectionem suam, et crucem suam in qua mortem accepit, per salute humani generis, et per gloriosam resurrectionem suam, et per hec sanctissima noia + Dupo + Sulon + nocdi + Rimeloth + et per admirabilem ascensionem suam, et per thronum ubi sedet Aymcelion + per eum qui facit Angelos suos spus et ministros suos ignem comburentem qui virtute rapit altitudinis + Noscor + Retulo + qui venturus est judicare vivos et mortuos, in virtute + Breri + Mylmo + et noia dei + Reggo + Niso + dusperna + palisy + Norothi + Tetragramaton + vilgo + Nycetus + Lillo + quorum potestate continentur universalis ecclesia, et per omnia que de nobis, in virtute Stelco + et sua potencia et per excellenciam et maiestatem et dignitatem quas ... in virtute + yolio + dydagramay + ditro + Northi + paldo + palloqui + et per sancta Cherubine et Seraphim quos ... nominibus et ordinibus Angelorum + serpn + veleo + pitros + vertes + velio + verlery + Nogel + Anero + Nysan + per virginitatem beate Marie cuius castitas est Inmortha + et Aurvel + Nondoel + Nemper + quorum

virtute nativitatis deus de Maria virgine, et per Crucem ✝ cuius virtute veniant et Integra et pura corpore a nobis accipiant et visibiliter appareant mihi isto spiritus N cum omnibus suis potestatibus et virtutibus ad obediende mihi Ita quod in vobis nullam Injuriam deserto quin visibiliter et humiliter veniat in forma humana facturus quicunque illis precipia In virtute dei omnipotentis sine dolo et sine mendacio, et sine ulla lesione mei corporis et animae meae Amen/

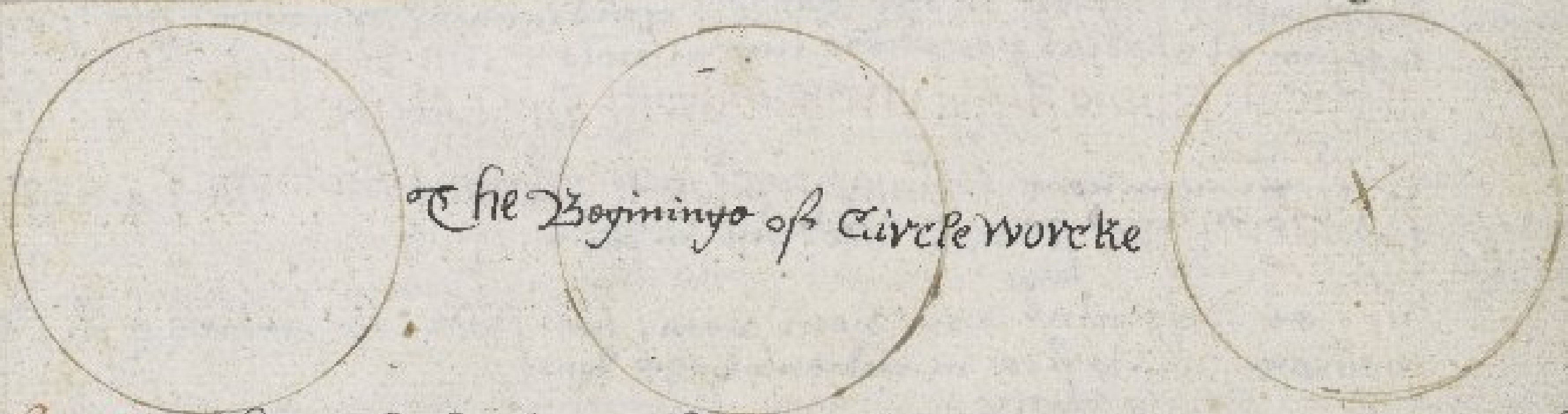
Et si plures spiritus Invocatoris sic include, quatinus vestra virtute veniant et integrum et purum corpus a nobis accipiant et visibiliter mihi appareant isti spiritus et ceteri cum omnibus eorum ministris principibus, ducibus potestatibus familiaribus ita quod in vobis nullam Injuriam deserto qui visibiliter et humiliter et non terribiliter pacifice quiete et honeste veniat in forma humana facturi quicquid illis precipiam sine lesione ulla mei corporis et animae meae etc/

The necessaries for this arte of Necromancye/

First have faith in God, acknowledge him to be allmighty, call for his helpe, leane upon his sufferance, see you be of charitie, use abstinence, confesse thy sinnes, repent truly, & transport thy selfe to a better kinde or shape, & fulfill one virtue, & keepe observacions/

Then provide an honest consecrated priest, 3 honest scriers, Bookes, velom, standish, Circle, palme crosses, sticke, a knyfe with a crosse hafte, a blacke hafted knife, a sword, a Scepter, 2 rings one of copper another of silver &c, ^words of conjuration [in stead of which confirmation, consecration, fumigation] the Lamina, the pinticalle crowne, a crowne of virgine parchment for every of the scriers, ynke to write orderly prepared, Salomons pentacle, Salomons seales, 7 planets & their characters, oyle potters, Blood, chalke, pennes, suffumigations, a coppe needle, vestment, albes, stoles, phanell, glove, garmente white, candells, coales, censer, holy water buckett, sprinkle, water, salt, fire, defensatives or bindinges, silke to cover the Lamina, sede maiestatis dei, & another for the same another for every one of the 7 planets, spirits or another for the same, a table, a table clothe, a chayre for the master, stoles for the scriers 2 white candlestickes, 4 evangelists, a crosse made of a palme stickes hallowed one palme sondaye, the plate of copper having theron pictured the spirits, suffumigationes for the Angells, suffumigations to please the spirit, suffumigations to urge the spirits a bodye, order for the excommunication/ etc/

= 1 of ser woode to please ye spirit



First the master & all the scriers must bleed a little they must use abstinence, & with a true beleeving harte on the first Mondaye of the newe ☾ & in the hower of ♃ let the master confesse himselfe unto God, & the same daye at night let there be a bathe provided of fayer running water, mixed with baye leaves & lavender etc. which must be of the priest hallowed as holy water is, & of the same being naked let him take & put upon his heade that it maye runne downe to his feete, & saye I christen or baptise thee N in the name of the father & of the sonne & of the holy ghost amen then lett him saye/

O L. J. C. that madest me an unworthy & wretched sinner unto thy similitude, O Jesu nowe vouchsafe to blesse sanctify & hallowe this ellement of water that it maye be acceptable unto mee nowe bothe in body & soule, & that noe Illusiones nor deceite overcome & vanquishe mee, & thou allmighty father that badest thy only begotten sone to be Baptised in the flood Jordane & that of John Baptist I moste entirely praye & beseeche thee, that thou wilt graunte mee that this water here present maye be to mee in steade of baptisme, so that nowe therby I N maye be renewed, cleansed & made free, from all maner of uncleannes, wherewith o God I confesse it is Inflicted & that by the infection of the old man & craft & assaulte of satan, & that I maye be made pure from all & all manner of sinnes vice past, present, & to come & that by the vertue of our L. J. C. thy holy true & onlie sonne, which liveth & raigneth with thee & the holy spirit nowe & for ever one God world without end Amen./ then washe all thy body in that water, which being done then christen all thy fellowes as is above saide, & putt one them their white vestimente cleane & wear shoes, & having used abstinence 3 dayes at the leaste during which tyme orizons have bine used then lett them addresse themselves towardes the circle, the master having the sword in his lefte hand, the ringe upon his litle finger of the same hand & the scepter in his right hande, lett the scriers beare the candle, censer, suffumigationes etc./ sayinge Si deus nobiscum quis contra nos/ etc/

In dei nomine amen./

✝ I shall shewe you the waye of operation after the mind of some whoe were heretofore/

x1 **First** you shall understand that this arte is devided into 3 maner of thinges viz in the dispo= 140
sition of workinge of it
2° **The** second in the constraininge of them that shall answere thee
3° **The** third in fulfillinge of your purpose

In disposition of worckes, there is to be required clennes of soule, for thou muste be cleane confessed of thy sinnes, contrite & penitent for the same fully purposed of amendment & to the benefite of absolution, even as though thou shouldest depte out of this wretched state of lyfe presently.

Alsoe thou must have cleannes of bodye, for thou must be newly cleansed as in batheinge, shavinge, washinge & showeringe & made cleane from sweate & all other corruptiones of bodye

Then thou must have cleannes of clotheinge, for all thy clotheinge muste be sweete smellinge, 141
& of good savoure, for spiritte therin delight excedingly, wherfore thou shalt knowe for certeinly that if thou have anie spott of sinne or other filth or corruption in thy clothes, or deadly sinne in thy soule, the spiritte will not obey thee, for they think thee unworthy to call, constraine bind or compell theme/ for that thou arte uncleane/ either bodely or ghostly./

regules

Lope thou must alsoe as this, thou mayest not come to this worcke neither contemptiously or temptingly, as who would saye presuminge to attempt to assaye & prove whether your experiment be true or false as one that is feeble harted, Nor thou maiest not come to this worcke heedely or over boldly, but must have thy necessaries required in this noble craft or science of Magicke, thy booke, thy confession fayer written, thy Instrumente & other necessaries for thou must not truste in thine owne strength, but thou must wholy trust & depend in the might & power of **God**, wherfore thou must knowe for certaine, that if thou goe to this worcke unadvisedly, temptingly or skoffingly, thy operation shall be fearefull, thy aunsweare none at all, or very subtill & false, alsoe thou must goe to this operation as sadely devoutly & **holy** as thou shouldest goe to receave the blessed sacrament of our **Lords** bodye & bloode, trustinge undoubtedly that by the merite of **Xpists** passion, of thy unfayned faith, of thy cleane life, & greate devotion, that thou shalt have grace to constraine, to compell & subdue to thy commaundemente all manner of spirite both of good & evill,

The dayes that thou goest to this worcke thou shouldest heare 3 masses devoutly the one
be of the **Trinitie** one of our **Lady**, & one of **St Ciprian**, & at every of theme offer 141
one penny when thou enterest thy worcke thou must of necessity be fastinge & thou must continewe thy worcke in abstinence, untill thou have done, thou must demeane thy selfe as chastly as possible thou canst & let thy meate be white meate as fishe etc./

Preparinge dayes

Nota duringe the preparinge dayes before thou worcke it behoveth thee to saye these psalmes, **deus** in nomine tuo, psal 53, **deus** misereatur nri, psal 66, miserere mei **deus** psal 50, benedicite oia opera **dni** psal laudate **dm** de **celis** psal 148 nunc dimittis servum tuum **dne** psal, & ever praise **God** of his infinite mercye to graunt thee grace to make a perfitt conclusion & that thou mayest have thine entent, for without his grace & succoures thy laboure is but in vaine, tyme lost charges caste awaye & thou in greate daunger, & thou must devoutly praye to the **Angells** & to all **Sctes** to extende to thee their helpes & to further thy worcke, thou must have alsoe perseverance viz though thou have noe appearaunce or sight by callinge one hower 2 etc one daye 2 etc one weeke 2 etc, one moneth 2 etc, thou must neither fainte, nor mistrust thy worcke to be unperfitt or false, & see of good happe to dispaier, but determine thy selfe to persever & not to have hinderer etc for it maye be the that tyme or place is not convenient nor accordinge to the experiment or conclusion, or it maye fortune that the spirite that thou callest be occupied with some other that hath by constrainte them bound unto him, & soe by that meanes maye deferre their cominge for a tyme, further knowe thou that spirite be very loath to be brought to subiectio & that is the cause some tymes that they come not at the first 2 3 etc calle, but their nature is to prolonge their cominge as longe tyme as possible they maye & as much as in them lieth, will minister cause to urdge you to Infringe your worcke & to give over your purpose, but dismaye not thy selfe therfore be constant & bold, have faith hope to doe well, continewe thy purpose, & have a desire to see the end, & doubt not of good & happie successe, for havinge once constrayned & bound them, & ever after of force
they must needes be prest to come & obaye thy commaundement & will & that upon the 141
readinge of their proper Invocation to the which they be sworne or to some other stronge vincle orderly done, etc & above all thou must worcke so secretly, that none knowe thy entente nor purpose other then such as are sworne & present at the worcke./

Nota what soever is practised in this sayed worcke or done by the worcke men what soever is seene or harde, by the spirite illusiones or otherwise, it must not be discovered to anie other earthly creature, nor the spirit to be called once in vaine named but the societie maye talke of all secrete amonge them selves & Imparte the same to the ghostly father which must ever be but one priest, for if ever they discover the secrete thereof to anie others the shall either never or verie hardely have thy entent performed, & to be shorte if counsell of all handes be not kepte it may turne to your owne distruction sundrie waies./ x

locus tempus persona modus

The 3d parte is to call & constreine anie spirit etc to make aunsweare & to performe thy entente, this is devided into 4 partes, viz where thou shalt call, whome, whome & howe first thou shalt call in a faire chamber quadrant & 20 or 24 at the leaste in breadth in everye parte a windowe a cubite wide or a little more, east west north & southe, the flower of the chamber must be paved, borded or plastered very plaine & cleane so that thou maiest make thy circle therone, with chalke or cole that it may be perfectly seene, this howse or chamber must be in a secret place, & not neare the course of men, for the opinion of some experte men in this arte, is that spirite are more willinge to appeare in some wast place, as in woddes, heathe, fennes, mores, downes, or in anye place where is noe greate resorte, nor where none of the 7 sacramente have bene ministred, for they hold opinion the place is holy where such is practised, be warned./

Alsoe thou must understand that all tymes are not convenient for to worke in for after the opinion of some from the chaunge of the ☾ unto the opposition thou mayest worke, but Salomon sayeth the most best tymes be the even dayes betwixt the chaunge & the full as 2. 4. 6. 8. 10. 12. 14. which beinge ended looke thou worke no more untill the next chaunge, this rule is the most perfitest of others, allso some Nicromancers saye they have beganne in the newe of the ☾ & it hath bene 30 daies laboure before they could have anie appearaunce or aunsweare, therefore let not this worke seeme tedious nor thinke for one daye 2. 3. 4 etc beinge spent therin, & noe good done, that all is in vaine, ffor seeinge greate clerke & experte therein have travelled manie daies as namely 3 & that after they have once had appearaunce, or ever they could have anie sight or appearaunce allso everye howre is not necessarie nor expedient for thine operation, for everye spirit is subiect to one of the 7 planete & he will not lightely obeye nor come in none other howre, but in the howre of his owne planett, & when his owne planett raigneth & in that he must needes obay etc, wherefore thou must knowe under what planett thy spiritt is or else thou must prove everye howre untill thou finde that is necessarye & expedient, etc which marke./

Alsoe thou must note that all wethers are not good to enter thy worke, wherefore when thou wilte beginne thy worke, see that the ayere be cleare, & if it be in the daye that the ☉ shine, if in the night that the ☾ shine, or the skies full of starres, but take heede of fowle wether, or close wether for in that the spirit maye not come, & this because he cannot take bodelye forme or shape wherfore selecte faier wether for the spirit most delighteth therin./

Nowe I have shewed thee place & tyme thou oughtest to worke in, whome thou shalt call, & howe, nowe thou shalt understande that thou maiest call unto the circle spirites good & bade first Celestiall Angells, spirites of the ayere, & divells of hell, etc, & that in this manner, first when thou arte well disposed as is before sayed, choose a good tyme, & wether accordinge with a planett convenient to thy operation, & looke that thy circle hallowed with all thy Instrumente necessarie, & thy fellowes vertuously disposed, & beinge in the circle deliver him that shall hold it the sworde sayinge, ffrater per virtutem sanguinis domini nostri Jhesu Christi, do tibi potestatem ut hunc gladium benedictum tangere, tenere, et gubernare valeas, cum quo pugnes nomine fraudulose malignorum spirituum portas compescas, per eum qui venturus est Iudicare vivos et mortuos et seculum per ignem Amen./

Havinge the sworde, thou must hold it downe turninge his face unto thee beinge the neck & hold the sworde as upright as is possible, thenthe he must put the ringe with greate devotion upon his little finger of the left hande, & take the scepter in the right hande & turne towarde the place where the spirit inhabiteth sayinge devoutly & with a heavenly faith this Invocation followinge./

O thou spirit N. or what other name thou wilt call, where ever thou be etc. I the call in the name of the eternall God I conjure thee by the might of him that is allmighty! I bid & commaunde thee by him that is moste holy / I charge thee by the mighte of the father omnipotent by the wisedome of the sonne moste lovinge by the holy ghost the comforter, by the holy & indevided trinitie, & by all the holy names of God & especially by the vertue & might of these moste holye names + Tetragrammaton + Jhesu + Alpha + et ω + Agyos + Emanuell + Agla + Ysyon + basyem + Xps + Sabaoth + Adonay + Panton + Craton + Ysus + Messias + Medekym + halvecia + hekesy + hebant Medan + Trabema + Zarohany + flioboy + obba + Alba + Senaphenas + & by all other names of God by the which thou art commaunded, constrayned, & bound, I conjure & commaunde thee by all miracles & deede of our lord Jhesu Christ, & by all paines & passiones that he suffered in his glorious bodye & by his mervailous Nativitie, by his Annunciation, by his circumcission, by his tribulation, by his sorrowinge, by his beatinge & by his moste precious death the which he meekly & graciously suffered to redeeme mankinde, by his descention to hell, whither he brought Lucifer & bound him & brought his welbeloved children / out of these moste painefull & lamentable hellish tormente, to the joyes of the heavenly paradise, by his wonderfull resurrection & mervailous ascension, & by the might & vertue of him when he shall come in the end of the world to iudge both the

x Quicke & dead etc. / Well nowe I have taught thee the manner of callinge, first where 143.
when where & howe, nowe shall I shewe the last thinge viz, to fulfill thy purpose when
there is noe more but when thou haste them before thy presence make thy conclusion, ensure
them with ensure & sweet favoure till they have fulfilled thy purpose, & when thou haste
thy entent, licence them to departe in this manner, that is at this tyme yee departe & goe to your
Licens place where God hath ordeyned you to abide without any grate noise or stormes, soe at
at all tymes when I call or shall call you againe without anie manner of tarryenge that
you come unto me & fulfill my entent, discedite nunc discedite nunc discedite nunc
per virtutem istorum nomina dei + Agla + Agla + Agla + Tetragrammaton + et per vir=
tutem omnium sanctorum nomine dei, et per virtutem domini nostri Jhesu Christi qui venturus est
Judicare vivos et mortuos et seculum per ignem Amen. Ite in pace pax domini nostri Jhesu
Christi sit inter nos et vos. In nomine patris et filii et spiritus sancti Amen./

An invocation unto the 4 kinges to urdge & constrayne a spirite

O oriens, Amaymon, paymon et Egin, qui estis 4or reges potentissimi iuxta 4or 83.a.
partes mundi et ceteris malis spiritibus prestis, nos facti ad Imaginem dei, dotati potentia
dei et eius facti voluntate per potentissimum, et corroboratum nomen dei, + El + forte et admirabile
See p. 105 vos exorcisamus et Imperamus per eum qui dixit et factum est, et per omnia nomina dei, et per nomen
+ Adonay + Ely + Elohim + Elohe + Zebaoth + Elyon + Escherchie + Jah +
Tetragrammaton + Saday + dominus deus excelsus, exorcizo vos atque potenter Im=
peramus vos oryens, Amaymon, paymon, et Egin, ut constringatis et cogatis spiritum illum
108 - oberion pertinacissimum statim et sine ulla mora venire ante circulum hoc in aspectu nostro
in pulchra forma, viz pueri trium annorum nati, et sine deformitate et tortuositate aliqua, con=
=stringite et coartate, quia vos Imperamus per nomen + y + et V + quod Adam audivit, et loquutus
est, et per nomen dei + Agla + quod Loth audivit et factus salvus cum familia sua, et per nomen
Joth + quod Jacob audivit ab Angelo secum luctante et liberatus est de manu fratris sui Esau,
et per nomen + Anephexeton + quod Aaron audivit et loquens et sapiens factus est, et per
nomen + Zebaoth + quod Moyses nominavit et omnia flumina et paludes de terra egipti verse
fuerunt in sanguinem, et per nomen + Ecerchie + oriston + quod nominavit et omnes fluvii
w ebullierunt ranas, et ascenderunt in domos egiptios omnia destruentes, et per nomen + Elion +
Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi, et per nomen +
Adonay + quod Moyses nominavit et fuerunt locuste, et apparuerunt super terram egip=
=tios, et comederunt que residua erant grandini, et per nomen + Alpha et omega + quod dani=
=el nominavit et destruxit bel et draconem interfecit, et per nomen + Emanuell +
quod tres pueri Sidrach, Misach, et Abednago in camino ignis cantaverunt, et li=
=berati fuerunt, et per + Hagios + et sedem + Adonay + et per + otheos + Iskiros +
Athanatos + paracletus + et per hec tria secreta nomina + Agla + on + tetra=
=grammaton + adiuro et contestor, et per hec nomina et alia nomina domini nostri dei omnipotentis vivi et
veri, te oberion quia tua culpa de celo eiectus eras, usque ad Infernum locum exorcizamus
et viriliter Imperamus vos oriens, Amaymon, paymon, et Egine per eum qui dixit et
factum est, cui omnes obediunt creature, et per illud tremendum dei Iudicium, et per mare omnibus
Incertum, vitreum, quod est ante conspectum divine, maiestatis grandiens et potentiale,
et per 4or divina animalia T ante sedem divine maiestatis gradientia, et occulos ante
et retro habentia, et per ignem ante eius thronum circumstantem, et per sanctos Angelos celorum
T et per eam que ecclesia dei nominatur, et per summam sapientiam omnipotentis dei viri=
=liter exorcizamus vos oriens, Amaymon, paymon, et Egine, ut constringatis et coar=
=tetis illum spiritum oberion ut nobis hic ante hunc circulum in aspectum nostrum venire cito et sine
omni mora ad faciendam nostram voluntatem in omnibus prout placuerit nobis per sedem + Baldachie
+ et per hoc nomen + primeumaton + quod Moyses nominavit, et in cavernis abyssi fuerunt
profundati vel absorpti, datan + Coray & abiron, et in virtute istius nominis + primeumaton +
tota celi militia compellente, maledicimus vos, privamus vos oriens, Amaymon, paymon,
et Egine ab omni officio, loco, et gaudio vestro usque in profundum abyssi, et usque in ultimum diem
Iudicii vos pono, et relego in ignem eternum, et in stagnum ignis et sulphuris nisi statim con=
stringatis et coartetis spiritum illum oberione cito et sine omni mora venire ante circulum
hunc in aspectum nostrum ad faciendam voluntatem nostram prout placuerit nobis, oriens,
/ Amaymon, paymon, et Egin, in omnibus constringite, et coartate illum oberione,
~~[illegible]~~ per nomina vos + Adonay + Zebaoth + Adonay + Amioram + constringite et coartate
oberione, Imperat vos + Adonay + Saday + Rex regum per potentissimus et tremen
dissimus, cuius vires nulla subterfugere potest creatura, vobis pertinacissimis futu=
=ris nisi obedieritis et constringatis illum oberione venire affabilem cito et sine mora
ante hunc circulum in aspectu meum pulchra forma pueri trium annorum nati et volunta=
=tem meam per implere. Tandem ruina flebilis miserabilisque et ignis in perpetuum ex=
=tinguibilis vos manet, constringite ergo illum oberione in nomine + Adonay + Zebaoth +
Adonay + Amioram + constringite, constringite, constringite illum oberione, quid tardatis
quid tardatis, festinate, Imperat vobis oriens, Amaymon, paymon, et Egine + Adonay +
x Saday + Rex regum + El + ati + titeip + Azia + hyn + Jen + minosel + Achadan + vay +
vaa + ey + haa + Eie + Exe + A + El + El + El + A + hy + hau + hau + hau + va + va + va + va

Invocatione

An Invocation volti /

× O thou Emperour & most magnificent ruler of all spirites & thou thy selfe beinge a spi=
=rit knowen & called by the name & title of Tantavalerion vel Golgathell I commaunde
exorcise & charge thee by the mighty power & vertue of the true & livinge God myne & thy
Creator, by the mercy pittie & compassion of Jhus xpst his onely sonne & the worldes
Saviour, & by the inestimable grace & goodnes of the holy ghost of all creatures the
sanctifier that thou bidd & commaunde N that rebellious stubborne disobedient cursed
& wicked kinge & spirit & an inferiour vassall of thyne, to come even nowe unto me
& that without anie tarryinge or delaye, or hurte to me or my felloes or any other
christen or livinge creature, & that he doe & fulfill my will even to the utter moste
of his power in such sorte order & manner as I have commaunded him. /

O you 7 senatoures Orymell, Tygradanell, Salaryca, Asmo, Pastaru & Boell,
I Coniure you by the promise that God made to Adame of his sonne Jhus xpst that
in the fulnes of tyme he should come & breake the serpentes heade, to destroye all the
rigour & crueltie of Satan, by the same faithfull promise & by the cominge to Judgmente
of the same seed promised at the laste daye called the terrible & dreadfull daye of doome
as when Michaell the Archangell shall blowe with his trompe unto wicked & diso=
bedient spirites, a most fearefull & hideous voice Surgite mortui venite ad Judiciu, then
as you o noble & puissant senatoures, doe trust & certainly beleve as then & at the same
daye to be saved, & agayne to be possessed on of your former roomes & place from which
with thy prince Lucifer for your pride & disobedience you were cast forth, that you doe your
best, & be not slake therin, to cause & force that obstinat & stubborne spirit to come
speedely unto me, And to fulfill my will & desire in all thinges even as ofte tymes I have
before this tyme required him thereunto & that without molestacion of the ayre, without
thundringes lightninges blusteringe or lofty windes, or tempestes either by sea or
lande or hurtinge of me or anie creature that ever God made other then to him
by me for his good service shalbe apointed him / & you 4 kinges, viz Orience
kinge of the east Paymon kinge of the ~~southe~~ west Amaymon kinge of the southe
& Egine kinge of the northe, & thou Fenell, Alphasis, Emlon, & thou o Rodybell
Sylquam, Malcranus, Maltrans, & Rasyel, Rasinet, I Coniure & straightly com=
maund you by the power & authoritie of the moste highe God the Father + Alpha + et
+ ω + the first & the last, the beginninge & endinge, & by him that all creatures obaye, &
by him he despiseth all the companie of heaven & Angells & all the powers of hell & you spirites
of the ayer water earth & fier doe feare & reverence, & by all his greate & wonderfull
names effable & ineffable within this booke contayned, or written in anie tounge speache
or language whatsoever, & namely by this greate name, & name of excellent maiestye
+ Tetragramaton + & by all his power & might by his sonne Jhus xpst nativitie,
baptisme, circumcision fastinge prayenge & temptation, by his preachinge, miracles & holy
lyfe, by his crosse death & passion, by his buriall, descention & glorious resurrection
& by his appearinge to Marie Magdelen, & his apostles, & wonderfull ascension, & by
his sittinge at the right hand of the father allwaies for us miserable & sinfull creat=
=tures making intercession, & by his glorious triumphant & most fearefull cominge to
Judgment in the laste daye as when all flesh & all you spirites whose ayed I nowe
require, shall stand naked & bare quiveringe & quakinge before his tribunall seate & seate
of singuler brightnes to heare the sentence that then & there shall proceade & goe
forth of his mouth compared to a 2 edged sworde which devideth in sonder & entre=
=bote in throughe the bones & marrowes by these wordes & by these greate names of
God + Jndres + Adros + Edros + Esaram + Agla + El + Adonay + Sabaoth
+ & by all other his holy & moste vertuous names, I nowe heere Invite & charge
you & everie one of you by your severall names & offices, & that by the authoritie
of our L J C of the blessed virgine Marie his Mother which was virgo ante
partu, et post partu a virgine when she conceaved, & a virgine all her life conti=
nued by all other virgines & godly matrones, 12 Apostles, patriarches, Martirs,
Confessores, & virgines, & by Scte Cyprian & by all other Sctes of God whose sacred
merites & desertes I nowe at this tyme require to the furnishinge of my request &
desire in manner & forme as is before sayed or hereafter to be sayed excogitated or ment,
that nowe wee maye be safe from all perills of wicked & malicious spirites whoe
dailye waite & lye in ambushe to overthrowe the ~~moste~~ prosperous & moste happye estate
of man & further that all you or some one of you or moe, bringe or send or cause to
be brought or sent the spirit N & that his cominge maye as well aunsweare make
for his contempt against God & me callinge him by the power & might of his name
& names, as also to enter the circle prepared for him with his name written therin &
there still to remaine & not to depte thence, till I have my desire & request in each pointe
\+ fulfilled, & licence or give leave to him to departe to the place appointed him by God /

wherefore

× wherfore o ye noble & royall spirite why tarry yee: why send yee him not? why doth he not come hither & appeare before me; in a faire humane forme, quasi puer duodecem annos natus & that without tarrynge, & to bringe with him & to shewe & deliver mee, here within this circle, the some of gold or money, which by invocation & callinge one I have & doe desire, & still shall, till I optaine of him N.

Nota the spirites name must be written in virgine parchment & saye to that name O N come quickly to the place heare Instanter posita et hec te carta, O N & that in the libertie of a circle of 3 yeeres, of age / & nowe because thou hast bene lawfully cited, invocated coniured & called, & that for thy stubbornes, disobedience & contempt thou hast neglected to come & appeare, & doe my will, therfore in consideration therof & that by the power of God et auctoritatem mihi concessa I doe charge & binde thee, upon paine of eternall death continuall horror & everlastinge tormente & damnation o thou spiritt N. that thou leave of thy delayes & speedely come & that presently. 106

Then hold the spirite name & the picture of hime the catte turned etc., & the rest of the ordures for excommunicatinge in thy hande over the fier & saye.

I Coniure thee thou spirit, & that by him that did make the world to shake, & by him that made the stones rent, the graves open & dead bodies to rise, xpi, & by him that entered the lowest partes, & dispossessed divells forth of men, that this fier of hell maye burne thee that thou maye nowe feele thy selfe to burne & be payned & that in thine owne person eternallye.

is ceremonet

O thou spirit N the which hath not obeyed the precepte & commaundemente of God, nor yet hast obeyed me, & yet I ame & will be the true & faithfull servante of the everlastinge & eternall God, I commaunde thee heare to appeare or else that I doe fully & effectually excommunicate or curse thee, & for thy contempt if thou doe not come, & appeare here forth with, & that then o thou spirit N I doe here excommunicate maledict & curse thee by the name of N & thy name here written, & that by the greate sentence & curse of our holy church of God, & that by the hole authoritie of our L. J. C. & of all his Angells & Sctes that nowe thou be excommunicated & cursed, & thy name that here is written, & that here to burne in this materiall fiere & stincke, & that under the smoke. 107

Then cast the name & the picture into the fyer & saye, see thou spirit be thou caste into the deepest & bottomeles pitt of hell fier, & that there to burne in brimstone pitch & fier, & that by the vertue of God, & there to remaine untill the terrible & most dreadfull daye of Judgment, & that from thence forth never any remembraunce to be made of thee, before the face of the greate true & lyvinge God the which shall come to Judge the world the quicke & deade & consume the same by fyre, & here I cite & excommunicate thee yea & I curse & maledict thee thou spirit N that thou be the sentence & curse pronounced by God against Lucifer sometyme an Angell of brightnes as thou right well knowest I doe cit thee heare to appeare nowe at these my wordes & speeches & that upon paine of endles damnation, & N I charge thee make noe tarrynge, & that by the might of the word that Scte Margaret spake when shee bound the feend with, the which beinge sent of olibrius, would have destroyed hir, & here I Cite & curse thee & that by all Gods wordes & workes, & by his greate Godheade that thou N nowe to tarrie noe longer, but as faithfully as I doe beleeve in the articles of the Apostles, Athanasius & Nicen creedes, see faithfully doe I beleeve that thou N hast noe more power ne space to abide in the same place in the which thou nowe arte, & see to heare these wordes named which I have allready recited, & yet I charge thee N. by the vertue of my pater nr, that thou nowe heere & that openly in my sight here to appeare & that before me & my fellowes here present with me, or that nowe I doe saye my beleife & that by the greate power & might of God, O N I doe Coniure & exorcise thee by the crowne of thorne, & by the speare, that did peirce that blessed hart hande feete & sides of our L J C & by the nayles his whole passion & sheddinge of bloode, & by the greate curse of God, & by all God he pronounced to came & to all other cursed thinges, & nowe by the curse that & authoritie of God, I nowe yet once againe doe curse thee, & nowe by the vertue strength deepest pitt of all the Infernall powers, & that thou forthwith come not to mee here etc. the greate curse of God the father, God the sonne, and God the holy ghost all & curses beinge Joyned in one curse, nowe be upon thee, discend upon thee light upon thee, & continuall rest & abide upon thee, thou evill wicked & rebellious spirite obstinat, & contentious, spirite, & that by the name of God omnipotent nowe I thrust thee N from thy power authoritie, & office & nowe I caste thee into the bottomeles pitt & hellish lake which continuallie burneth with ignem inextinguibile, & that frome this tyme forwarde for ever & ever, there thou to abide in everlastinge paines, see be it, fiat fiat fiat — Amen ×

+ Yet In the name of the greate & everlyvinge God + Tetragrammaton + I Coniure thee spirit N & by the ☉ & the ☾ by the 7 planets, by all starres, & by all their vertues & by heaven & earthe, & by all that in them is, & by all creatures that heare the name, & that most hye & blessed virgine of all virgines Mary Mother of our L. J. C. & by the merites of Sct John baptist & by the merites of Scte John the Evange=list, & by the 9 orders of Angells, Archangells, Cherubimes, Seraphimes Trones, Dominations, principates & potestates, which cease not but conti=nuallie crie & lawde & praise God, & that before the Trone of God sayenge Sctus, Sctus, Sctus Dns deus Sabaothe + & I Coniure thee spirit N & by the giftes of the holy ghoast, & by the eight beatitudes, & by the 2 Tables of Moyses, by his 5 bookes, by his roode and pott of Manna, & by the Arcke of God, & by those lawes & other lawes by Urine and Thumye, & by all those good documentes that God taught Moyses in the mounte Synay, & by the 12 smale prophetes, & by Esay, Jeremi, & Ezechiell & by the 4 Evangelists Mathew, Marcke Luke & John, & by the 12 apostles & all other disciples & servantes of our L. J. C. I nowe Coniure thee spirit N before named & by Scte Katherine, Scte Lawrince & Scte Steeven, & by all the merites of all other martires confessoures & virgines, O N I Coniure thee by all holy men & women that be of the nomber of Xpsts Church & by all holy sacred & anoynted priests Chanons hermitts, deacons subdeacones, collecte doore openers, carriers of the holy bookes & other necessaries, as crosse, Incense, wine, water, copes, vest=mentes albs, fannells, stooles, amise chalice & corporas, with such like, & namely by vertue of mine owen holy priest hoode which I have received by authoritie from above given unto mee & by all the electe of God, & I doe Coniure thee O N thou spirit before named, & by all the goodnes that hath bene done, is or maye be done, & that in all the worlde & in all ages, even to this moment that thou come speedily & deliver thy selfe from accorbit bandes, tormente & griefes, & yet I Coniure thee o spirit N. & that by all the doctrine & by all the faith that hath bene & is in christendome, that God hath Instituted, & by the righteous companie the which hath followe the Immaculat Lambe steppes & by the 7 starres fixed in the firmament & menes globe, beholdinge the 7 spirittes Sapientia, prudentia, Justitia, Temperantia, fortitudo, Timoris et Amor, & I Coniure thee N & that by the incarnation of Xpst by his baptisme & circumcision, etc, & by the breade that he brake & gave to his disciples in his holy maundy sayenge to them, take eate all of this, for this is my bodye which shalbe broke for you, & by the wine which he gave them in like manner sayenge take & drinke ye all of this for this is my blood of the new testament which is shed for manie for remission of sinnes, & by the tor=mentes & manger that our Lord & saviour J. C. was layed in at the tyme of his birth & by the Joyes of his blessed, righteous & moste cleane Mother and Virgine & by all the merveiles & miracles of God I doe Coniure thee N a spirit oftentymes before named by vertue of all & everie worde Careckte, hearbe, fruite & stone, & I Coniure thee N & that by the ringe & seale of Salomon, & by the 9 Celestiall lightes the which were shewed & that from the moste highest of all, & by the bodyes & soules that God hath taken everyone, & that from the beginninge of tymes untill nowe, I Coniure thee spirit N before sayed & that by the 24 Seniours, & by the 4000 elect the which are mentioned in the booke of liffe, & them which dwell & abide, & to have everlastinge & true liffe, I nowe Coniure thee spirit N & so often hower to hower, & that by the earthe devides, hayles & stormes & by the 4 windes that blowe in the 4 partes of the world, & by all that is in heaven & heavens, earth, waters, seas & floodes, or in the ayere, & by all thinges that God hath created in the land of his holy name, & his & the matie, & by the firmament of his power & theire vertues.

Here endeth the maladiction of the speciall spirit.

Here beginneth the Coniuratio of the others.

I Coniure you & I exorcize you O repugnant spirits yea I admonishe & heare nowe con=straine & commaund you, Tantavalerion — wee Bolgathell, Emperour of all spirittes & you 7 Senatours Orymell, Tygra, danall, Salarica, Asmoo, pastarle & Boell, & you 4 kinges Oriente, Paymon, Amaymon & Egine, and you Temell, Wesemell, Alphassis, Emlon Rodobell, & all others & I Coniure you & every of you & that by the most mighti=est names, & the most dreadfull name of God + El & + Tetragramaton + & by the glorification & labores that he hath in heaven, & earth, & by the mervalous battell that was betweene the holy orders of holy Angels & Lucifer & his adherentes, & by theire greate holynes righteousnes & fearefullnes, I doe Coniure you & straightly commaunde you, that yow doe make noe more tarryenge but that you or some one of you send or cause to be send to me in manner & forme as is before sayed & to fullfill my petition or desire that he bringe to me in good & perfect gold & silver frome some region, the some of one 100000li, & that in lawfull coyne, presentlie without anie longer tarryenge, & I Coniure you & all you spirits aforenamed & heare written, & that by the father the sonne & + & by all that lyve under his power & obedience, & by all mankinde, & vertues that mankinde hath, & by the vertue that God hath given to me most vile wretche, & his

& his unworthy servant yet never the les belevinge in his name & by all the vertues that
God him selfe hath / nowe shortly & that without anie tarrienge you cast lotte amongest you,
I meane, of as manie of you that are of more power then this N & that he the sayed N maye be
enforced to come & to speake to me / & to bringe either 100000 as afore is sayed of good treasure,
or els the uttermost farthinge of his office if it be not soe muche / & that without anie deceite
or craft / & further that here he geve me a Just & true aunsweare of everie thinge or thinges, the
which here I shall newe demaunde of him requier & by the vertue of all these holy names
of God + Adonay + Eloy + Sada + Sabaoth + Saday + the which the most hye Lord God
allmighty and great Kinge of Israel made, I Coniure thee & you spirite that be afore named,
& that by all these afore said names & wordes, all Sacramentes of the Church, & by all the wordes
which was made to the lawes & praies of God and our L. J. C. that nowe you spirites maye
send N to mee & that in the shape of a child of 3 yeres of age & in a faire proportion, here
to fullfill my will etc the some of 100000 etc / & that in the name of the everlastinge &
livinge God so be it, to me nowe by the hole power & strength of our L. J. C. Gods sonne
& the holy Trinitie & by the sole power & strength & authoritie of God the father the sonne
& the holy ghoste I Coniure you Cantavalerion & all the hoste afore lately remembred, with
all other that be your messengers & ministers that you send that he maye come to my pre-
sence openly unto my sight in forme afore sayed, bringinge with him his burden of 100000
etc & that he enter the circle [illegible] / & not thence to depte untill he shalbe
by me licensed soe to doe & that by the vertue & power of the firstwordes of my beleefe or Credo &
all the rest of the wordes of the same, with the 12 Apostles & followers of yours & my Savi-
our J. C. after his ascention made that nowe you cause Oberion here to appeare, I saye
N / come & appere, appeare, appeare, in the blessed name of Jhu etc etc etc or els be nowe
unto you all the paine everlastinge damnation, you forenamed spirite I coniure you in the
name of Jesus of Nazareth & Kinge of the Jewes that you cause N to etc & fulfill my desire,
or if he be otherwise busied & can not, that then either his or youre messenger etc & shewe me
the cause of his absence, O thou Beliall O thou Malcus O thou Malcrunus whoe keepe
the gates of hell, I nowe coniure you & everie one of you, that you doe nothinge againste
my will here in, nor to your power suffer none other to doe any thinge that maye hinder
my will & purpose, but graunt me nowe your ayde that N maye come unto me etc / this done
~~[illegible]~~ O thou Lucifere & all thy whole companie, I nowe coniure
you all togeather & that by the vertue of the bread & wine by water, ayre, fire & earth, & by
the father the sonne etc & by all thinges that ever God made & created yea I coniure you
Lucifer, by the ☉ & ☽ planetes, starres, & constellationes fixed in the circles or roofe
of heaven, that nowe forthwith if the spirit N be with you that nowe forthwith & that with-
out anie tarryinge you will suffer him to depart from you, & send him unto me to fulfill
my will & pleasure, O you Prince Lucifer & all you spirites infernall, & all other spiritte
I Coniure you by all the yeeres of the earth the which are layed uppe, or for to be layed upp,
& as well past present, as for to come, that nowe forthwith & without anie delaye you come to-
gether & see that I maye have your succoures that Oberion maye come & speake with
mee & that by the great name of God + Tetragrammaton + & by all the gramarians
Logitians, theologians, Magitians & Mathematitians invisible & intelligible that nowe
you send to me the spirit N after whome I have see here longed togeather with one other
spirit & one of the best learned & or most skillfull spirites & an expert messenger,
havinge knowledge in everie arte or science, & such a one as is meete & able to serve
my purpose & especiallie to ayde & helpe N if he have anie need, for the some of
100000 li, in gold & silver or gold or silver to the same some, & further that the sayed
N aunsweare me truely of all such thinges as I shall demaund of him & that he maye
be a subiecte unto me for a tyme till I shall licence him to depte, & that one your behalfe,
& ready to obay God, the which God hath power to fullfill this my desire, & that in a faire
forme etc / come N etc etc, etc quickly nowe & that with all speede that maye be thought
or done. O you spirites above named come out of all 4 quarters & make dilligent searche
& inquirie for this spirit or kinge N & urge him to come unto mee & that by God
& his blessed mother Marie mayed and wiefe & by her blessed virginitie of S^t. the Jo-
hn Evangelist & by all his holy lyeff, I charge you to bringe or send him the said
N unto mee etc / & that by the vertue of the John when he sayed vade et mitte [illegible]
funiculo super corpora defunctorum / & thereby the dead bodies revived to lyfe againe,
O N I saye unto thee come, which carriest thou, come quickly & that by the power & vertue
of him that made this coniuration & therewith to binde & constraine spirites, & that nowe
by the sufferaunce of my Lord God O N thou wilt appeare, & come to mee as cer-
tainly & as quickly as the dead bodies did appeare in the holy citty to divers as when the
worder or second person in Trinitie did yeald upp to his father the lyffe of his manhoode
I charge you spirits of the ayre, of the earth, fire & water, that nowe you incontinent gather
your selves togeather & send to me N the spirit & by the vertue of these wordes that

our

Invocatione

x Theise wordes that our L J C spake die dominica conveniunt ad Johannem universa multi=tudo populi, I coniure thee o N. afore named that by the dreadfull sentence that St John gave out against all those spirites that came not but disobeyed, to be att the correction of these wordes, & booke, & candles, therefore o N I charge thee & yet I charge thee againe, that thou come & make noe more tarryenge but that by the space of sayeng these blessed wordes, & reverend names of God + Salvator + Unigenitus + Adonay + El + Tetragram=maton + Alpha + ω + clybbatary + Martina + Jones + Artike + Marta + fembre + Lomma + Ballerake + fasmena + Cotes + feyereth + fiat fiat fiat + come nowe & obey to me & most noble N. yeeld to me as nowe thy service, doe thy office and bringe to me even to this present place, & that even by & by, the some of one 100000 of good & perfitt gold & silver, from what place that to you shall seeme best, & brought it into this circle & there leave it & soe depte & goe into the circle appointed for thee o N I charge thee this doe for me, & I promise upon my credit & truth to doe for thee, & therupon com, com, quickly & that upon paine of the greate curse of to be pronounced both against thee & the rest I have before named.

Nowe if hee nor none for him come not, then repeate the same Coniuration 3 or 4 tymes & within that space undoubtedly he will appeare.

Quid vis quid petis, then saye o thou etc which nowe comest, I nowe in the name of the father + the sonne + & the holy ghost +, I Coniure thee etc, & that by the high sonne of God J. C., the holye spirit & Indivisible & blessed Trinitie & by the dignitie of the blessed & Immaculate Lambe & by the pure & undefyled virgine Mary, & by the vertue of all the wordes & names of God, seales signes & care of Salomon, & by J. C. whose power, thou & all other spirites are made subiect to man & namely to me & by the ver=tue of him that hath made thee Oberion to come nowe heare to aunsweare to me, & that nowe that thou N therupon hereof & without anie tarryenge to fetch come nowe forthwith the whole of my request & desire, that is to fetch & bringe me hither the some of 100000 of good & true lastinge gold or silver, & that it to be done I charge thee without all craft or disobedience, & that is to be done I charge thee by the allmighty which liveth & raigneth ever our God world without end Amen. / Amen.

then saye to him when he appeareth: Take thou to me, & give to me as this writtinge doth make mention, which is the some of 100000 in gold or silver or both, & that good & perfitt & to be brought mee & that forthwith & without all craft or anie deceite, soe that it maye be to the laude & praise of God 114 & to the releife & comforte of me & of my familye & to the succowre of the needye & helples poore, soe be it fiat fiat fiat Amen.

but & if he come not & appeare: Take thou the fier Maledicted & the picture with his name, & the pictures & names of all those spirite thou calledst written in paper, & caste under pitch sulpher brimstone, assafetida vinegar & feathers, & hold those names & pictures over the fier & saye this curse & maledic=tion upon them.

Nowe by God the father allmighty + & by God the sonne allmighty + & by God the holy ghost allmightie 3 persones & one God in Trinitie, & by all the vertues & powers of heaven, earth, ayer, & hell, nowe all these maledict & curse you & every of you, & utterly I doe excommunicate you Cantavalerion with Golgathiell, orymell, Cygras, ilanall, salarica, Asmoo, pastary, Boell, & you oriencé, paymon, Amaymon, and Egyne, & you Sylquam, Malcranis, Rasynet, & you Temell, Alphasis, Emlon, Rodybell, & all the rest of you upon whome I have called whose succowres I have required & whose names I have written & named, & yet once againe in especiall, all you whose names before I have heare in my hand written, God & all his mightie vertues names maledict & curse you, & every of you, deprive you of your offices, & royall states, remove you out of your places, & for your contumacie throwe you in to the eternall payns & that of all paines where I by mine authoritie given me of God, will you shall remaine, & that in greate tribulation, horror, stench & continuall flashinge flames, all Angells & scts, patriarches, prophets, martirs, Confessoures, & virgines, the 12 Apostles with all godly & chaste matrones, the blessed virgine Mary with Ursula and her companions, Sct Ann, Elizabeth, Kathe=rine and Marget, & all other creatures Salomon, Sct Cyprian & all professoures of this science called secrett of secrette doe curse & maledicte you ever wicked & froward spirites & I N. the sonne of N. doe excommunicate you & all you & doe throwe upon you the greate & fearefull curse of the greate & everlyvinge God, the omnipotent father, & by the power of his most bitter death & passion of his onlye sonne J C I doe yet once more excommunicate & curse you & everie of you spirites most disobedient, & the ineffable name of J C which is both God & Man sonne of the most highest God doe nowe excommunicate & curse you & all you & the high name of God + Tetragram=ton + & the 12 excellent names of God, the which often N ~~[illegible]~~

& all the rest of you doe knowe verye well, all & everie of those names doe curse you & all you spirites afore named, & nowe doe I by the power & grace of the verye fountaine & well springe of all vertues, doe condemne you & seperate you from all the rest of your companie, & doe cleane deprive you of all homage [?] hereto or herafter that anie your inferiores or ministers owe unto you, & I doe nowe even as I throwe this paper into this fyer throwe you into the bottomlesse pitt of hell, or continuall burninge lake, where there is paines un=speakeable, where there is darknes without anie light, where the holy [?] damned weepe & crye night & daye without knowledge of tyme, ve ve ve quanto sunt ibi tenebre, & nowe o wicked rebelle & obstinat spirite, that moste excellent & reverent name of + Jhus +, unto which name all knees doe bowe as well thinges in heaven as in earthe & hell, do bowe & obey, doe nowe maledict & excommunicate you & everie of you, some & all, jointly & severally, superiour & inferiour, whose names I have here written & hold in my hand, except that you or one of youe or some other for you doe come here to me & that by & by, & bringe with you the spirit N whome I have called & will not cease to call untill he come, & also the money or treasure I desier to have viz 100000li & that in hard & true lastinge gold the which nowe is my petition & desier, which if it be not done, & that forthwith, then in the name of the holy Trinitie & by the superavaunce [?] of Gods devine Maiestie, & by the vertue of all the holy wordes names, & be of God, I my selfe nowe heare doe curse & excommunicate all & everi one of you spirite aforenamed, & caste you & curse you into ignem inextinguibilem, ubi est fletus et stridor dentium, where the fier neder [?] goeth forth never the wormes leave of gnawinge a place wherin is allwaies cryenge alas & woe, payne of paines crieste of cryes, & sorrowe of all sorrowes, a place where is trouble & anguishe the wrath & hatred of God, & yt by the authoritie of this name Jhs I nowe to augment your paine & smarte cast you into the greate fornace of horrible & ever burninge sulphure wher there is the punishment & vengaunce of God daiely & howerly without ceasinge partised [?], & that nowe by the might of the Trinitie I doe curse you into that cursed pryson & dungeon of eternall death & damnation, where noe order is, but all disorder everlastinge dystruction paine & woe, tyll ther thou spiritt N drawe, & never come to your former honnores, unles that it be lett [?], & that by the vertue of the omnipotent God & nowe by all these maledictiones & curses, & cursednes of all these afore written & names pryones [?], crieste & woes, may be nowe multiplied & that uppon & all you wicked afore named & that nowe & ever to be multiplied, & that soe plentifully, as that there be gravelle or sandes one the sea shore, starres in the skies, or grasses uppon the face of the earthe & this by the assente of our mother holy Churche, & nowe by all these afore sayed sentences, wordes & names hether sealed & be nowe to stande & bee in full power authoritie & strength, & that nowe by the power of God the father God the sonne & by the power of God the holy ghoaste, & by the power of all these 3 persones & yet but one God in Trinitie nowe to graunte it soe to bee one you N & one all you N rebellious spirit whose names these be, this God graunte nowe & for ever, Amen./

Then caste their pictures into the fier & that of Sylquam, Malcranis, and Rasynet, & the 117
rest curse [?] etc & burne them wt suche sayenge,

A malediction. Maledictio dei patris omnipotentis, eius filii et spiritus sancti, be upon you and remaine upon you, deprive you of all youre powere & authoritie, & caste you into the bottomlesse pitt & stinking dungeon of fier & brimstone, & there to detaine you in the place of endles & unspeakeable paines forever & ever fiat fiat fiat unles you nowe come & speedely appeare unto me & cause N to come & fullfill my desire & bringe with him the afore sayed money or treasure to the summe of 100000li in true lastinge & good gold or silver./ this done hee or they will come runninge, & saye unto thee helpe me out of this paine, & speake & bid them fulfill thy desire, & it shalbe done /

A lycence if hee doe appeare & fulfill, lycence him to depte sayenge

I Coniure thee spirit or spirites & that nowe by the vertue of our L J C the which was put upon the crosse for you & all you spirites, that you & everie of you doe returne into your proper places, & by the vertue of the livinge God, & that you doe not noye me nor yet none other creature, but that nowe forthwith you doe returne unto your proper places & that when I shall call you, or anie of you, to aunswere unto mee againe or to give me that that I shall require & desiere, & that you doe it quickly & that with all obedience, to be ready to come & fulfill my request & commaundement. / vade, vade, vade in pace, & the peace of Jhu xpst bee nowe betweene you & me & that in the name of the father + & of the + sonne + & of the + holy ghost Amen / + 3 persones in Trinitie and one God in unitie be rendered all lawde praise & dominion bothe nowe and for ever worlde without end Amen /

After you have done

Tarry in the circle 2 or 3 howres & saye the gospell of St John In principio erat verbum etc, the Lords prayer, the salutation of the Virgine Marie, the creede & if you doubt quicunque vult etc come after another goe out of the circle & goe to your house or chamber another waye then that you came & washe your face with water & hisope, & saye your praiers with greate devotion, this done they will come at all tymes / all though they were bound with chaines, & remember still & they come not them selves./

& yf they come not theme selves to send them their messengers / & if they come not then write their names & pictures in paper & burne them in the fier with aduers vt supra & commaunde every angerly etc /

A good coniuratio=on for a spiritt

I Coniure thee spirit etc which art heere before mee, by the father the sonne & the holy ghoast & by these names of God + Saday + Tetragramaton + Tetragramay + Adday + Algramay + & by all the names of God that thou have noe power to hurte nor vexe us neither in our harts, soule, nor bodye, neither to disobey us nor to departe from our sight untill you have geven us an aunsweare to all our interrogatories, without anie kynde deceipte, crafte, or falshoode, & I coniure thee spirit in the name of Scte Mary the Virgin Mother of Jhu Xpste, by the heade of your prince, by my christianitie, & by the mighty judgement that our L. J. C. hath over us, that you nor none for you have power to hinder my sight, but that I maie see & knowe you in the faire forme of a childe of 3 yeeres of age so that thou mayest have noe power to depart from my sight, untill thou be lycensed by mee, In the name of the father & of the sonne, & of the holy ghost Amen. finis

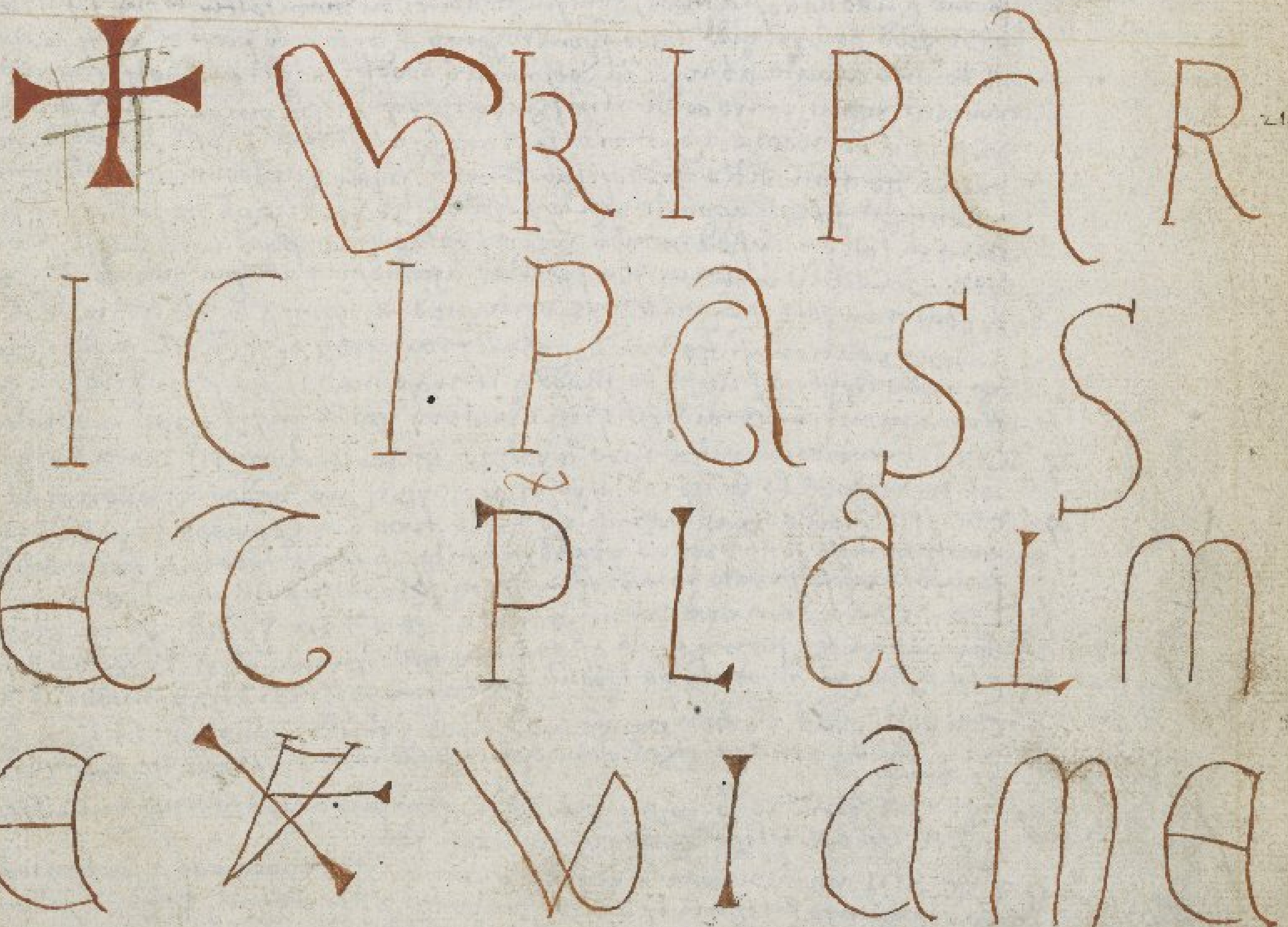
for the grounde

In the name of our L. J. C. & by his crosse I coniure thee wicked spirit & all thy fellowes if anie more be with thee, by the vertue & power of the father the sonne & the holy gho=ost 3 persones & one God, & by the vertue of our blessed Ladye the virgine & all other saintes & virgines, & by the 9 orders of Angells, which are ministers unto the maiestie of our L. J. C. viz Michaell, Gabriell & Raphaell, Cherubines & Seraphines, Trones, dominations principates, potestates, with all their fellowshippes, & by all the vertues & mighty powers of heaven & earth, & by the vertue & power of the sea & all that therin is, & by the vertue of Salomones ~~seale scepter & ringe~~ ... & by the virginitie of St Katherine, St margarett, St barbara, & of all the rest holie & unpolluted virgines & saintes, & by the vertue of the dreadfull daye of Judgment, & by the vertue of all patriarkes prophetts Apostles martires confessours, & by the vertue of the 4 Evangelists Mathewe, Marcke, Luke, & John, I bind you spirit or spirits by these & all powers in heaven earth sea & hell & all deep places I binde you spirit or spirits by all holy wordes that the Apostles followed our L. J. C., & I Coniure you spirits or spirites if any be here within this grounde or within an 100 foote especially by these holy & the names of our L. J. C. + Agios + otheos + yskyros + Athanatos + panton + craton + et ysus + Emanuell + Tetragramaton + & by the vertue of the blessed sacrament of the alter, & by the vertue of the 7 sacramentes & by the vertue of all holy prayers & wordes that ever the greate preiste Aaron or anie other preiste of his order sayed or spake, that you spirit or spirits by this my adiurement & coniuration, & Imediatly flye from hence & beinge departed, to come hither untill 15 dayes from this present houre be fully compleated & ended, & that thou or you spirites goe & departe soe farre from this grounde so farr of that thou spirit or spirits neither see us nor heare us, & that to a place where God will that you be agreable to his good pleasure & our salvation & also that duringe the tyme of our worckinge here nowe at anie other tyme & in anie other place noe trouble nor molestacion happen or chaunce either to me or anie of my fellowes nowe presente, & further I coniure thee spirit or spirits, by the vertue of the holy name + Ebrea + Stulpha + Alpha + Draco + & by the vertue of the blessed passion of our L. J. C. & by the vertue of his blessed blood that he bled in the sayed his holy passion, & namely by the greate vertue of the water & blood that came & issued from his hart, & by the vertue of the speare that perceinge his side it made the same wounde, also I coniure thee or you spirite by the vertue of the crowne wherewith he was crowned, & by the vertue of the 3 nayles wherwith his hande & feete were to the crosse fastened, & by the vertues of the scourges that his tender & blessed bodye was scourged with, & by the blessed & sacred worde that he spake one the crosse, + Heloy Heloy + Lamazabathani + deo meo deus meo ut quid dereliquisti me, also I coniure thee spirit or you spirite by our L. J. C. glorious resurrec=tion, & by the steppes he tooke when he harrowed hell, & by the vertue of his wonderfull ascention into heaven, & by his sittinge one the righte hande of his father, & by his comminge at the laste daye to Judgmente where in all shall rise aswell the good as bad, the happie as unhappie, the saved as damned, & by the mercy he shewed to Mary Magdelene, & by the vertue of the holy ghost that he sent downe to his Apo=stles, & by the vertue of the assumption of our Ladye Scta Marye & by all his vertues & by all that God made, & by the vertue that God gave to wordes herbes & stones & by all other thinges as well in heaven as in earth, as in the sea as without the sea, Item I Coniure thee spirit or you spirite in the name of our Lord God which Moyses bare in his fore heade, & Aaron one his brest, also I coniure thee spirit or spirites

what

what kinde so ever yee bee of fire, water, earth, or ayere, malignaunt or Infernall
by all the coniurations, Invocations, circles & cursses that ever Cyprian, Salomon, Alex= 216
=ander, Aristotle, Bacon, Bungi, Lumbarte, Wale, Cornelius, or any other spake or
wrote, & by the dreade that thou spirit or you spirits have in thine or your Lord, & by the vertue
of the 4 kinges of the ayere & there 4 princes under them, & by the love & dread that thou
& you have in our L. J. C. to whome all knees doe bowe, I coniure thee spirit or you spirits
by the vertue of this coniuration & all others in this booke conteyned, & by the vertue of all the
coniurationes that ever were made are made or shalbe made that thou spirit or you spirits
which be keepers of this treasure, there hidden or layed that you obaye me, & my coniuratiō
& that by the vertue & power of our L J C & that you neither trouble nor molest me nor
my fellowes, nor hurtt me nor them, neither in bodye nor in soule, but as verely but as
verely as our L J C said to his disciples, pax vobis so verely peace be betweene thee spirit
& thy fellowes if there be anie, & peace be betweene thee thy fellowes & us, & I charge thee thy
fellowes that thou or yee flee from this grounde, & from the treasure hidd or layed in
this grounde & that you doe not drawe it nor move it noe waye out of the place, where nowe it is,
nor alter nor chaunge it by noe delusion nor crafte, & that in the paine of endles damnation
& the paine of the great curse that God shall give at the greate day of dome, Item I coniure thee
or you spirits that you trouble nor vexe me nor my fellowes in the tyme of our worckinge
& that by all the holy wordes before rehersed that thou spirit or spirits from hence peaceably
in all hast depte & goe & for the space & tyme of 15 dayes & 15 nightes even from this selfe
same hower thou or yee do exempt your selves, & goe & remaine in the place wherunto God
hath & shall appointe you, & without returninge duringe the said tyme to trouble molest or
grieve me or us or any of us with wordes fantasye vission or illusion, either with fire,
water winde or blastinge, but to suffer us to take it & carrie it awaye & applie it to
what use wee shall thincke it moste meete without your molestation, either wakinge or
sleepinge, eatinge or drinckinge, restinge or walkinge, nowe present or in tyme to
come, wherunto I coniure thee or you spirits by the vertue of all the wordes that ever
Christ spake or man wrote, in this coniuration rehearsed or hereafter may be rehearsed
I charge & commaunde you O thou spirit or you spirits, & that by the vertue power &
might of God the father his worde & holy spirit, & as certainly as the promised
seed, brake the serpente heade, & as Mary the virgine bare the seed, & as Elene the
most christian Queene found the holy crosse, even so certainly wee maye finde that
wee seeke for, here hidd or layed & the same possesse & enjoye, even to the good pleasure
of God, the profitt of the poore, & to the salvation of our owne soules, wherunto I saye
Amen./ Fiat, fiat, fiat./

This must be sayed in writte to urge a late dead man to appeare & speake./



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P E W A R E N
P R I E C +

These letters before passed must be laied in the earth to cause a late dead man to speake./

De thesauris ab=sconditis./

Inprimis you muste beleeve that this worke is & hath bene aproved moste true through you must take good when the ☾ chaungeth & in the night followinge goe unto the place wher the treasure is hid, & in that place take a clotte of earth, & carrye it home with thee, to the hidi place where you will worke, there make a circle in the which the spirit maye appeare, & another for thee & thy fellowes, distant from the spirite circle 3. or 9 foote, & put the clott of earth in the spiritte circle, & then kneele downe towardes the east, sayenge devoutly this orison or prayer In the name of the most mercifull God, deus fortis et patiens etc. this done arise & saye this coniuration as followeth./

I Coniure thee or you spirites to whome soever you are subiecte, In what place of the earth yee doe abide, which doe keepe this treasure, & have anie power over it, or anie others now remaininge in the earth by the space of 24 foote rounde, in bredth height, or deepnes from whence this clotte or parte of earthe was taken & nowe presentlye lieth in the circle before thee or you prepared, whether you be one or moe, that you come quickly without delaye or noyse, & that without hurtinge of me or anie of my companie or other livinge creature./

I Coniure you that you arise even nowe, & appeare visiblye unto us in the circle for you prepa=red, beinge distante foote fro this circle wherin wee nowe stande, & that in a faire forme & likenes of a man, bringinge with you manifestly to our sight the treasure or anie other good beinge hidd there from whence I tooke this peace of earth, or within 24 foote of it rounde aboute as well in deepnes as bredth, height or length, without deceite, or waste without chaunginge or diminishinge thereof, & that you laye it upon the grounde, the which is betweene your circle & ours, & that to our use so that wee maye have & enioye the comoditie thereof, as thinges wholy appertayninge & belonginge to us, to that place that I shall apointe you to, & that by the vertue of the passion of our L. J. C. & by all his holy & blessed names which shalbe here sayed to his praise, & to binde & constraine you, I coniure thee or you spirites againe with all your powers, by heaven, by earth, by sea, & by hell, & by all thinges conteyned in them, & by all the wordes that God spake

1 In the creation of the worlde, & of all creatures by the first worde, that he sayed, when he made light, let light be made & it was made, the second when he did create the

2 firmament, in the middest of the waters that it might separate one water from another,

3 the 3d worde, in gatheringe togither the waters which were under heaven sayenge, let the waters be gathered togither, which are under heaven, & let them be drie,

4 the 4th worde was whene he made trees & hearbes to growe sayenge, let the earth bringe forth greene grasse, & fruite, & their trees in their kinde bringe forth fruite, whose fruite is within them selves upon earthe./

5 the 5th worde was when he made the ☉ the ☽ and ✶ ✶ sayenge, let light be made in the firmament of heaven, that they maye devide the daye from the night, & let them be tokens that they maye shine in the firmament & lighten the earth./

6 the 6th word was, when he made fishe & foule, sayenge, let the waters bringe forth all creepinge thinges, that have lyfe, & that came flye upon the earth under ye firmament of heaven./

7 the 7th word was when he blessed them sayenge, Increase & multiplie upon earth & fill the earth, the waters, and the sea./

8 the 8th worde was when he made beastes wormes & serpentes, sayenge, let the earth bringe forth all livinge thinges, & beastes in their kinde./

9 the 9th worde was when he made man sayenge: let us make man unto our owne likenes, & let him be heade over all the fishes in the sea, birde of the ayere, & beastes of the field & all creatures that live in the earth./

8

10th worde was, when he created man & woman & did blesse them sayinge,
encrease & multiplie, & fill the earthe, & let all lyvinge thinges be under them, o you spirit
or spirits I Coniure you by all the wordes wch God spake to Moyses, & to all other
prophets, & by the 4or elements, & by all the vertues of heaven, & by all the names of
God, by the Incarnation of XST, by his nativitie, baptisme, circumcisione & passione
& by the sheddinge of his most pretious bloode, & by his sepulchre, by his resurrectio
& ascention, & by the cominge of the holy ghost by the dreadfull daye of Judgmet,
wherin he shall come & Judge you & all mankinde. o thou spirit or spirits wth
all your companie if you have anie I doe Coniure you by the heade of Scte
John baptist, & by all patriarckes, Prophets & Apostles Martirs confessors
& virgines, & under & upon paine of eternall or everlastinge damnation, that
you or thou doest appeare incontinentlie visiblie before me & my companie, In the circle
wch is made for you, I in fayre humaine forme & shape etc, I Coniure thee or you spirit or
spirites, by the heade of your prince, & by the virginnity of our blessed Ladye, virgine & wife & yet
Mother of our saviour I XPST, & I adiure thee or you, wth all your fellowes, under the payne of
everlastinge tormente & the malediction of all holy Church, & under your continuall remayninge
in hell untill the daye of Judgment that yee or thou arise & appeare quickly In the forme & shape of a man,
& fullfill my desire in eche point, & that by him wch shall come most fearfully, to Judge the quicke
& the dead & the worlde by fier, arise o thou or you spirite wth all your companie, I saye
& by the power & strengthe of the holy & Indivisible Trinitie, the father etc ~~I saye~~ arise,
o thou or you spirite wth all your companie I the greate power, strengthe, & feare of allmightie [illegible] God, arise
God & most holy father of heaven earthe & hell, & by the vertue of all his workes & miracles
of his sonne that Imaculate Lambe wthout spott I C & by his wonders & wardes, I saye o
thou spirit arise by him to whome all honoure & glory is geven in heaven & earthe, & to whome you 266
spirite feare & obaye, I Coniure you by the vertue of him at the hearinge of whose most highe
reverende & glorious names all devills & you spirite doe tremble & quake I C, the sonne & onely
wisdome of God his father, Creator of the world, saviour of mankinde, Judge of quicke
& deade & confounder of all disobedient & maligne spirites which is called holy Kinge
& Lord of glorie, yea I Coniure you by the vertue of his moste bitter passion, teares, meeknes
W greate labores, & by the vertue of all his Godlines & iurnies, by his pittie, mercy & sweetnes,
& by his continuall & everlastinge raigne wth his father in his kingdome of everlastinge glorie
most triumphantly to Judge the world as well the quicke as deade as devills spirites, aery, fiery,
earthie, & watri, as also all elves ~~or [illegible]~~ & other incorporate or in humaine creatures,
arise etc by I C the sonne of the pure virgine Marie, & that upon the
erthe in the circle for you prepared, visiblie to our sight & that in the likenes of a fayre mane
without thunder lightninge or tempest without hurtinge harminge or fearinge of
me or anie of my fellowes, or anie other lyvinge or christian creature, & give me a true
& direct aunsweare of all thinges that shall demaunde or aske of you, I Coniure & warne ye
you o spirites to arise In the vertue of the holy ghost & by his Godheade which to
gether raigneth wth God the father & the sonne in eternall & everlastinge glorye, arise thou or
you spirite by the vertuous power of God & by the vertuous grace of God & by the
vertuous vertue of all creatures havinge & haldinge God, by the vertue of God & of
all thinges that are alive or dead moveable & unmoveable that in heaven or earth have anie
beinge, arise yee or thou spirite In the strengthe & by the strengthe of the deathe & passion of
Christ, & by his most sweet face wch was covered wth blood, in his holy sudarye carryinge
his & greate crosse, arise thou or you spirites by the vertue of the right hand of the same
Jhus XST which was nayled upon the crosse & wth a stronge nayle persed through, soe if you
will not arise & appeare, be you or thou spirit or spirits striken wth the paines & tormente
of hell & that by the vertue of his sayd payne, & as he was handled wth hearde on the crosse,
& his left hand nayled theron, soe be thou or yee spirite nayled & handled wth the most stronge
paines of the infernall lake, & be bound wth fiery chaines untill you doe come & appeare visibly
to me & my fellowes & that by the vertue of the paines which XST did suffer upon earthe as
well upon the crosse as els where, soe be thou or ye spirites, nayled & thrust throughe wth
the paine of everlastinge damnation in hell, by the vertue of the paines that Christ did
suffer in his leftt foote upon the crosse, soe bee yee spirite or spirites punished wth paines
of fier which shall continually burne, except yee appeare & come quickly etc, that speare which
did pearce & open the side of our saviour XST Jhus o spirit or spirits for your contumacie &
disobedience pearse thee or you & that wth moste stronge strokes of flames of fier & thunder
& wthall & all manner of hellish tormente of that damnable pit o thou spirit or you spirite the
paines of hell, divells & damned soules lite upon you & everi of you unles or except you come
quickly & appeare visible to my sight, arise therfore yee or you spirite I Coniure you by the
most sharpe & bitter passion of our L I C & by the vertue of this most pretious bloode, &
water which flowed out of his moste blessed side, in tyme of his sayed passion, by his salt
teares distillinge from his pittifull eyes, as when he wepte hanginge upon the crosse
& cried to his father + heloy + heloy + heloy + Lama sabatthani & by that worde that he sayed unto
the crosse

hanginge on the crosse by these & all other pertayninge to his holy Incarnation nativitie baptisme fastinge & temptation, by his crucifyenge one the crosse death & passion by his discendinge & ascention by his glorious resurrection & by the cominge of the holy Ghost one the 12 Apostles by the vertue & power of all these aforesayed doe I charge & comaunde you to come & presently yeelde unto me your obedience if you refuse this to doe by the vertue & power of all these be curses & [illegible] upon you binding & chayninge you pressinge you & renting you by omnipotent power for your disobedience shewed unto me & never have you one moment of Joy, liffe or ease but ever trembling of an eye be your terror & unspeakable anguishes upon you for your disobedience graunte this Lord God for thy sonne Xpst Jhus sake which liveth & raigneth with thee and the holy Ghost ever one God to whome be rendred all lawde prayse might maiestye & dominion both nowe & for ever Amen./

for a keeper of Treasure

O thou spirit N which thy fellowes if thou have anie, knowe thou that Xpst + doth overcome, + Christ doth raigne + Christ doth comaund in heaven the ayre/ earth sea & hell what place or habitation is where the power of the Lord is not seene, the looke up to the ayer etc / O thou spirit N arise come thou & enter into this M visiblie & in a fayre forme & comely shape, let this be sayed thrise, & then lett the M^r stande one his feete & saye/ 26

O thou spirit N be thou ready to my will I Coniure thee by the power of the omnipotent God the father etc / & by the Incarnation, circumcisione & passione of our L J C & by his resurrection & ascention, & by his cominge most gloriously to Judgment at the last daye I Coniure thee N by the holy virgine Marye & by hir virginitie, & by the merites of all the Angells, Archangels, patriarkes, prophets, Apostles, Martirs cōfessors & virgines, & by the heade of your prince, that thou be quickly & Incontinently obedient unto me, & that thou doest not tarrye by noe meanes, but by & by all occasiones excuses & delayes sett aparte that thou doest arise & enter visiblly into this plainly appearinge unto me to my sighte shewinge & shortly speakinge unto me & unto all men here standinge about thee, the truth of all thinges that shalbe asked or demaunded of thee, but true & truely accordinge to my meaninge speedely & unfeinedly to fulfill my request to the uttermost of thy power without crafte guile or anie dissimulation, but in all thinges to arise come & give a true aunswere, fiat fiat fiat / Amen

Dicitur, if he come not then saye this

I Coniure thee spirit N which I doe call by the father etc & by the faith which you doe owe unto your private Lord, & by the vertue of the true & livinge God, & by the Angell that shall blowe with the trompett that most terrible & fearefull blaste surgite mortui venite ad Judicium, I Coniure thee N as thou trustest as thou to be saved, soe nowe by that salvation the which the blessed shall have, & by that glorie the which they shall possesse I charge thee N arise & come & that in a visible shape & aunsweare me to all such thinges as I shall demaunde, I Coniure thee N by all the tormente paines & griefe that Xpst God and Man suffered in the tyme of his passion, that thou N doe appeare unto me in this same N : appointed for thee visible & in a fayre coloure, forme & shape without anie hurte or harme doeinge to me or to anie other livinge creature, upon [illegible], & that thou doest shewe unto me all thinges which I shall demaund of thee quickly without anie deceite fraude crafte or longe delaye; but except thou doest come & personally appeare in this same N etc perpetuall damnation discend upon thee & be multiplied, & for thy Iniquitie & contempt eternall paines, Judgment & fiery chaines, vexe & trouble thee, & that for ever thou mayest sustaine paines & tormente in the furnace unquenchable, & also that thou be deprived of thy power office & dignitie & suddenly fall from the place wherein thou nowe arte, except thou arise & come speedely fiat fiat fiat Amen./

When he is come bind him

I Coniure thee N by the obedience which thou owest unto thy private Lord, & by the power & vertue of this most holy high & reverend name of God + Tetragramaton + & by St Michael the Archangell which did caste out Infernall spirites, & by the Anunciō of the blessed virgine Marye Mother of our L J C & by his nativitie circumcition passion death resurrectione & ascension, & by the continuall weepinge of the same our blessed ladye & virgine for hir sone & by the darkeninge of the sonne in his death, & by all thinges that ever was done in heaven earth & hell, I charge thee that thou doest shewe unto me the truth of all thinges the which I shall aske or demaunde of thee, without fraude deceite or lye Invented, but true & truely accordinge to thy knowledge & my entent & meaninge & that speedely & unfeynedly to fulfill my request to the uttermost of thy power, & that thou doest not goe nor vanishe awaye out of my sight nor out of this M untill I be aunsweared of the verie truth of all thinges that I shall aske of thee or of thee shalbe demaunded, required, or enquired, by me or anie other else that I maye give unto God the father etc, lawde & prayse which is & shalbe one God in trinitie for ever & ever world without end amen finis./

In

To binde the Grounde

IN the name of the father & of the sonne & of the holy ghost amen I binde you spirites to avoide out of this grounde wherin I nowe stande & that with all festination & speede possible by the space of a 100 foote & more./ I binde you to avoide & noe longer to tarry by all the merites of our saviour xpēts passion, death & buriall glorious resurrection & wonderfull ascension, & by the cominge of the holy ghost, I comaunde you to avoide out of this grounde upon paine of everlastinge damnation, the malediction & curse of God the father fall upon you spirite keaperes of this treasure here or within 30 foote of this place by me nemed, unles you comedee hence & avoide, o spirites keaperes of this treasure I binde you & every of youe one or moe by the unspeakable power of the allmighty God, & by the power & vertue of all sctes that you departe and goe frome this treasure/ ~~I binde~~ & that you be not soe hardy to come neare it, to remove or translate it, nor to chaunge nor transporte it by your divelish or hellish power/ I charge & binde you o spirites some & all by the power of the allmighty & everlivinge God, & by all his vertues/ I binde you by his holy circumcision, I binde you by his fastinge & temptation, I adiure you by his moste bitter passion, which he suffered in his manhoode here upon earth, wherin he was moste painefullie tormented, scourged & beaten, I binde you by his dolorous griefe & paine when he was mocked & dispitefully entreated, I binde you by his dolorous he suffered when he was crowned with sharpe thornes, I binde you by his greate paine I binde you by his most blessed woundes 5 & namely by that most deape & wyde wound made in his most tender syde & pittifull harte/ I binde & charge you by his moste precious bloode, which he shedde in the tyme of his sayed passion, I binde you by those moste holy wordes which he spake hanginge upon the crosse of tree, I binde you by the greate pitty & compassion that his blessed mother scte Mary that holy virgine had in the tyme of that moste dolorous & grevous passion./ I charge & comaunde you spirites that keepe heare anie treasure of gold silver or precious stone, yea I comaunde you o spirite ye sent or that are to come, that you remove not this treasure nor noe yet therof from us, but suffere it to remaine & be there where it nowe is, & that you peaceablie yee & quietlie departe awaye from the same by one 100 foote, & not to returne againe to the same place before wee have our desire & request therof o spirites I charge & binde you, that you shewe noe visions or illusiones wherby wee maie be lett or hindered from our purpose content & therby you ~~shall~~ still suffered to keepe deteine the same, I charge you etc/ that you in noe manner otherwise neither harme nor hurte us neither bodely nor ghostly, but that yee permitt and suffer us peaceablie & quietlie to take & deteine this treasure, I charge & binde you o spirites, by all patriarckes, prophets, martires, confessors and virgines, & all the evangelists, doctors, widdowes, holy matrones, & Innocente that ye be not disobedient unto me, but obay me in all thinges before spoken & rehearsed I charge bid & comaund you that none of you by anie crafte or subtillitie in anie respecte make againe us, but also graunt & give us your aydes & succoures even to the uttermoste of your poweres & that to your office apperteineth, to this I doe binde you & everie one of you, one & all, howe manie soever you bee, by the mighty power of God the father the sonne & the holy ghoast, by the meekenes of the blessed virgine Marie, & the holines of Angells, all these urge you to obey, destroye your power, make vaine your craft & subtilitie, & for ever cause you to come unto me beinge by name called or Inuocated, that this be done I charge you by the most mighty excellent & unspeakable name of God + Tetragramaton + & that ~~yee~~ even nowe most speedely yee departe & yee hence from this treasure, & leave it in the selfe place where it was first layed, & beinge departed ye come noe more unto it before such tyme wee have our willes therof, depart I saye o ye malignant & wicked spirite & come noe more there by noe kinde of meanes nor waies, hereunto I bind charge & comaund you, & that none of you by your divelish might or power doe neither hurte nor harme me nor none of my fellowes nor noe other livinge creature of Gods creation by neither voice sound, noyse, sight signe or token, but most quietly & peaceablly to departe from it & the place wherin I nowe stande by the space of a 100 foote & that under the paine of everlastinge death & damnation./ Amen./

~~this lyne~~ digge a certaine breadth & a certaine depthe

This digge a certaine breadth & a certaine depth/ & if yee can not see it, then reade this Inuocation afore sayed againe, & also this hereafter, both with devotion and solempnitie pronouncinge every worde plainly and distinctlye./

Pro thesauro

I Coniure you spirite by the father the sonne & the holy ghost which + A et ω + primus et novissimus, initium et finis, & by the moste terrible & dreadfull daye of Judgment, & by the faith & obedience that you owe unto the everlastinge kinge & most greate God that ye by noe meanes nor noe waies remove not this treasure of gold silver or others, but that depte here hence & in departinge ye leave it in the same place, where as it was first layed or putt in the same manner & forme, & in the self simillitude & likenes, without alteringe chaunginge or diminishinge the same or anie parte therof./

I Coniure you ô spirites by the father of might, & by his infinite power, & by Jhus xpst his sonne full of all grace & mercy, & by the holy ghost, God proceedinge from them both & by his unspeakable vertue & clemencie, ô spiritte I Coniure you by this moste holy blessed & glorious Trinitie 3 persones & one very & true God without beginninge & without endinge, & by the sacrament of xpsts his most precious bodie & blood, by the vertue of his substance, by his holy name, by his strength & vertue, of the ayre, fyer, sea & land, & all thinges therin conteyned & above anie beinge, that ye minish not nor chaunge this treasure, here hidd or layed or within [?] foote of this place, wherein I nowe stande, but depte & avoide therefroe, & suffer us to take anie & possesse the same after our willes therunto & I binde & moste earnestly commaunde you ô you spiritte by all Angells, Archangells, Cherubims & Seraphims, Dominations, principates, and potestates, & by the vertue strength & efficacie of everie of their dignities & offices, & by the vertues of the heavens, & powers therin, that ye spiritte goe hence nowe without anie more delayes, from this treasure, & leave it into in the compasse of this circle, so that wee maye peaceablly have it, & this I charge you under the paine of eternall death & everlastinge damnation./ 27

then begine againe & digge etc then saye./

I Coniure you ô spirittes that be keepers of this treasure here hidd by the ☉ & ☾ & by the vertue of the 7 planettes & by all other starres fixed in the firmament concave or cape of heaven, & by the moste mightie power of God the Creator of them & all creatures, & by all the vertues that ever God wrought ordeyned or made in his owne name & by his vertue, when he made man to his owne image similitude & likenes, & by the vertue of God when he gave water out of the harde & stonny rocke of flintes, & by the rightuous sentence of Judgment that God gave upon you for your transgression & fall, & by the greate mercye & pittye that he had upon those penitente Peeter Paule & Magdalene & by all the vertues of his passion most bitter, his resurrection most glorious, & his ascention moste wonderfull, I binde & charge you that you goe & depte from this treasure & that you come no more nigh it by 100 foote but let it be & remaine within the compasse of this circle, to thend wee maye quietly & peaceablly come by it, this I charge you by all the holy wordes rehearsed & spoken, yea I Coniure you spiritte by all patriarckes & prophetts & their estates, & by the Inestimable estate & dignitie of the mightie Godheade, & by the golden Altar before the trone of God, & by the 7 lampes continuall burninge before the same, & by the golden Censors & most sweete savoure & smell that is for ever offred by the Angell in the sight of the deitie, & by the painefull death & passion of all holy martirs, & the devotion of all the blessed confessoures, & by the Imaculate virginitie of the moste pure & undefiled Mother of God sct Marie, Mother of all virgines, & by the vertue of all thinges that God wee have worshipped & praised, & by the vertue strength of all holy & cleane thinges, that you obaye to all thinges fore saied which I have bound you unto & that in everie thinge without crafte, cautele, or guile, also I Coniure you spiritte by our S. I. C. both God & Man & by all his holy names written in hebrewe, greeke lattine or englishe, to you knowen & unknowen, that you obaye this my will & commaundement, & that in eache pointe ye fulfill the same as truly as God shall Judge you at the laste daye in the greate Judgment, & also I charge you by the might & power that he had when he arose from death to life, the 3d daye, & by the vertue strength & power whereby he descended into hell & from thence fett out Adam & the rest of the holy & bleedi= =nge father that expected his cominge in the flesh, by all these ô spirite moste congurations I charge & commaunde you to obey my will & biddinge, & that as meekly as Jhus xpst the onely Messias & mediator betwixt God & Mankind fulfill & obay the will & pleasure of God his father, so likewise I charge you to depte & goe from this treasure, that wee maye safely have & enjoye it without anie feare hurte or harme doinge to me or to anie livinge creature, as ye will answere at the greate daye of dome before that most dreadfull & just Judge also I Coniure you by xpsts birth & nativitie, by his circumcision, by his

fastinge

x fastinge & temptation, & by his pure holy mighty & tendernes name + Tetragramaton +
by his agonye death resurrection & assention, & by the greate meekenes that he shewed
when he washed the feete of his disciples, & by the crowne of thorne wherwith he
was crowned, & by all the paynes & panges of his dolorous passion as mockinge,
spittinges, & buffetinges, by his precious body & bloode & by the greate heavines
& sorrowe that the blessed Mother had when shee sawe him her deare sonn hanged upon
the ✠ & by the unspeakable Joye that shee had when he rose from death to life the 3d
daye, by these & all other afore sayed I charge & binde you spiritte that you be noe longer
obstinate nor disobeyinge, but obedient & willinge to departe & yee hense quickly & quietly
from this treasure & that by & by & without anie tarrienge or longer delayes, & that you
remove it not from the place where it was first layed, & that you alter nor chaunge the 272
nature nor shape thereof, I Conjure you & charge you spiritte by the strength might
& vertue of all the holy wordes that God spake in that the creation of the worlde, &
by the vertue, might, power, & strength that God had when he commanded Lucifer
your prince, with all his adherentes & companions to flye from their place of Joye & soli=
=tude & by the vertues of all the sacramentes, all prayers fastinges Just deede and
watchinges, at anie tyme or tymes practised within the whole & universall Chur=
=che militant & by all holy carectes signes & seales that kinge Salomon used, by these
& by all the whole vertue, strength might, power & brightnes of the glorious Trinitie,
I charge & commaunde you spiritte to departe & avoide from this treasure./

An expediment for the grounde. Probatum est;

First the maister of the worke muste have a masse of the holie ghoaste & a memorie 256
of the holie ✠ & he must be in cleane life with stedfast faith & trust this for to be true for
it hath bene proved manie tymes & the first 23 nightes are best when the ☾ increase
& the first is best Iprimis: the maister of the worke must goe with his followes there
as the treasure is with a clarke with him, to helpe to saye the prayers that belonge therto
with good devotion & when they come there as it is pitche downe a wande of hasell of
one yeares growethe: & goe there from 30 fote & kneele downe & first saye these
psalmes: deus in noie tuo salvu me fac: Et deus misereatur nri: miserere et nunc di=
mittis: laudate dnm oes gentes magnificat aia: Deus deus meus respice:
then the maister of the crafte shall saye this that followeth with a faithfull & merrie
spirite./

Thou N that keepest this treasure that wee have m^rked or within the space of 30
foote or more: I charge thee by the vertue & sufferance of allmighty God that thou suffer
arise & appeare therfore the vertue of his passion that here shalbe rehearsed one
this manner as followeth in the worshipe of God & constraininge of thee or you: Ego
Coniuro te vel vos spiritus p patrem et filium et spm sctm et celum et terram
et mare et infernu et oia q in eis sunt et p oia vba q dominus dixit in creatione
mundi et oim creaturarum et p oia vba q deus dixit ad Moise et oibg aliis
sctis pphetis et p 4or elementa et p vos virtutes celorum et p oia noia dei effabilia
et ineffabilia et p Incarnatione nativitate et passione et effusione sig et p vos
vulnera de Jesu xpsti: Coniuro te N vel vos spus p ignem et aquam et p principes
vos N virum et p virginitate beate Marie virginis & matris dei et p rapina
sctj Johannis Baptiste et p vos patriarchas Appostolos Martires confessores et virgines
et p tormenta Inferni ad que Ego Coniuro te N vos spus sub pena maledictionis
celorum scti et ego ad monio te N vos spus sub pena Intellectionis usq ad diem Judicij et
nito et apte apareas N appareate mihi et brevis mora sine lesione et fallatione creature
dei et respondeati veraciter ad Interrogationem meam, Amen./

And then saie the v^te Oes: then saye this O dne Jesu xpistie eterna dulcedo
etc

Then must the M^r & the clarke stande one their feete & saye the psalmes of the
passion of our Lord Jhesus Christ & the maister must saye as followeth
with a faithfull & merrye spirit./

O thou N that keepest this treasure where wee have marked aboute this warde 256
by the space of 30 feete or more I charge thee by the vertue of God & of his passion
that here shalbe rehearsed, that by & by thou arise in the likenes of a childe of the
age of 10 yeares in the paine of endles damnation & by the vertue of all the holie
worde that followeth: O tu N vel vos spus qui hic custodis thesaurus vel custodit
x aliquid thesauru vel aliud bonu habet vel habetis hic aliqua potestate et dnatione
ubi sint

x vbi sint N. suevite veni venite et aperire sup terra ista et sup thesaurum ante
in forma pueri decem annorum visu mei et sociorum meorum obediunter respondere
N. respondeate in oibus rebus de quibus interrogabo te N. vos per altiorem fortitudinem et
potestatem sancte dei Trinitate. Surge o tu spiritus cum sociis tuis et aperire N. ape=
riatur nunc: quia te N. voco altoriam fortitudinem et timore altissime dei patris in celo
et per virtutem magna veritate et per beatitudinem dignitate altissimi patris in celo et per
virtute omnium mirarulorum et mirabillium per omnia sancta noia dei et verba dei sancte que
in celo et ~~per virtute magna~~ in terra surge o tu spiritus cum sociis tuis qui est custodis N.
custode in hac terra aliquis thesaurus N. aliquis rei infra spatio ~~tergento~~ pedum
In latitudine et in longitudine et profunditate: quia te N. voco per alltoria potentia et
fortitudine Jhesu xpsti Regis bonitate, et per virtute omnes potestates et mundiria, et
per virtute mis generositate Jhu xpsti Regis bonitate, et per virtute amore Jhu xpi
comfortarionis et Istirio Jhu xpi dei celi, et per virtute claritate et bonitate et spiritus, et per
virtute veri xpi fili dei et altitudinem dei, qui veraritur rogat eternam gloriam cum
patre maiestatte forte et ptremendum die Judicii eius, dediricabit ciem genus humanum tam
viva quam mortuum et demones et eorum et omnes malos spiritus in eode tam viva quam mortua
et cum cunis. oio genubflectite Jhu filio salvationem frater omnium bonorum filiorum. Surge o
tu spiritus cum sociis tuis si habes aliquos sociorum: aliter, surge sup thesaurum ante visu mei
sociis ~~tuis~~ qui fit motu in simillitudine pueri decem annorum et loquerum, et dedi mi
vera responsa de oibus rebus quibus tem interrogabo: Surge o tu spiritus et ego quia te etadmo=
neo te in virtute spiritus sancti et per virtute omnes filii spiritus sancti et per virtute et dignitate omnes
sapientie spiritus sancti, et intellectus pietate spiritus sancti, et per virtute scientie spiritus sancti, et per
virtute timoris immundio o spiritus sancti, et per virtute omnes noie dei gratiam spiritus sancti:
Surge o tu spiritus quia te per magna potentia et fortitudine et divinitate qui ipse habens regnas
potestate, et filia in sanitate Trinus et unus deus oipotentis dei, Surge o tu spiritus per
virtuosam miam dei surge o tu spiritus et quia te per magna fortitudine oipotente dei o tu spiritus,
surge virtuosam gratiam dei, surge o tu spiritus per virtuosam victoria dei: surge o tu spiritus
quia te spiritus per virtute omnium cælos et celestium omnium creaturarum que adorant nunc deum
oipotente: surge o tu spiritus per virtutem dei omnium vivorum et mortuorum et mobilium adorantium
oipotente: surge o tu spiritus cum sociis tuis si aliquos habeas tecum alliter: surge o tu spiritus per
dei surge o tu spiritus cum sociis tuis si aliquos habeas tecum aliter: surge o tu spiritus per
virtute. et fortitudine sancti passionis Jhu xpi et per virtutem dulcis facie dei xpi qui fuit
dedicate rubio sanguine in sua sancta passione: surge o tu spiritus per virtute dextera manus
xpsti qui fuit clavatus ligno crucis perforatus, sic tu spiritus sic per crucis cum pena Inferna
surge o tu spiritus per fortitudine et per virtute illius vulnerere que fuit in latere: xpi et sicut
ipse fuit tractum cum corde lignum sicut cum clavatos et tracte confortissimis penis Inferni
et cum corde Ignes nisi venias et appareas ante aspectu per virtute illius pene quam xpus
sustinuit sup dexteria pede clavata sic tu ligno crucis sic tu sis cum sociis tuis
clavat qui passiones et per forata cum pena inferni, surge o tu spiritus per virtute illius passi=
ones in pedis cito pena quam xpus sustinuit insinistra pede puneat te et clavat te
cum penis ignis que semper ardebunt et descendat sup te N. voco cum fortissimis istibus
x tonitruis et fullminis et cumfortissimis ignis Inferni et gladio morte terrorum et
panores et dim tormentum omnium demonum Inferni omnis penis descendunt, sup te
N. voco incendis scito appeas in aspecto visui meo, surge o tu spiritus quia te N. voco per forte
passionis xpi fili dei surge o tu spiritus ~~sicuo~~ te vel vos et admoneo te N. voco per virtutem
illius pretiosi sanguinis et aque. quos xpus in cruce effuditt forte sua et dt verba
passionis et aqua et panores et per salsas lacrimas quas btie Marie sua dulcissima
Mater ploravit in tempore passionis sue: surge o tu spiritus per virtutem omnium sanctos
verborum quia ipse Jhesus loquebatur in sua passione videlicet quando orabit per
crucifigentibus sic dicens patri ignosce illis quia nesciunt quid faciunt et per verba que ipse
dixit mulier ecce fillius tuis et ad discipulum ecce mater tua, et per illud verbum
sacrum sitio et per illa verba Eloy Eloy Lamazabathany quod est deus meus deus meus
et quid dereliquisti me et per illa verba sacrum consumatum est, et per illa sacra
verba pater in manus tuas dne, et per virtutem sancte Marie que portavit Jhesum
xpum et per virtutem sancte crucis quam xpus portavit passioni sue surge o tu spiritus
et aperire aspecto visui meo et sociis meis In forma predicta cum sociis tuis si habes aliquos
et allitor quia te per Jhesu xpi et per virtutes omnium vulnerum que xpus habuit et effudit
in sua passione et per virtute resurrectione et ascensione sua et per tremendum diem
Judicii dni nri Jhesu xpsti visi surge spiritus et aperire aspecto et respondeas in moibus
rebus de quibus interrogabo te nisi scito veneris sine mor oipotente deus patr sancte celi et
terre excomunico te N. voco cum sociis tuis et per fiiciat te N. ~~socio~~ voco spiritus in Igne eter=
num, et cuncti filius dei Jhus xpus maladicat te vel vos spiritus cum cathenis multum et
x ferdum et mutuos et surdos in fortissima pena inferni, o tu spiritus ego excomunico te N.
voco per

× vos per Ecclesia dei, et ~~sctam puer~~ & omnibus sctis sacramentis et scta Trinitas et omnes
scte dei, et sctam puerum et matrem eius te L. vos spus condolere et tristitia et omnia tormenta occiat
super te L vos et cadat super te L vos miseria perdurat te L vos rebellinge sprite if you doe not
come quickly & stande before us without lett & answer me fiat fiat Amen/
And charge him that he appeare by the vertue of all the holy wordes that our Lord god
spake in the creation of the worlde & all creatures visible & invisible/

I N & charge thee that thou appeare by the vertue of the worde that are written hereafter. I 257
[illegible] primum creationis charge thee that thou arise & appere to us by the vertue of the first worde that our Lord
spake in the creation of the worlde when he made light to shine he sayed fiat lux et facta
2 est lux:/ & by the vertue of the seconde worde that he saide when he made the firmament
fiat firmamentum in medio aquarum et dividat aquas ab aquis:
3 & by the 3d word when he made the firmament gathered all the waters that were under
heaven into one place he saide: congregentur aque que sub Celo sunt et appareat arida:/
4 And by the vertue of the 4th worde when he made to springe trees & herbes he said Germi=
=net terram herbam virentem facientem semen cum semetipso sit super terram:
5 And by the vertue of the 5th worde when he made the ☉ & the ☾ & the * * he saied
fiat Luminaria magna in firmamento Celi et dividat diem et noctem et sunt signa et tempora
et dies et annos et luceat in firmamento celi ut Illuminare terram:
6 And by the vertue of the 6th worde when he made fishes & birdes he saide producat aque
reptile anime viventes et volatile super terram sub firmamento Celo:/
7 And by the vertue of the 7th worde when he blessed them: he sayed crescite et multipli=
camini et replete aquas maris aves multiplicentur super terram:/
8 And by the vertue of the 8th worde when he made beaste wormes & serpents he saide:
producat terram animam in genere suo Jumenta et reptilia secundum species suas:/
9 And by the vertue of the 9th worde when he made man: he sayed faciamus hominem ad
Imaginem et similitudinem nostram et presit piscibus et volatilibus celi et bestias terre et
universe creature qui reptile que movetur in terra/
10 And by the vertue of the 10th worde when he put Adam and Eve into parradise he saide:
crescite et multiplicamini et replete terra subiugate eam et dominamini piscibus maris
et volatibus Celi et bestias terre et universis animantibus que moventur super terram, et per
hec verba que dominus dixit ad Moyse et omnibus aliis sctis prophets, et per 4or elementa et pul-
critudine Celorum et omnia dei ineffabilia et per Incarnationem dni nri Jhesu xpi et per
sepultura eius, et per passione eius, et per effusione preciosi sanguinis dni nri Jhesu xpsti
et per gloriosam resurrectione eius et per admirabilem ascentione eius, et per adventum dni
deum Judicii quia Judicabit vivos et mortuos et seculum per ignem, Surge et tu spus
ego te 9 te L. vos spus per ignem et aqua et per caput bestii [illegible] et per virginitate
Beate Marie virginis Matris dei et per caput scti Johanes Baptistie et per vos patriarchas
prophetas Apostolos Martires confessores et virgines, et per tormenta Inferni ad que quote
subpena maledictiones Ecclesie et ego admonio te L. vos spus subpena Inclusiones usque
diem Judicii stricta apto appeas mi et sociis meis sine fallacia et loquere ad mei vel
socios meos vel alicuius [illegible] vel creature dei et L. veraciter respondeas ad omnia
Interrogata fiat fiat fiat Amen/

And when he is risen or appeareth speake to him in the mother tonge what he doth there
& what he keepeth there other golde or silver or anie other treasure or by what meanes 158
ye maie come to it best & what tyme & then beware howe you doe examin him to farefoorth
for some will speake & some will not & if he speake then aske him howe ye maie best
come to it & charge him to be readie when ye call him againe & then set him to keepe
a stake or a wande of hassell of one yeeres growinge & caste it out aside & if he be well
bounde he will take it upon him by the same bonde aforesaide & shall bringe it to you:
then charge him that he goe to the place that he was assigned to & there to abide the dome
of God the father the sonne & the holie ghoste: & if he be obstinate to tell you then charge
him by all the wordes abovesaied upon the paine of everlastinge damnation that he
sett it up before you but then he will aske some thinge for his laboure but geve him
nothinge but charge him that he goe into the place that he was assigned to & there
to abide the dome of God our Lorde Jhus Christ the father the the holie ghost
× 3 persones & one God in Trinitie:/

Ffinis Probatum est Pro certo

V · Es · La · N · Et
A · N · L · am · os · men
Agios
Marcus
Othos
de inimicis nris deus noster
Per crucis hoc signū
Matheus
Othos
fugiat omne malignum
Agios
Lucas
Othos
Agios
Johannes
Othos
Agios
Sir culi
A
V
E
G
J
P

Spus Boriales que vocatur Egin Rex probatu est

I Coniure the Egin Rex of the north & also charge thee that thou appeare before me
before this circle by the sufferance of allmighty God & by the vertue of his passion that 259
here shalbe rehearsed one this manner that followeth the worshippinge of God
& the constrayninge of thee I 9 thee spirit Egin by the father the sonne & the holie ghost
& by the heavens the ayer the earth & the sea & by hell & by all that therin is contayned:
that thou come shortlye & appeare to me & my fellowes not terrible nor fearefull:
also I 9 thee thou sprit Egin by all the holy wordes that God spake in the creation of
the world & of all creatures visible & invisible & by the 4or elements & by all the vertue
of heaven & by all the holy worde that God spake unto Moyses & to all other prophete
& by the incarnation of Jhus xpst & by his nativitie & by his passion & by the sheddinge
of his pretious bloode & by his takinge downe of the crosse & by buryinge I 9
thee Egine by his glorious resurrection & by his mighty ascension & by the cominge
of the holy ghost: I 9 thee Egin by all the bitter woundes of our Lorde Jhus
xpst & by the dreadfull daye of Judyment of our Lord Jesus xpst: I 9 thee Egin
that thou appeare before me by the vertue of the blessed virgine Marie mother of
God I 9 thee Egin by the vertue of Scte John Baptist and St John the Evangelist:
I 9o thee thou spirit Egin by the vertue of all patriarches prophete confessores martires
& virgines & by all the powers of heaven & by all the paines of hell I 9o thee thou
spirit Egin under the paine of condemnation unto the greate daye of Judyment
I 9 thee thou spirit Egin by the greate curse of God & all holie Churche that by & by
thou appeare to me & to my fellowes without deceite fraude crafte or illusion & that thou
hurt not me or anie xpstian creature & that thou goe not awaye without licence of
me: also I 9o thee Egin by all the highe names of God & by all the holy worde of God that
is in heaven & earthe: I 9o thee Egin by the high power & strength of our Lord Jhus
xpst the sonne of God. the heavenlie kinge of glorye &c I 9o thee thou spirit Egin
Messiacus in what place of the world soever thou art in or to whome soever thou arte bound
that thou come & appe before me in the likenes of a childe under the age of 10 yeeres & that
thou goe not awaye without licence of mee; I 9o thee by the vertue & blessed passion & by
the vertue of all charitie & love of the holy ghost: & by the love of Jhus xpst that
he bare to all creatures visible & invisible I 9o thee Egin by the greate comforte & sweet-
nes of J. C & by all the vertue & gladnes of J C I 9o thee Egin by the high power &
vertue of J. C. sonne of God & the moste mercifullest God & by the onely begotten sonne
J C which liveth & reigneth with the father in his maiestie & by the dreadfull daye of
Judyment when he shall come to judge the quicke & the deade by whose power all heaven
earthe & hell doe bowe I 9o thee Egin by the same Jhu the sonne of David the sonne of the
blessed virgine Marie & sonne of salvacion of all the electe children of God I 9
thee Egin by the vertue of the holy ghost & by the wisedome & understandinge of the
holy ghost & by the meeke counsaile of the holy ghost I 9o thee Egin by the wisedome
& sapience of the holy ghost I 9o thee Egin by all the mercye & grace of God & by the greate
power & strength of God & by the glorious mercie of God & by all the creatures of hea-
ven that doe worshipe in the sighte of God & by all the creatures in earthe that doe wor-
shipe Egin I 9o thee spirite Egin that thou arise & appeere o thou spirite Egin by all the
holie quicke & deade that doe worshipe in the sight of God I 9o thee spirite Egin that
thou appeare before me by the handes & feete of Jesu that were fast nayled unto a tree
of the crosse for my redemption: & the greate confusion sure greate paine light upon
thee with the greate incomfortable paines of hell maye lighte upon thee thou spirit
Egin ever without hope of salvation excepte thou doest come & appere before me: I 9o
& call thee thou spirit Egin by the vertue of his blessed passion & by the sheddinge of his
most pretious bloode: I doe cite & laye upon thee by the power of God sure greate paines
fire to lighte upon thee with the flame of fire of sulpur & thunder & lightninge with the
woorde of sorrowe & all the paines that all divells suffer with the terrible paines of hell maye
light upon thee: except thou doest appeare to me incontinent without further doinge to me or
to anie livinge creature: also I 9 the thou spirite Egin that thou appeare visible to me & to my
fellowes by the sharpe & stronge passion of our L J C the sonne of the true & livinge
God whoe is the saviour of all the world & by his pretious bloode & water that ranne out of all
partes of his blessed bodye that in what partes of the world soever thou art or be in or whoe
soever hath the governement of the thou spirite that thou doest come & appeere to me & to my
fellowes & to aunsweere me true & trulie accordinge to my meaninge speedelie and
unfaynedlie to fulfill all my requeste & demaunde: I 9o the o thou spirit Egin & call the
by the bitter weepinge that the blessed virgin Mary wept in the the tyme of her sones
bitter passion I 9o thee by the vertue of all the wordes that our Lord spake as he hanged
upon the crosse which was when he prayed devoutlie to his father for his enemies sayinge
father forgive them for they knowe not what they doe I 9 thee Egin by the vertue of the

seconde

seconde worde when to his sorrowfull Mother hee sayde woman behold thy sonne: I coniure thee Egyn by
the vertue of the 3d worde when hee sayed to his disciple John behold thy mother I coniure
thee Egyn by the vertue of the 4th worde when he sayde I thirst: I coniure thee thou spirit Egyn
& call thee by the vertue of the 5th worde when he sayed heloy heloy Lama zabathanie
I coniure thee Egyn by the vertue of the 6th worde when he sayed in manus tuas domine
commendum spiritum meum redemisti me domine deus veritatis: I coniure thee thou spirite Egyn &
call thee by the vertue of the 7th worde when he sayed consumatum est: I coniure thee o thou
spirit Egyn & call thee by the vertue of that precious ✠ that Christ bare unto the of his passio
where he suffered the moste shamefullest deathe that could be devised or thought: I coniure
& charge by the sufferance of God suche deadis burden & paine to lighte upon thee except thou
incontinentlie appeare to me & to my fellowes visible & in faire forme of a child
under the age of 10 yeares ~~of age~~ I coniure thee by all the vertues of the blessed virgine Marie
& Mother that bare xpst in this worlde: I coniure thee Egyn & call thee by & in the paine of the
utter & everlastinge damnation that thou appeare before me openlie: in humaine forme
without hurte doinge to ~~me~~ or to my fellowes or to any thinge that ever God created
I coniure thee Egyn & call thee by the vertue of xpe death resurrection & mighty assention &
by the cominge of the holy ghost I coniure thee Egyn & call thee by the dreadfull daye of Judge=
=ment that thou never rest nor staye in anie place, but that thou appeare before me & if
thou be bound to anie man before this tyme, I charge thee & coniure thee by the vertue of the worde
that I have before spoken or rehearsed that thou sende one of thy legions next under thee
that is out of bondage to answere me trulie to all my demaunde & to obeye me uppon the
paine of utter & everlastinge damnation, & upon the paine of the greate curse of God that
that here shalbe rehearsed that thou Egyn wth all thy legions dost come & appeare meekly
& in fayre forme. Oipotens deus pr scti celi et terre excomunicat te et exgericat te in
in ignem inferni et omnibus ~~excomunicat~~ Jhus xpus filius dei maledicat te cum
cathenis et cum dolore et tristicia et oe tormentum inferni te cruciat te et cadat super te
miserie et pdurat te horribellu spus si non veneris statim sine mora et respondeatis
mi in oibus questionibg meis ita fiat fiat fiat Amen.

Iterum atq Iteru I charge thee & also coniure thee thou spirit Egyn. kinge of the Northe in
what place or pte of the worlde so ever thou arte in to apeare before me & if thou be bounde to
anie man before this tyme then by the same bond & vertue I charge thee to appeare before
me or to send one next unto thee of power to answere me to all my demaunde by the ver=
=tue of all the worde that God spake in the creation of the world & of all creatures I coniure thee
1 by the vertue of the first word when he made the light he saide let the lighte be made
2 & it was made I coniure thee Egyn by the vertue of the 2 worde when he made the firmamente
& sayde fiat firmamentum in medio aquar. et devidat aquas ab aquis. I
3 coniure thee Egyn kinge of the Northe & call thee by the vertue of the 3d worde when he had
made firmament he gathered all the waters under heaven into one place then he sayed
gather all ye waters togither under heaven that the drie land maye be seene,
4 I coniure thee Egyn & call thee that thou appeare before me & my fellowes in the forme of a childe
the age of 10 yeares by the vertue of the 4th worde when he made trees & herbes to springe
he saide: germinat terra herba verente faciente in semet ipso sit super terra I coniure thee
5 Egyn kinge of the Northe by the vertue of the 5 word when he made the ☉ & the ☾ & the
✳ ✳ he saide let greate lighte be made in the firmament of heaven to devide the daye
from the night & let them be into signes & tymes & unto daies & yeares & let them be in
the firmament that theye maye shewe lighte on the earthe: I coniure thee Egyn by the vertue of
6 the 6 word when he made fishes he sayde replenishe the waters & the earthe with
winge fowles under the firmament of heaven I coniure thee thou spirite Egyn & call thee
7 by the vertue of the 7 worde when he blessed them he sayed multiplie & increase
& fulfull the the waters of the sea & the birde multiplie upon the lande I coniure thee kinge
8 Egyn & call the by the vertue of the 8 worde when he made beastes & wormes he said
9 multiplie ye one the earthe after your kinde: I coniure thee Egyn by the vertue of the 9 word
when he made man he sayde: make man after our owne likenes that he may rule
the beastes one the earthe, fishes of the sea, & birde of the ayer under heaven & all
the universall creatures of the ayer earthe & water I coniure the thou spirite Egyn
10 by the vertue of the 10 worde when he made Adam & Eva & put them into paradice
he saide: crescite et multiplicamini et replete terram: I coniure the Egyn & call thee & constraine
thee to come & apeare before me & my fellowes by & by by the vertue of all the holy wordes
~~worde~~ that God spake unto Moyses & all other holy prophets I coniure thee Egyn & call thee
by the 4 elemente & by all the glorie of heaven I coniure thee Egyn & call & constraine thee to come
& appeare unto me & my fellowes by these names + Zeeb + tyreos + Jhus +
fortis + fons + salvator + Eloy + Theos + Deus + xpus + Jiectata + sabaoth +
Degramonis + Agie + virtus + Lotis + helium + histerium + Adonay + Jesus +
Laabatonis + Tetragrammaton + Semeton + Graton + Maton + Lection + Messias +

Lacta

Lactea + Abite + dyponas + heleos + helebe + Agie + Agee + Paton + Regum + Abraca +
Bata + Legita + yreos + victor + Osanna + Hebombatica + helsell + Nazarenus + helemon +
vita + victor + Theos + Thea + Thanatos + Thesion + pceveratori + Lam + Gesa +
Emanuell that thou Egyn dost appere before me & my felowes at this present tyme without
anie delaye falacie or fraude & not to depte without licence of me: also I c[onjure] thee Egyn & call
thee by all these other names of God Sera + Crasme + Varios + Ihus + Leta + Apres +
Elon + Yrsta + Gloriosus + Bonus + On + Unigenitus + via + vita + Manus +
homo + Usion + principium + primogenitus + sapientia + virtus + A + et ω +
Capud + et finis + Origo + Paraclits + petra + lapis + Angularis + pastor + pro-
pheta + Saserdos + Athanatos + Kerios + et Ihus + hogeron + Allaluia + Abednago +
Heretis + hesben + Geroti + Covit + Absia + Simia + et ista + predicta + I c[onjure]
thee thou spirite Egyn kinge of the northe & I call thee & charge thee to appeare by all
the holy names aforesayde that you come meaklie without anye troublus commocions
of any of the 4 Elements as thou arte called by that salvacione that thou thinke to have
of our Lord God & of his sonne Jhesus Xpste to whome with God the holy ghost
be all honour & glorie might maiesty & dominion bothe nowe & for ever worlde
without end Amen.

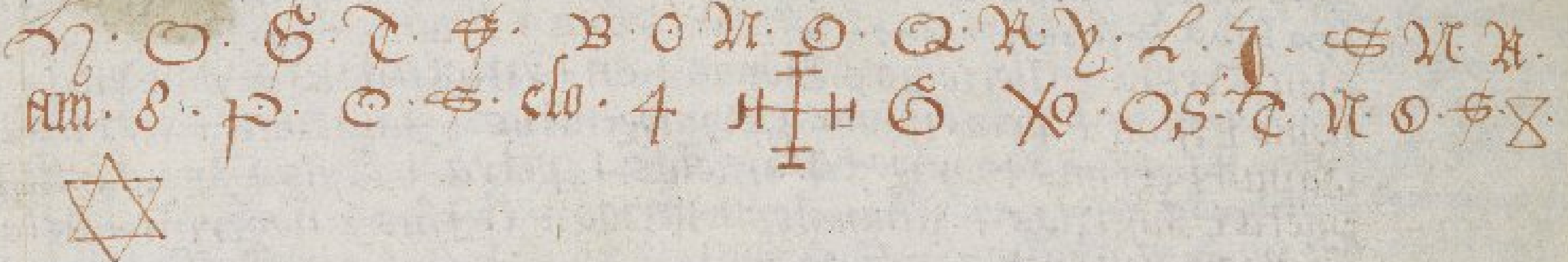
Probatu[m] est sine dubio procerto

261.b

see this page 48

hoc experimentum potest fieri In domo vel extra domum In omni loco et tempore et secrete tamen In die quam in nocte et quacunque velit operare.

× **Incipit** Coniuratio **Baronis** primo pone spiritum **Borialem** tum Circulum et septem characteribus suis scriptum in circulo suo cum candelis super eis omnibus et hos suos characteres subsequentes et fac similes in circulo.



Cum ante volueris operari tene predicta characteres in dexteram manum et in tribus diebus vicibus miserere mei **deus** deinde dicas Iudica **domine** nocentes et cetera.

Adiuro te spiritus **Baron** per virtutem **domini nostri Ihesu Christi filii dei viui** et veri pueri misericordissime et per illum **Angelum** qui in tuba canet in die Iudicij dicet venite: coniuro te **Baron** per penas **domini nostri Ihesu Christi filii dei viui veri** et misericordissime et per illum patibulum crucis in qua suspensus est **deus** et homo et per clauos quibus affixus est circa demonstra et per lapidem angularem et per virtutem qua **Ostium** obscuratum est et tenebre facte sunt et multa corpora **sanctorum** que dormierunt et surrexerunt et per virgam **Aaron** et **Archam** federis **Christi nostri domini** et per thuribilium aureum: Item coniuro te spiritus **Baron** gloriosam virginem **Mariam matrem domini nostri Jhesu Christi** qui **filium dei** portavit in ventre et per eius sanctum ventrem et per dulcissimum **lac** ampullam virginis **Marie** et per verba eius et per nomen **sanctum dei Adonay** quod **deus** faciat omnes lapides terre et edificia et dicent tunc homines vos omnes montes cooperite nos et facia sedentes super thronum et per ter ineffabilia: coniuro te **Baron** et exorciso te et te spiritus benignus et consimilis tibi in in omnibus faciunt discipulis luis per benedictione in formando celi et per clara dabilem et admirabilem ascentione et gloriosam formidabilem in diem in secula seculorum: coniuro te **Baron** per **Angelos** et **Archangelos martires confessores** et **virgines** et per **Dominationes potestates** per virtutem omnes spiritus virtute et omnes **celos dei**: coniuro te **Baron** aquas que super **celi** sunt et per omnes virtutes **dei** per **Terram** et **Solem** et Nubem et omnes spiritus **dei** coniuro te **Baron** per ignem et estum frigus et estate glacies per omnes noctes et dies per nubes et fulgure coniuro te **Baron** per terram et per 4 Elementa: coniuro te **Baron** per omnes volucres **celi** et per omnes bestias terre et per omnes filios hominum coniuro te **Baron** per **Israelem** et omnes **sacerdotes** et **servos dei** et per omnes spiritus sanctos et animas iustorum coniuro te **Baron** per omnes **sanctos Apostolorum dei Jacobum** et **Johannem** per quorum **ecclesie** edificationem istam facio in orationem et per omnes **sanctos** et omnibus rebus coniuro te **Baron** et omnes Ananiam Azariam coniuro te **Baron** per pul- sanctos et recapitulo mei et per omnes membra **dei** et per quinqua vulnera **dei** principalia, et per septem sacramenta **ecclesia** et Romanis quam coram me et facie mee in forma humana et non nostras in vel damni inferas in vel possibis meis parcere et qui ego faciam et complebo omnia que tibi vel precipio tibi.

(The ghoste will appeare in the forme of a man & ther than thou mayes aske what soever thou wilte.)

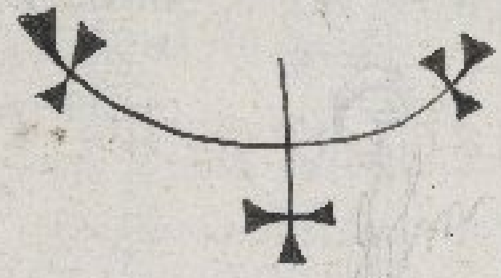
Then saye I charge thee thou spirite **Baron** as thou appearest unto me by this Coniu- ration & Adoration that thou shewe what is thy propertie to doe without any dissimulacion & whether thou be bounde to anie man or not before this tyme: & I charge thee to tell me if if such a spirite **Vi** be bounde to any man or not before this tyme & also I charge thee thou spirite **Baron** which appearest unto me before this circle by the vertue of the most **holy** & dreadfull names of **God** all which are graven in this scepter pentacle representinge the stronge pentacle of **Salomon** contayninge in it the foresaide dreadfull names of **God** + **El** + **Eochye** + **Elan** + **helt** + **Agla** + **Yonthacty** + **Theamothe** + **Yalta** + by the which he subdued & Included all spirits in a vessell of brasse or glasse: also I charge thee **Baron** by the vertue of the excellent name of **God** + **Tetragramaton** + that I hold in my ringe one my left finger that thou goe to such a place & bringe with thee the treasure that there lyeth & if there be none I charge thee to goe to the sea or some other place where thou knowest anie hidd from the sight of man & bringe with thee to the valewe of **6000** & safelie deliver it to me by the vertue of the supiall Maiestie of the blessed **Trinitie** which is signified in the crowne Imperiall standinge in the toppe of my scepter & by the misticall scripture of the same & by the coniuration aforesaide & by the vertue of the **holy** names & misteries aforesaide that thou bringe with thee to the valewe of **6000** li & that thou suffer me & my fellowes to have & to carrie away the same without anie Interruption or lettinge of thee or anie other spirits: & unto this I charge thee thou spirit **Baron** by the vertue of the blessed passion of **Jhesu Christ** & by the vertue of his 5 principall woundes & by the sheddinge of his pretious bloode that thou goe without tarryenge or anie hurte doenge to me or anie earthly creature ×

fiat fiat

135

Precipio tibi per virtute domini nostri Jhesu Christi et per passionem eius quod michi veniabis et respondeatis et respondeas michi de omnibus de te interrogavero in quantum scis. Et in quacunque nocte et quociens venias et interrogavero et fac in domum obediente et humilis sitt et ut sim de te fer servus precipio tibi Baron per gloriam et in vocatione spiritum et postquam te in tiario interrogavero intres in lapidem dispositum in argenta pilla. Fac in clusio mecum inde ex iterio nisi domine licentiatus Omnium virtutem dominus nostri Jhesu Christi dei viri vivi misericordissimi. Amen. Amen. Fiat fiat fiat Amen Amen

Et Jam vade In Pace et recede pro Passionem domini nostri Jhesu Christi In nomine patris et filij et spiritus sancti Amen fiat.



263.

Finis: Probatum est sine Dubio: Pro certo: By nh4z: vetr4p

John Porter

En 143 John wester

An experiment of Rome

An Experiment of the servete of Rome whereby the Romans knewe all thinges present & of thinges paste & thinges to come by a spirite that is called Sathan & was invented by William Baron Frier: that spirite will appeare in a bason of water & thou needest not to have nor circle in this experimente. Ye maye doe this every daye excepte holy daies, & first be well ware that thou be not poluted with anie lecherie but faste & worke fastinge & be stedfast in faithe & have a fayer chamber & have a cleane bason full of water & cleare, & have with thee a swerde or a knyffe to make a circle & then must have 4 candels of virgin wax & wright one every candell: Moyses Aaron Jacobe Ysion Tetragrammaton + mei Ratam, & then fasten the candels one the brime of the bason as ye shall see the forme here after: then sitt in the middest of the circle lookinge towards the south puttinge the bason without the circle & first anoynte & fumigate the basine cum mastice et lignu aloes: & sayenge in principio erat verbum unto the end, & blesse thy selfe with the signe of the crosse, sayenge per crucis hoc signum fugiat procull omne malignum et per idem signum salvetur quod benignum et per signum sancte crucis defende nos domine liberando deus noster: Then begin the oration as followeth so lowde that thou mayest be hearde: Coniuro te Satanam per patrem et filium et spiritum sanctum et per sancta Maria matrem domini nostri Jhesu Christi et per omnes Apostolos dei, et per omnes virgines et viduas dei. et per faciem dei et per caput dei, et per coronam dei, et per nasum dei, et per dentibus dei. et per oculos dei, et per lignum dei, et per aures dei, et per ungues dei, et per pollices dei, et per renas dei, et per tiberias dei, et per plantas dei, et per quinque vulnera dei, et per omnia tormenta dei, et per omnium sanctorum eius et per nativitate dei, et per passionem dei, et per merita dei, et per morte dei, et per crucem dei, et per diem Judicij in quo omnes christiana et humana erit in statum triginta annorum, et per 4or animalia ante thronum sede dei habens oculos ante et retro, et per sapientiam Salomonis. Coniuro te Satanum per virtute horum verborum predictorum, ut statim venias et aparias in hac poluj albi monarchi et in terra veritate aliud dicens de qua interrogabo te sine aliqua falsitate vell fallatia, then put out the candle standinge in the east before thee, then fumigate as you did before sayenge In principio erat verbum &c, then saye

1 Coniuro te Sathan per ista nomina dei arreret, feodomy fontigor, hea, filot, gonra, gara, masi, morthia, morarie, mobonie, magon, alba, azaray, Abba, Adonay, Sabaoth, messias, sother, saba, agla, sponsus yesus deme dicatur et sancta corpora sanctos mortuos et per sigillum dei vivi: Coniuro te Sathan ut in apariat in istud vas in forma albi monarchie et dicens ac demonstres michi veritate de omnibus questionibus sine

2 fraude et falaria et dolo: then put out the candle that standeth in the east & turne thee toward the north with the bason fumigated as ye did before sayenge In principio erat verbum &c: & then saye Coniuro te Sathan per virga Moysi et per nona candelaria Celestia et per 3es principium figura et per danielem prophetam et per sanctam petrum et paulum et per ista nomina dei + Agla + narra + mandra + nathia + mathia + morarimobon + moneray + nazay + nazay + matray + mataliza + et per clavos Christi crucifixi et per oriente meridie occidentem et Borialem et per 7em planeta et per 4or Elementa sive Igne Aerem Aquam et terram et per 12cem firmamenti ut sine aliqua fallatia dicas michi non

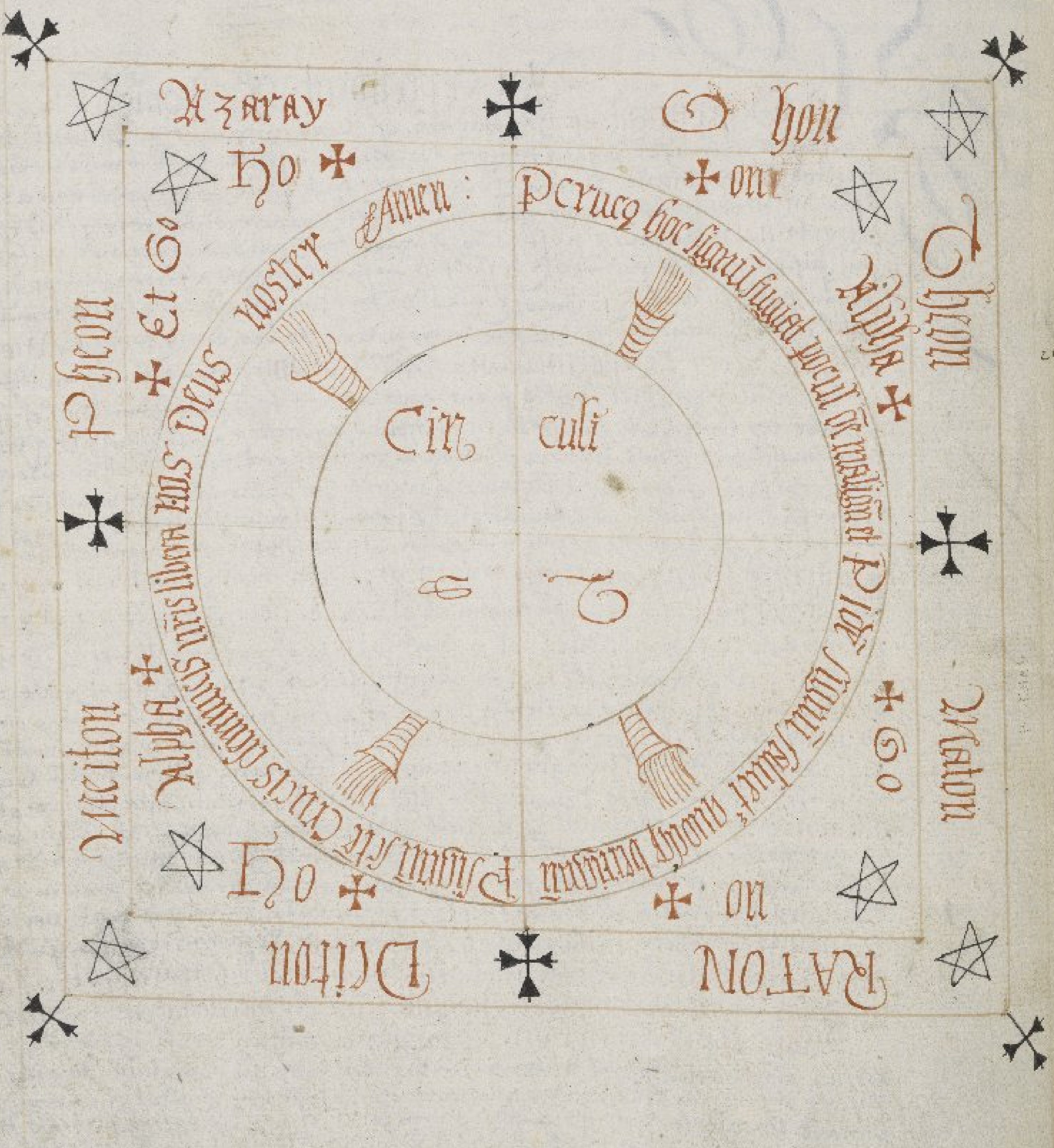
3 ficendo non mentiendo then put out the 3d candle & turne thee toward the Orient & fumigate the bason as ye did before sayenge In principio erat verbum et cetera then saye Coniuro te Sathan per virtula Salamonis et per sigillum virgilij ~~wilhelmi~~ & et per sigillum wilhelmi Bacon et Ramundi doctur cattonalente et per sanctum Michaelem et per illa sanctam

salutatione

× Salutacione qua scta̅s Gabriell sallutavit scta Maria dicens: Ave Maria gratia plena dn̄s tecū et p oīa bona que possunt esse In celo et in terra et p ōēs celos et p oīa que in oīb continentur et p Librū vite et p spū sctū quā deus misit in terre emitte spūm et illa sctā verba que dicebat in Cruce pendens dicendo Consumatū est et p oīa alia verba que possunt et que sunt Ineffabilem: qo te satiat vt aparias mihi in forma albi monachi sine fallaria: et veniem meā p feriendo et tu volueris precepta mea facere et dissolvo te ab officio tuo et pono te

4 in abissum aquaꝝ vsq ad diem Judicij fiat fiat fiat Amen: then the spirit will appeare in manner afore sayed & when he hath fullfilled your desier then licence him to goe from whence he came./

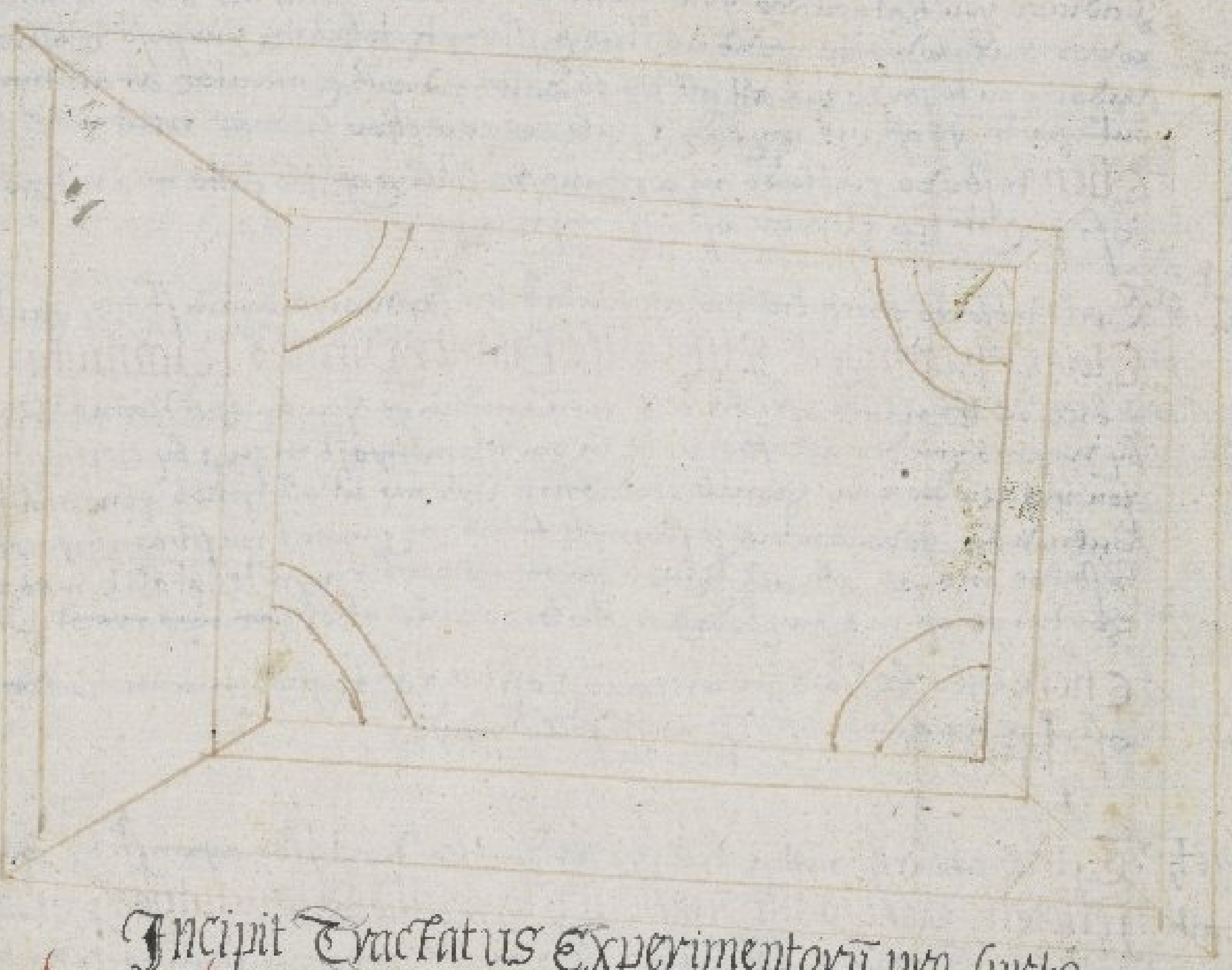
Finis Probatum est Pro certe



ut sciās de rebus amissis, vel accumulatis vel absconditis in terra, fac figuram istam in area domus sequentem mixtam in forma sicut apparet et postea dicas./

× O tu Kerythe, ego te adiuro cum omnibus sociis tuis per patrem et fillium et spiritum sanctum, et per tremendum diem Judicii, per omnes ordines Angelorum et per centum quinquaginta quatuor millia Innocentium, qui pro Christi nomine passi sunt mortem, et per Angelos, et Archangelos Thrones, et dominationes, principatus, potestates, Cherubine et Seraphine, et virtutes, Coniuro vos omnes per beatissimam virginem Mariam Matrem domini nostri Jhesu Christi, et per duodecim Apostolos, et per omnes sanctos martires confessores et virgines, et per omnes sanctos et Electos dei, Item adiuro et Coniuro vos per Celum et et per mare, et omnia que in ea sunt, et per summam sapientiam Salomonis, et per annulum eius, et per sigillum eius, et per vinculum eius et per omnia vocabula in eodem vinculo, et significatio vocabulorum, in hoc Certayne note ista detis de redubitabili et quesita./ 219.

Tunc scribe petitionem tuam in quadam cedula, et pone cedulam in media dicta figure rum sepulis, et mane ante diem revertaris ad eundem locum, et invenies quod petisti scriptum in tali Ydiomate, quasi in cedula scripsisti predicta,/ Hoc opus semper facias in primo quadranguli noctis./



Incipit Tractatus Experimentorum pro furto./

Take silver foyle, & temper it with glier, & then grounde togeather, take a stike of Cypres & painte upon a walle an eye with the one end of the same stike, & write with the other ende aboute the eye with the matter afore sayed these 4 names Malkeo, Nabbas, colkerane Battenayer & then gett a nayle of newe copper, & beate with the nayles sharpe end, & say these words: Malkes nabbas colkeran and Battenaye,/ Coniuro vos spiritus et faciatis furem apparere, et apperiri et recognoscere furtum quod querimus. then rehearse his name that thou doest suspect & if it be hee, statim clamabit, grind the foyle & gliere, upon a marble stone, & ther with make the eye, & the names as here followeth./ 219. b.

To make an oyle which is pretious more rare & excellent then all others ad videndum spiritibus de ayre as followeth

1 on wensdaye ☿ 1 A howlet — Take the white howlet in the daye & power of ☿ kill him under the right winge sayenge these wordes Juiat: handaymusdali: faon: Dyiaga: Sumiella Rostafalagath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll: your superiour by whome you doe all service in earth amongest men and by hemeolon: your prince / I adiure you / that you doe your humble obedience unto me J B at all tymes cons=forte & with your power unknowen / yea vertue & strength to this my purpose constrayninge all inferiours under you to serve me at all tymes dayes howers & minutes at all tymes & in all places without hurtinge of me, my bodye or soule or any other livinge creature /

Then reserve his bloode in a cleane vessell & of his fatt in another cleane vessell then in the daye of ♃ consequently followinge & in the power of ☿

2 on thursdaye ♃ 2 A lapwinge — Take a lapwinge & kill him as you did the howlet / under the right winge sayenge these wordes Dalr: Dangolath: Emenguilla Saluagan: Arsdorthe Sedmaon: pandlath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll your superiour by whome you doe all service in earth amongest men, & by hemeolon your prince, I adiure you that you doe your humble obedience unto me at all tymes comforte & with your power unknowen, yea vertue & strength to this my purpose constrayninge all inferiours under you to serve me att all times daies howers & minites at all times & in all places without hurtinge of me my body & soule / or anie other livinge creature /

Then reserve his bloode in a cleane vessell & of his fatte in another vessell, then in the daye of ♀ & in the power of ☿ insuinge /

3 on fridaye ♀ 3 a black hen — Take a black hen & kill hir as you did the lapwinge against the harte sayenge these worde Eloose: panclugell: Ethelwll: Euantr Dirutho R iamiuta: Edlodell: this fowle I kill in the name of you all commaundinge you by this name Rufangoll: your superiour by whome you doe all service in earth amongest men & by hemeolon your prince: I adiure you that you doe your humble obedience unto me at all tymes comforte & with your power unknowen, yea vertue & strength to this my purpose constrayninge all inferiours under you to serve me at att all tymes dayes, howers & minite at all tymes & in all places without the hurtinge of me my bodye or soule, or anie other livinge creature /

Then reserve the blood in a cleane vessell & of the fatt in another vessell then in the daye of ♄ the power of ☿ next followinge /

4 on satterdaye ♄ 4 A black ratt — Take a black ratt & kill hir under the right side against the harte / sayenge these worde fellofell: gariguam: samioni: Elogamillo Reumclatha Jesoraell: hermadafmin this beast I kill in the name of you all commaundinge you all by this name Rufan=goll / your superiour by whome you doe all service in earth amongest men & by heme=olon your prince. I adiure you that you doe your humble obedience / unto me at all tymes con=forte / & with your powers unknowen, yea vertue & strength to this my purpose, con=strayninge all inferiours under you to serve me at all times / & in all places without hurtinge of me my bodye or soule or anie other livinge creature /

Then reserve the bloode in a cleane vessell / & of his fatt in another vessell then in the daye of ☉ & in the power of ☿ ensuinge /

5 on sundaye ☉ 5 a mowlde — Take a warte or mowld kill hir under the right side sayenge these wordes. Orlaum opathan: deothan: hermyadell: fervolt: ganynaon: flodalath: this beaste I kill in the name of you all commaundinge you all by this name Rufangoll your superiour by whome you doe all service in earth amongest men & by hemeolon your prince: I adiure you that you doe your humble obedience / unto me / at all times comforte, & with your powers unknowen / yea vertue & strength to this my purpose, constrayninge all inferiours under you to serve me at all tymes daies howers & mynite at all tymes & in all places without hurtinge of me, my bodie or soule or anie other livinge creature /

6 on mondaye ☽ 6 A batt — Then reserve his blood in a cleane vessell & of his fatt in another vessell then in the daye of the ☽ & in the power of ☿ ensuinge /

Take a batt & kill hir under the right winge sayenge these wordes Ramasaell: Knell=dath: Riarisa / Ezomilbelli Jesaloella Revalath: Dupansalon: this fowle I kill in the name of you all commaundinge you all by this name Rufangoll your superiour by whome you doe all service in earth amongest men, & by hemeolon your prince I adiure you that you doe your humble obedience unto me at all times comforte & with your

And with your powers unknowen, these vertue & strength to this my purpose constrayninge all Inferiours under you to serve me at all tymes dayes howers, & minute, at all tymes in all places without hurtinge of me my body or soule./ or anie other livinge creature./

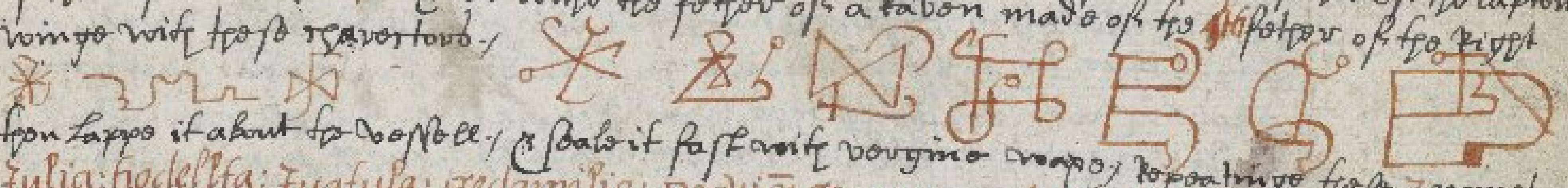
Then reserve his bloode in a cleane vessell & of his fatt in annother vessell then in the daye of ♂ & in the hower of ☿ ensuinge./

7 on tewsday or 7 A raven

Take a raven & kill her under the right winge sayenge these wordes Opha: Oremaelle Saquidaell: Myiasaleti Rendos: Lymaxill Ohorma: Sede in the name of you all commaundinge you all by this name Rufangoll. your superior prince I adiure you all, that you doe your humble obedience unto me at all tymes;/ & by hemeolen: your sorte:/ & with your power unknowen this vertue & strength to this my purpose constrayninge all Inferiours under you to serve me at all tymes dayes howers & minute at all tymes & in all places without hurtinge me my bodye or soule, or anye other livinge creature./

Then reserve his bloode in a cleane vessell & of the fatt in annother vessell:/ the mixture of all these as followeth./

Take the fatt of all these fore sayed fowles & beastes of eache of them 7 drammes mixe all well togeather with a slyse of a baye tree./ upon the palme of your hande cleane wasshed with rose water sayenge in tempringe of it these 7 wordes or names Julia. hodelfa. Juafula. Sedamylia. Roavia. Segamex & delforia. Inferiours & servante to the empire & princes of all fayres Sibilis & all amiable creatures delightinge in the companie of humaine people lady delforia as you be present amongest men Invisible at all tymes as soone as I shall annointe mine eyes with this confective./ & that you be as familiar with me./ as you were with kinge Salomon that mighty prince & as you were with prince Arthur that valiant prince & as you opened & shewed to kinge Salomon the hidden natures properties & vertues of mettalls precious stones trees herbes. & the secrete of all sciences undernethe heaven even so I commaunde, require, & adiure you Julia. hodellfa: Juafula: Sedamilia. Roavia. Segamexe with the empire delforia to doe the like to me at all tymes without disceitefullnes by these names wherby I doe binde you Gathi + Vasgathi + Vlagar + Jeramila + Roboricathi + Redathi + Segathi + & the Juste Judgment of Readufan:/ upon paine of hell fier./ & everlastinge damnation. even as you have this done at the ☉ of the ☾ in the hower of ☿ put the oyntment in a vessell, in the middest of the fayrie crowne but first take 2 or 3 drammes of hare blood & write these 7 names in virgins parchment: Julia./ hodelfa./ Juafula. Sedamilia./ Roavia./ Segamexe & delforia: all these names written 7 tymes 3 tymes with a penn made of the third fether of the lapwinge of the lefte winge 4 tymes with the fether of a raven made of the 4 fether of the right winge with these charecters./



then lappe it about the vessell./ & seale it fast with virgine waxe./ repeatinge these 7 names Julia: hodellfa: Juafula: Sedamilia: Roavia: Segamexe & delforia: in sealinge of it the seale must be made in figure followinge of copper./

But first or then doe put this into the fayre crowne provide 4 hasell roddes of one yeares growth cut them in the daye & hower of ☿. ☾ encreasinge shave them write the wright upon every one of them these 7 names in the hower of ☿ Julia etc. put these 4 roddes in the 4 quarters east, west, North, & south of the fayre crowne in the hower of ☿ & put the vessell in middest of the fayre crowne repetinge these 7 names Julia: hodelfa: etc. these 7 names 3 tymes at every wand first to the east, west, ~~North~~ south, North, sayenge these 7 names Julia: hodellfa: Juafula: Sedamilia. Roavia. Segamex with delforia: the empresse of all fayres Sibbells & all other amiable creatures delightinge with the companie of humaine people have me I call on every one by name ye Julia etc. & by the mighty names of Ligation wherewith Salomon did Include you into a ball of glasse Segamilion + Sugamyell + darysa + Jeragami + Ariamilathi + panmathi + darion + be present, & make haste to this oyntmente, that as often as I shall annointe my eyes therwith that you come at this I maye see you in your presence beinge, without fraude or collusion./ & to shewe me all secrete of herbes trees stones. mettalls & divers talke of people subiecte to the Just Judgment of God upon paine of hell fier./ & everlastinge damnation./ whose names have included sealed with the seale of kinge Salomon the mighty prince with whose seale have sealed the vessell wherin he bounde you./ fiat fiat. fiat./

Makinge this pentacle ✡ ever the whole upon the grounde within the fayry chayre with a
hasell wode of one yeare this doe 3 dayes 3 times a daye every daye. this done or ended take
it up & put it into a secrete darke place. 3. other dayes the 3 dayes ended put it into the
☉ to fortifie 5 other dayes secretly turne thy wrytt 3 tymes every daye 5 other dayes
let it remaine not moved but first before thou anoynte or perfume to demaunde thinges of
therwith be in cleane life the space of 7 dayes then demaunde therwith & loke towarde the
east, then thou shalt see diverse creatures moste bewtifull to be behelde in garmentes of
divers colours then speake to one of them which thou likest best her beinge thy heade
towardes hir, with sayenge O thou bewtifull creature & gentell virgine, by what name soever thou
art called, & of what order soever thou arte, & to what use soever thou art created by God
the father I call thee, by God the sonne, I commaunde thee, by God the holy ghoste I [illegible]
thee, & by the obedience thou ~~oftt~~ owest to thy Lord God I adiure thee to be obediente to
me for ever hensforthe as thou doest hope to be saved at the dreadfull daye of Judgment
in which he shall saye come ye blessed & inheritt my fathers kingdome & yee cursed into
everlastinge damnation in hell fier to burne for ever even as thou dost feare the juste
judgment of God uppon paine of hell fier & everlastinge damnacion, give me true answeres
of all such thinges as I shall aske & demaunde of thee, to this I sweare thee by God the
father, the sonne & the holy ghost to be true to me at all tymes even as thou wilt a
voide the heavie wrathe of God sittinge in his hye throne to judge every one accordinge
to right & also I commaunde ye by all power that God hath over all creatures in heaven in
earthe, & in hell herafter to meete with me at all tymes thy selfe alone quietly wher
ever desyre at this tyme & the peace of God be betweene thee & me, nowe & for ever Amen,

Then at all tymes shee will meet with thee at what tyme thou demaundest thy eyes of
this assure thy selfe to be moste true but when thou talkest with hir talke not longe,
neither yet demaunde hir name, hir parentage, nor yet hir kindred, or for what shee
is for feare of indignation, neither yet whether shee be a spirit or woman, lett that
talke goe, but demaund thinges necessary for thy purpose, beware you offer hir no
discourtesy at anie tyme of beholdinge thy selfe, when thou hast talked inough with
hir, washe thine eyes with rose water, or some other sweet water, & when shee doth
departe saye these wordes, nowe goe in peace thou bewtifull creature of God to the
place appointed of God singinge thy selfe with the singe of the crosse, finis

An experiment of 2 hasell rode of one yeares growinge

Note that the roddes be but of one yeares growth & not above, because that if they be
there wilbe a faulte in the operation, when thou wilt gather them, let it be upon the
first friddaye of the ☾ before the ☉ risinge. In sayinge In the name of the father
I have sought thee In the name of the sonne I have found thee, In the name of the
holy ghoste I doe cut thee either of them at foure strokes & that beinge done saye In prin-
cipio erat verbum etc, which beinge sayed saye 3 pater noster, in the honor of the Trinitie
7 Ave Maria, in the honor of the 7 Joyes of Marie the virgine, then saye O Lord ~~heare~~
~~my prayer~~ by whose providence mankinde is increased, & all thinges have their beinge
humbly wee beseeche thee to put awaye from us all doutfull thinges & that thou
wilt graunte to us that all thinges maye be brought to good passe that we take in hand
through J. C. our Lorde, Amen,

In nomine patris fillij et spiritus sancti amen, Lorde heare my prayer & let my crye come
unto thee, let us praye O Lord by whose providence the earth & all therin was created
graunte grace to these thy creatures, that they maye be unto me aydinge, both nowe
& at all other tymes as when I shall have cause to use them: so that the water by them
I maye come to the knowledge of that thinge I desire this graunte good lorde I doe beseech
thee for thy deare sonne Jhesus Christ sake Amen, this beinge sayed, saye

I Coniure you hasell rodde of one yeere growinge this daye by the ineffable names of
God + hely + helyson + orca + Tetragramaton + that you bringe me without
all manner of deceit & crafte unto the place where anie treasure is hidden or anie other
thinge & that by the vertue of the holy name of God written in you I commaunde you that
you doe not bide in vaine I adiure you o hasells of one yeares growth by the 3 kinges
of Cullon Jasper Melchior and Balthazar, that as they beinge wise & prudent men
were conducted & led by a starre where as they founde Christ: that soe you maye
bringe mee into the certaine place where anie treasure is or mettalls is hid or hathe
anie beinge, & that this be done. I bidd & commaunde you by the power of God the father
whoe hath made you by God the sonne whoe hath redeemed me, & by the holy spirit
whoe hath sanctified me & all creatures Amen, Amen,
In the first rodde write + Agla + 3 tymes In the other write + Adonay + 3 tymes,

This is the office of Angells, spirite & deville & by Gods permission grace and
sufferance, here to see them and overcome them./

first looke that the ☉ doe enter into ♈ ♉
which is the moste fittest tyme, for in the
moneth of March thou mayest take the
Alder, which beinge cutte, voluntarilye
& make powder thereof, then take the powder
of Carpobalsamax 2 or 3 oz / & of the earthe
of a grave in the churchyarde 4 spoonefulle,
& the like quantitie of the oyle of Carpobal
samix then take 5 or 6 oz of the powder
of the roote of Mandragoras, & take 6 oz of
the oyle or Juice of the leaves of Mandragoras,
& for wante of this oyle of Carpobalsamax you
maye take oyle olyve, all these beinge mixed well
together, put them into a silver vessell, & looke when
the ☉ is 4 or 5 degrees ~~of~~ ♉ & make the circle of
as hereafter appeareth, & make it in a whole or Arie
faire chamber, & sett the vessell of ~~the~~ oyle in the or Taurus
middest of the circle, so that it maye stande betweene
thy legges & cover it with a clothe / & remember there
be some of the earthe of the churchyarde where
one was buried be well mixt with the foresaide oyle,
this mixture is best to be made when the ☉ is in the [illegible] of
11 degrees of ♀ ♂ & to make the circle also in the same
the degrees when the ☽ is newe & encreasinge, in the
circle thou mayest stand or sitt, but thou must use
abstinence onely with breade & water for 3 dayes,

And duringe that tyme continewinge in prayer, & to fraine from venery, etc. then take
the swoorde crowne & scepter, ringe & other necessaries, enter & turne towardes the easte,
& then into the other partes of the worlde, liftinge up thy scepter devoutly sayenge this prayer, Domine
ante pr etc & heare 3 masses before thou enter one of the Trinitie, one of our Lady
& one of Sct Cyprian, & offer at everye one a penny, & looke thou be confessed & thy garmente
cleane, where beinge in thy circle, place the swoorde & other necessaries neare to the oyle,
but beware the place or Lamina touch not the earthe at noe tyme, & let thy ringe be allwaies
one thy little finger, & note that the firste nighte after thou hast entered thy circle thou maiest
lye in a cleane bed alone which bedd must be neare to the circle, & not within the circle, & with-
out doubte aboute midnighte thou shalt heare a sounde, which is of sainte cominge to the circle
to blesse & consecrate it & the oyle, & finde that that it is written there shall come 1000
Angells to blesse the oyle or mixture & that about midnight were shall pronounce wordes
the sounde whereof thou mayest heare, but the wordes thou shalt not understande, but if
thou looke well & be vigilant thou shalt see the scepter lifted up in the circle, & likewise the
swoorde, & yet thou shalt not perceave what they be that doe it, & the vessell shalbe opened
which thou diddest cover, but in any wise looke thou be cleane when thou touchest it, for
feare of pollutinge it, Nota that it weare of mutch greater vertue, that the consecrated
priest shoud bothe mixe it & handle it, looke thou keepe the oyle in the vessell still, & cover it
some faire clothe or silke & hange it about thy necke & beare it one thee, duringe all which
tyme have good regard to thy selfe & looke thou be cleane in all respectes, uppon pill that maye
fall thereon / & then when you will you maye annointe your eyes with the oyle & looke out
at the east windowe or manye yet you will into the ayre, & you shall see the spirite standinge
in there order & some with there legions as appeareth in the booke of pictures etc,
& when thou seest them thou mayest call one of them to come unto thee, & he will come
quickly Immediatly, of whome thou mayest demaund his name, office, superintendente
constellation & plannett, & noe doubt but he will tell thee, & if he be not for thy purpose,
then commaund him to departe & to sett one that is, & whose office is to doe that thou requirest
& to bringe him with all speede possible, If thou will have anie to bringe thee money,
to teache thee the arte of Nicromancie, or any other science, to tell the truth of all questions
& doubtes, to declare the verie waye to make gold & silver by the arte or science of Alcumi
& to make the philosophers stone & that as speedely as is possible. /

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To see spirites In the ayere or else where ·

To have the sight of spirits, take a lapwinge ~~[illegible]~~ 2 or 3 & kill them & save the bloode in
a vessell wt sugar that is very close, & so keepe it 10 or 12 dayes that no ayer come in
nor goe out, & at the end of the same dayes it wilbe turned into wormes, & within those 193
10 or 12 dayes it wilbe turned into one worme then make past of wallnutes or almonds
beate smale etc & put the worme therin, & cover it close with a cover of the same stuffe,
& looke that there be rome inough for it to encrease therin & let it lye therin other 10 or 12
dayes or more if need bee & then that worme wilbe turned into a lapwinge, Nota you
maye looke unto it after 10 daies, now if it be not fully growen, to a lapwinge
againe, now when the same is ready in proportion, then take hir out, & let hir blood
under the right winge, & save the bloode as is before sayed, & when thou wilt see the sight
annoynte thy eyes with the blood & looke forthe at the east windowe etc / or east warde, & suche
thou shalt see the spirits of the ayere of which thou mayest call one, etc & havinge thy
purpose, discharginge him saye, Vade pax sit inter te et me In noie Pris et filii et spus
Scti + Amen, Nota in march Aprill maye June & July the weather beinge fayre
& warme / is beste workinge this worke of the lapwinge & in the power of ♄ & ♂
beinge in opposition & triangle of the

The oyle or mixture afore sayed is called the oyle of the Collevirke, or the Annoyntment 194
to see spirits etc / the greate lyvinge God is he that hath given the giftes & the kno-
wledge to the learned, & also freely doth permitt & suffer us to speake of this most
pretious oyle or oyntment, which I my selfe have it once made of a learned turke
the which was some tyme a companion of one Mr W / On againe the same turke
because he would not reveale or declare the manner of makinge this precious & most
secret oyntment, & that to the Sowdayne then beinge in Alexandria by the sowdan
the turke was commaunded to be slayne, & as the turke was led towardes the place
of execution the turke desired that he might talke with the sayed Mr W. / & that
he suffered, which was graunted him & so we conferred togethere, & at my departinge
from him I kissed the turke, & as I was kissinge him he gave me the sayed ri-
nge where with I might goe Invisible, & so I did, & when that I did create my selfe
to be invisible, then secretly I did deliver the ringe to the turke againe, & thereby
forthwith the turke escaped the daunger he was In by the meanes of Invisibility
& so fled from them, & there upon they apprehended mee, & brought me before the
Sowdane, & charged me as they supposed that I had delivered the turke by the vertue of
my kisse, & as they were a leadinge of me towarde the Sowdane, the Turke came
to me Invisibly but I sawe him not, then forthwith he annointed mine eyes with this
aforesayde collevirke or oyntment, & forthwith I sawe him & an Infinite number
of spirits & then I spake to them, & forthwith commaunded them & charged them that they
should minister to me their helpe & deliver me from that perill I was In, & soddainly
there happened a greate tempest a greate tempeste & so greate thunder & lyghtninge
that the Saracens which leade me stood & were so dismayed, that they lefte me alone
& I seinge them in such feare that they came a backe, & as men dismayed stoode, then
I stood to my fellowe the Turke, & so he & I went togethers both spedely & quietly,
from whence the same night we fled secretly & went towardes Jerusalem
& Lumbardy, & leadinge our goode be guides as the which goode were brought unto us
afterwardes by the spirites with much more, & this collevirke or oyntment I have
used manie times sithens, & I dare be bold to saye, that at that time in all the world
there was not above 3 persones that could make that oyntment, of which 3 my fellowe
the turke was one & I W. was another, but the turke was the moste
excellentest in all the world therat, & his name was Josephe, who was
both a greate philosopher, & very riche / he taught me & gave me this coppy etc,
to the end I should not forget it, & here I doe write the same for learned men
to please them selves withall & that as occasion is offered they might put it in
practise, least I should be accompted with the unprofitable servant, which hid
his talent in the earthe / I John weston yonge beinge in Pondwaye in a cittie
there called Dowvay & in the companie of a Cannon a very honest & godly man
who Joyninge with me & others were entered in league & attempted a secret worke
for the prince of Savoye & for one Mounsr Brettoncourt who was one of [illegible]
& was lieftennant to the sayed prince of Savoye, & this Cannon did so favour me
that he tolde me howe he came by this ointment etc / & howe he came by it for he would
wille he have me, he gave it unto me, & annointed mine eyes therwith & I sawe a heavenly
sight, & I gave him greate thankes

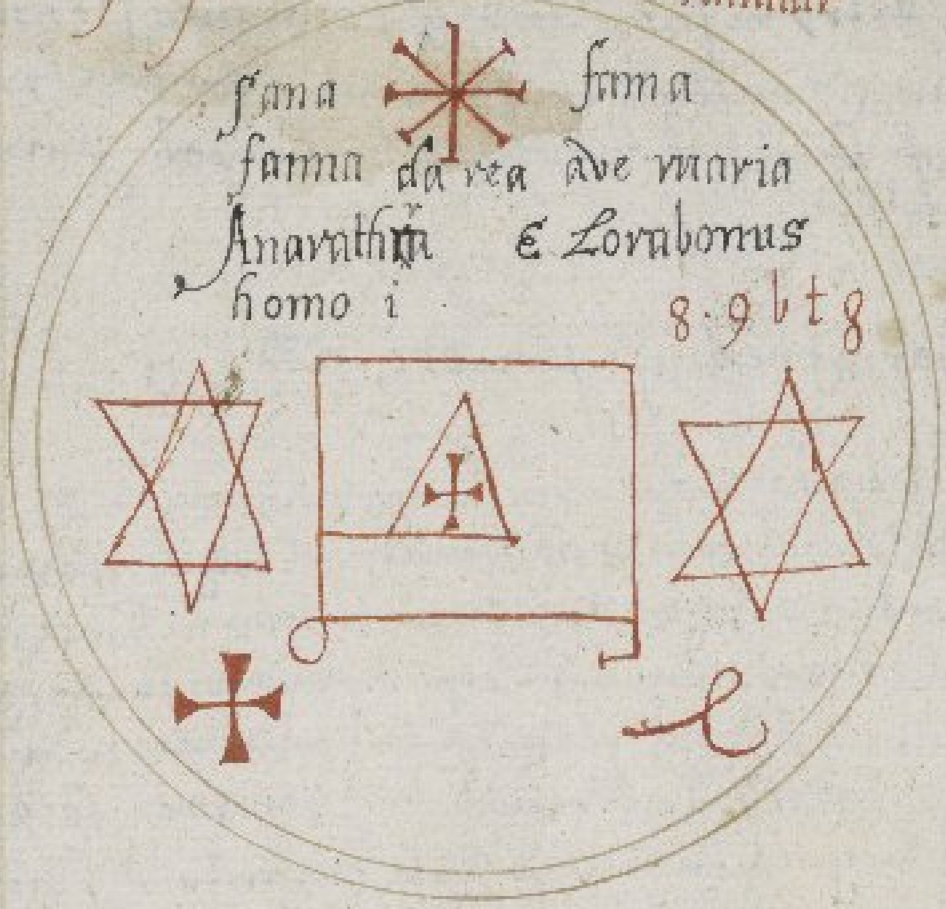
This is the regard of that which is before sayed & doe all accordingly as is
prescribed, thou mayest be riche in substance, & doe manie strange & wonder= 19
=full thinges to Gods honour & comforte of the poore. / for hereby thou mayest call
the greate & mighty power of Spirits as Emperours, kinges, princes, dukes, etc
every one in his degree, etc. //

The secretnes of secrete still / ☿

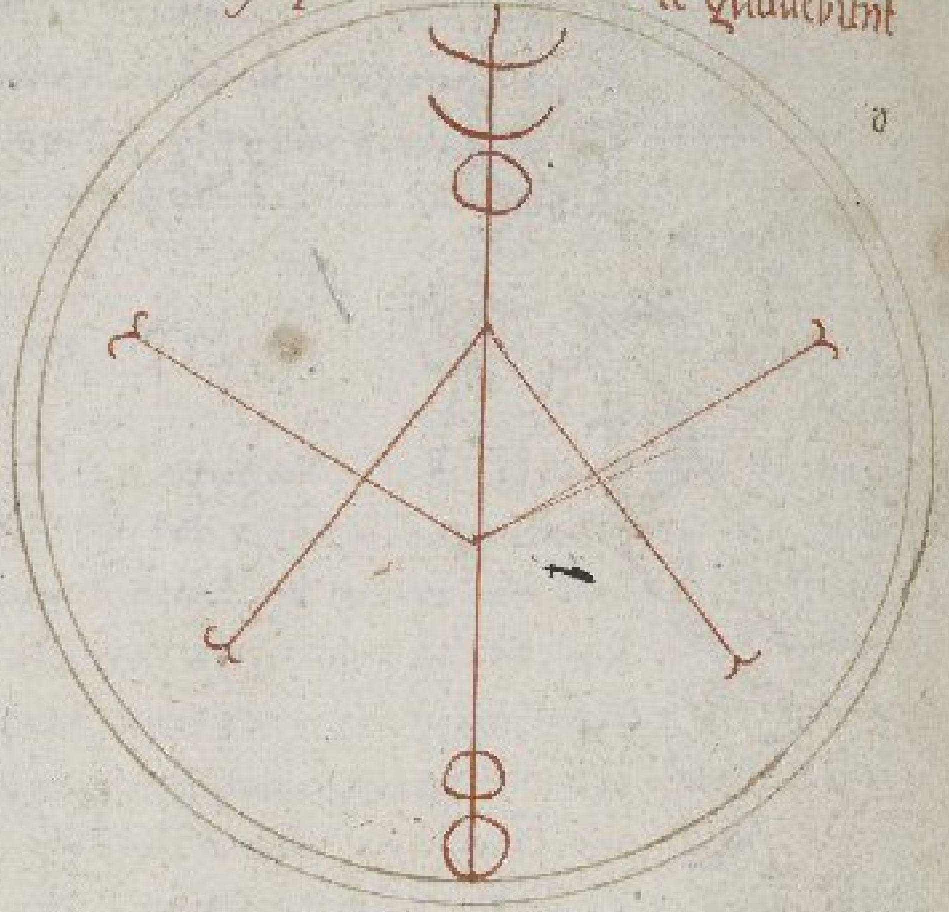
Take A lapwinge & slaye it on the wensdaye in the hower of ☿ with a knife steele
made of brasse, & let the blood come into a vessell made of brasse, & beware you shade
noe bloode but that all come into the vessell, & keepe it therin well covered, and 220
put it in a privie place, where noe man commeth, but your selfe, & looke that noe
noe man see the same vessell, but your selfe, & ~~looke that noe man~~ nor as neare
as you cane come there nigh, & provided allwaies that you your selfe shall not see
the same in nine dayes as when you maye looke therinto, & then you shall see the
blood full of wormes, then cover the vessell againe & so lett it rest other 9 dayes,
as when you maye looke therin againe, & you shall see but one worme, then take the
meate of dates & kernells of wallnutts or almonds & of Allmonds & figes, & bruise them all
togeather, & make a past therof rounde as a ball, & make in the middest therof A hole,
& cover the vessell therwith, so that noe ayre come therto more then commeth in at
the hole in the cover, & sett it upagaine & so lett it stande 9 daies, then uncover the
vessell, & you shall see a chicken, in the likenes of a Lapwinge, slea it & put it one
a spitte & roste it, & make the fier with date stones & shelle of wallnutts, & as it rosteth
keepe the greace that droppeth therfrom, & when you will worke any worke of phi=
=losophie, Annointe thy face, & thy eyes with the greace & you shall see spirits
face to face, what they doe, & they shall not be able to hide their doinges from
you, & they shall seame to you as though they were men, & your fellowes, & you
shall heare them, & speake with them, & aske of them what you will & they shall
tell you, & they shall hide nothinge from your pleasure, & you neade not to be
afrayed of them, for by this meanes was our science found out but thou muste first
doe as thou shalt find in folio 97 or else if thou neglect or omitt one thinge thy labour is loste

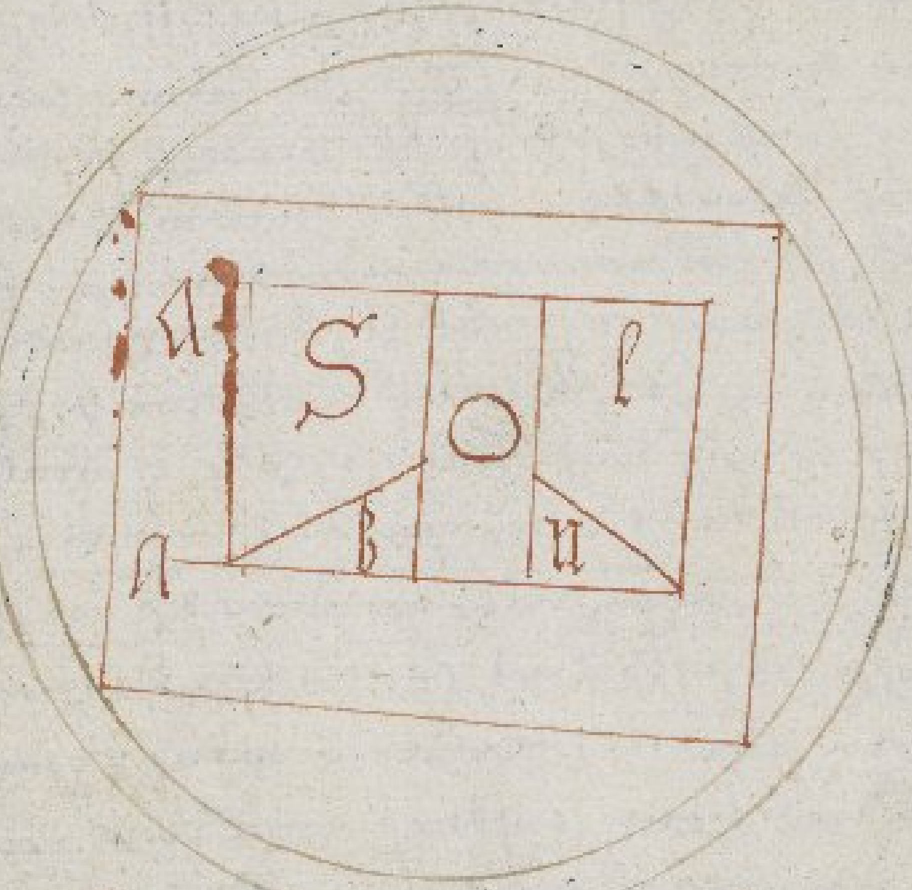
Nowe when you will noe longer see them washe your eyes & face with water
that swallowes were scalled in. but secretly Note that the vessell must be made
one the wensdaye under ☿ & ☉ & also the knife of brasse steelle & that this experiment
must be done under ☿ ☉ & one the wensdaye at the houre of ☉ orelse thou canst not
doe. looke in folio secundo & there thou shalt finde thy weighest substance without the which it maye not be
done

Hoc signum dat amorē Masculorū et feminar̄

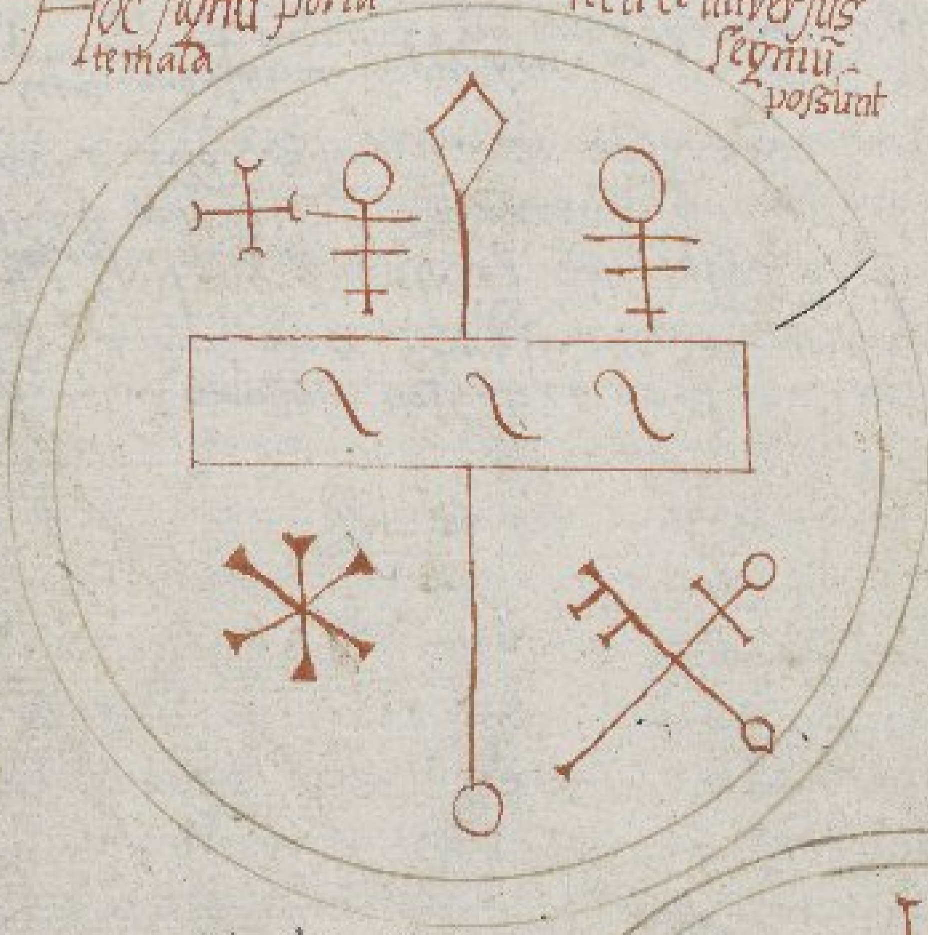


Hoc signū porta tecū et oēs erga te gaudebunt





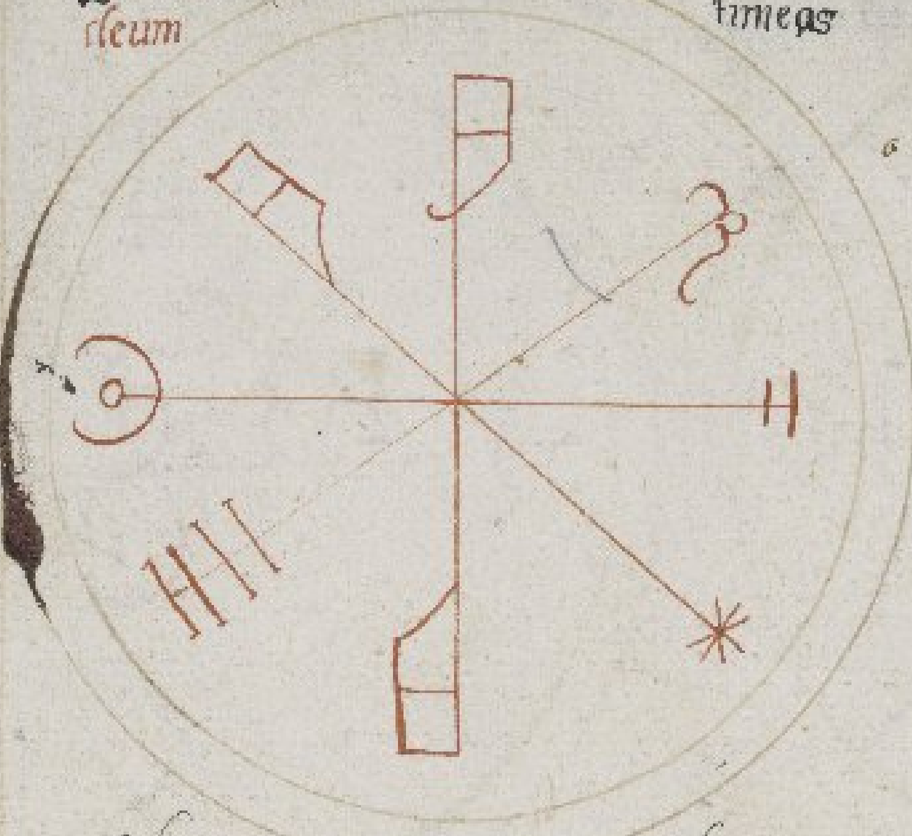
Hoc signū porta tecū et adversus te mala segnū possunt



Hoc signū porta tecū et nullus habebit te odio sed oībz placidis eris

Contra Inimicos et cōtra demones Visibilis et Invisibilis, et Insidiamenta:::

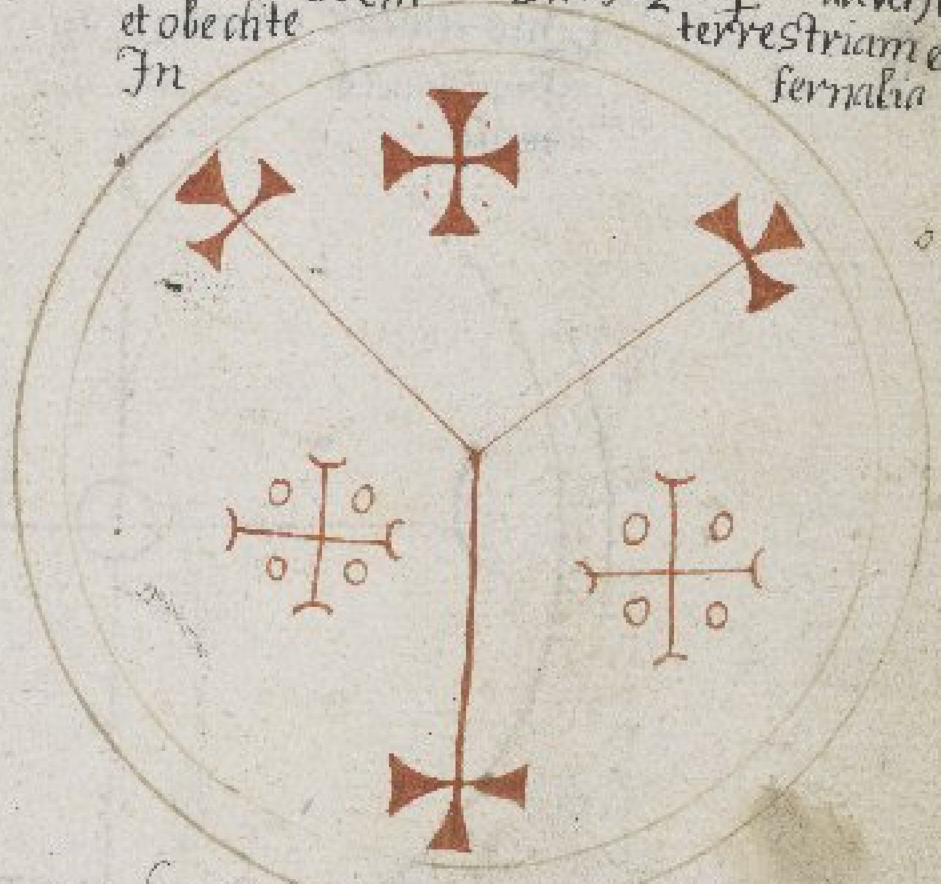
Quod non timeas Inimicū et timeas deum



Hoc est Infallibe nom̄ dei quod Aaron in Monte tulit contra om̄ia picula

Hoc signū porta tecū et obedient tibi oēs terrie et Infernales potestates.

Ecce crucem Dñi fugite ptes adverse, et obedite terrestriam et Infernalia

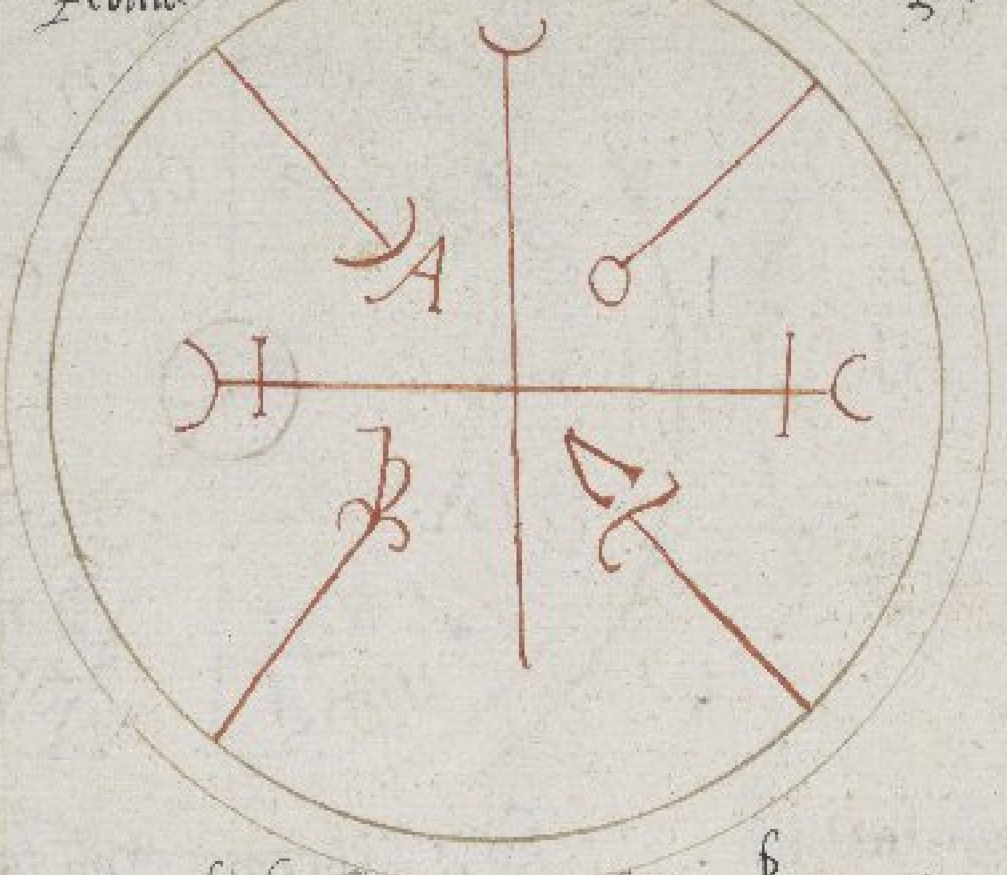


Hoc signum valet contra om̄e periculū, et reddet hominem gratiosum.

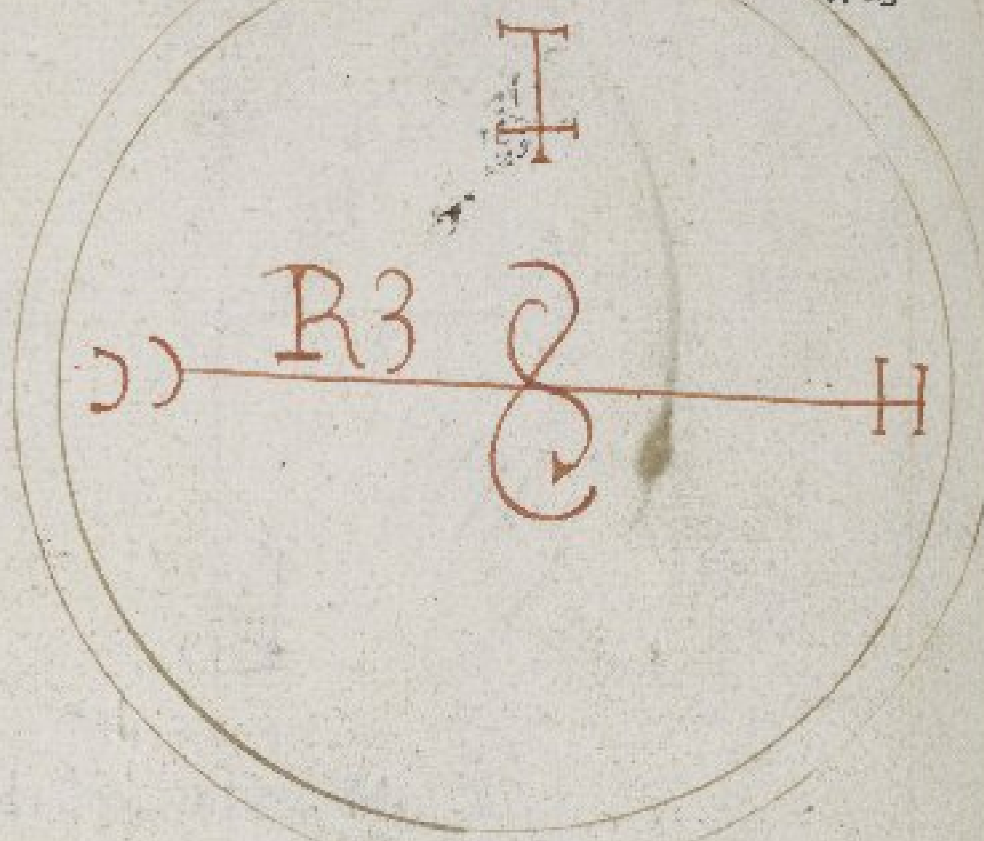
Hoc signū porta tecū et non timebis Inimicū nec maleficium nec serventem nec demonem

Hoc signū Linguas malignantiū mitigat, et amorem Incicit

Hoc signũ ad nullus pevale contra te vil maligno

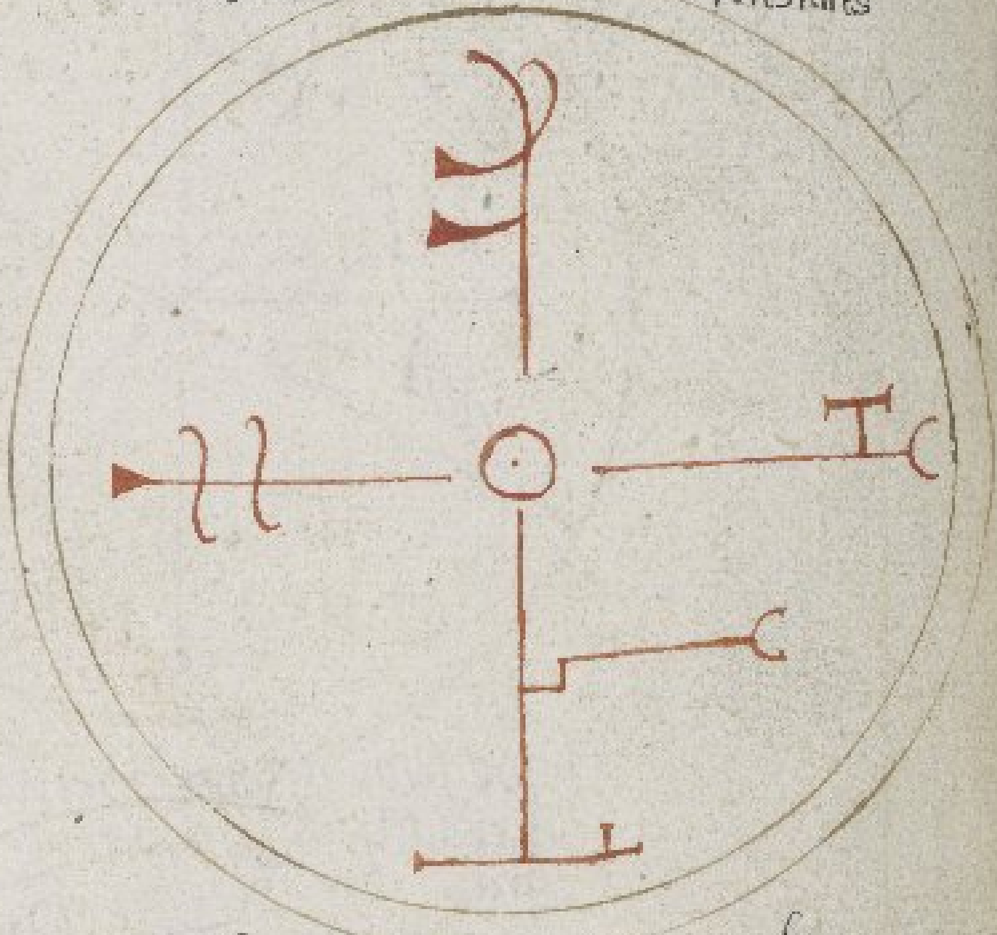


per hoc signũ obediunt oẽs potestates et Infernales spus



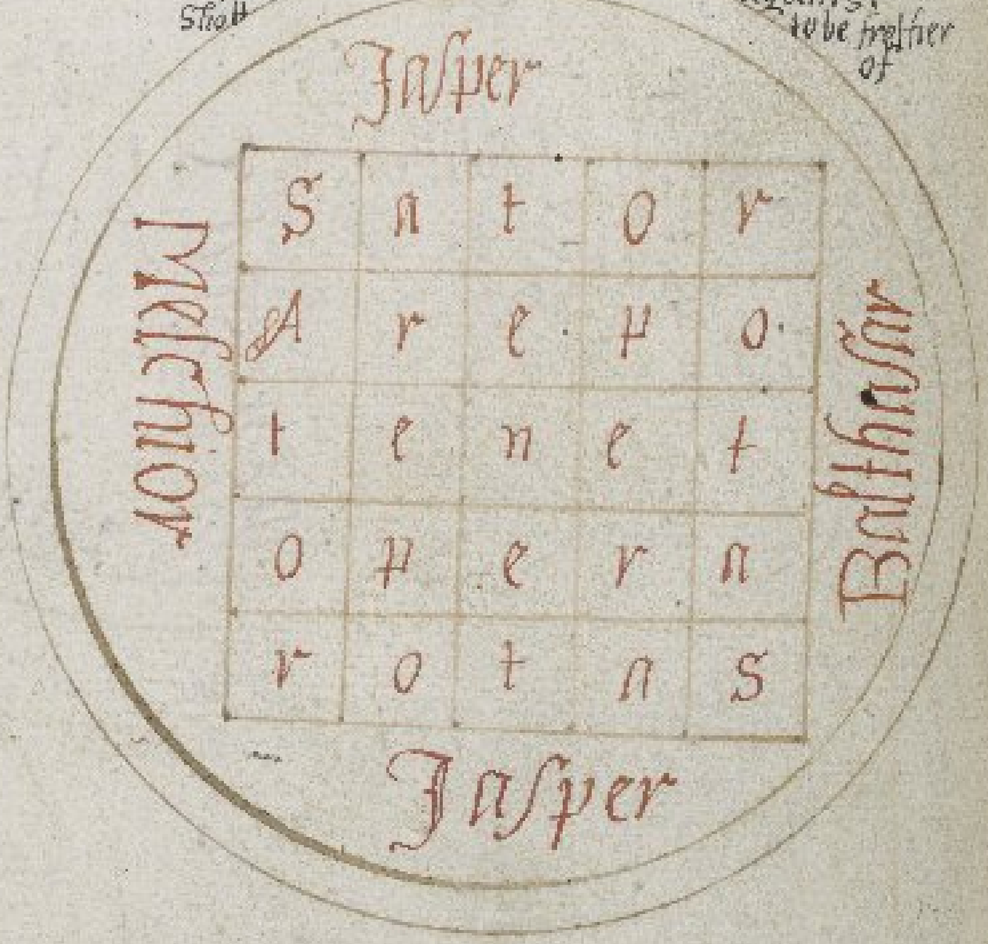
Quo die hoc signum videris ab omnie Impedimeto et ab one malo Liberis.

per hoc signũ obediunt oẽs spus Infernales et potestates



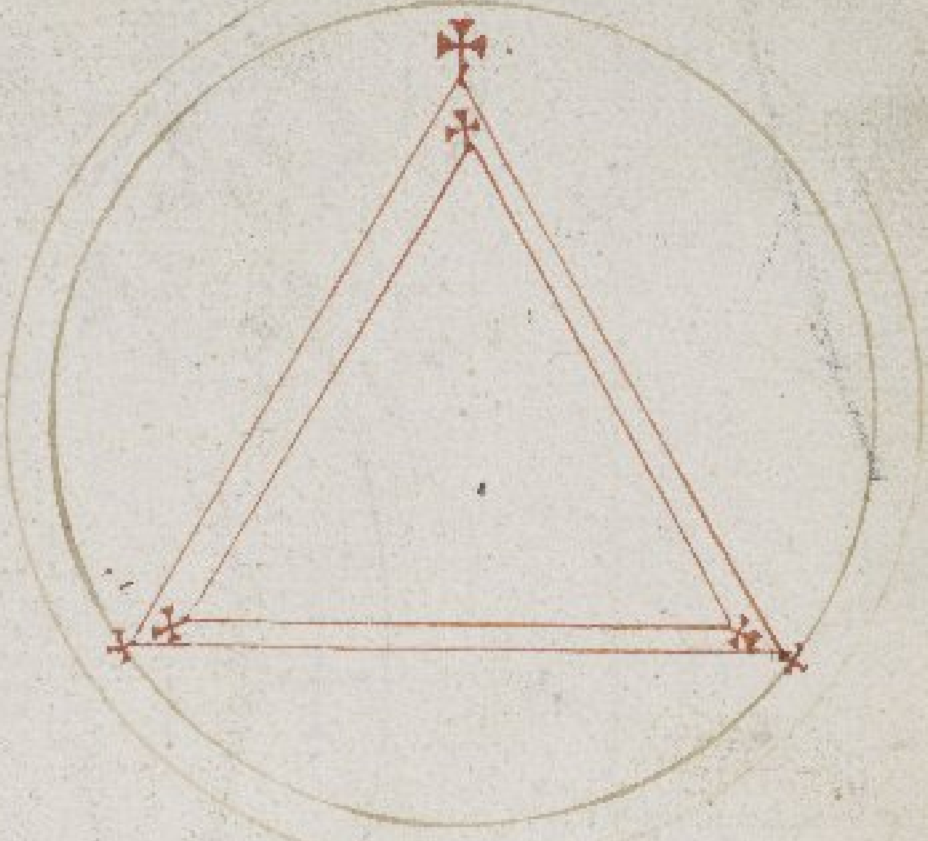
Hoc signum porta tecũ in Bello et non timebis Inimicũ tuum.

Hoc signũ porta tecũ et ab oĩ timore Liberabis
and shall against to be fre ther of



Contra dēm matronis et matrice

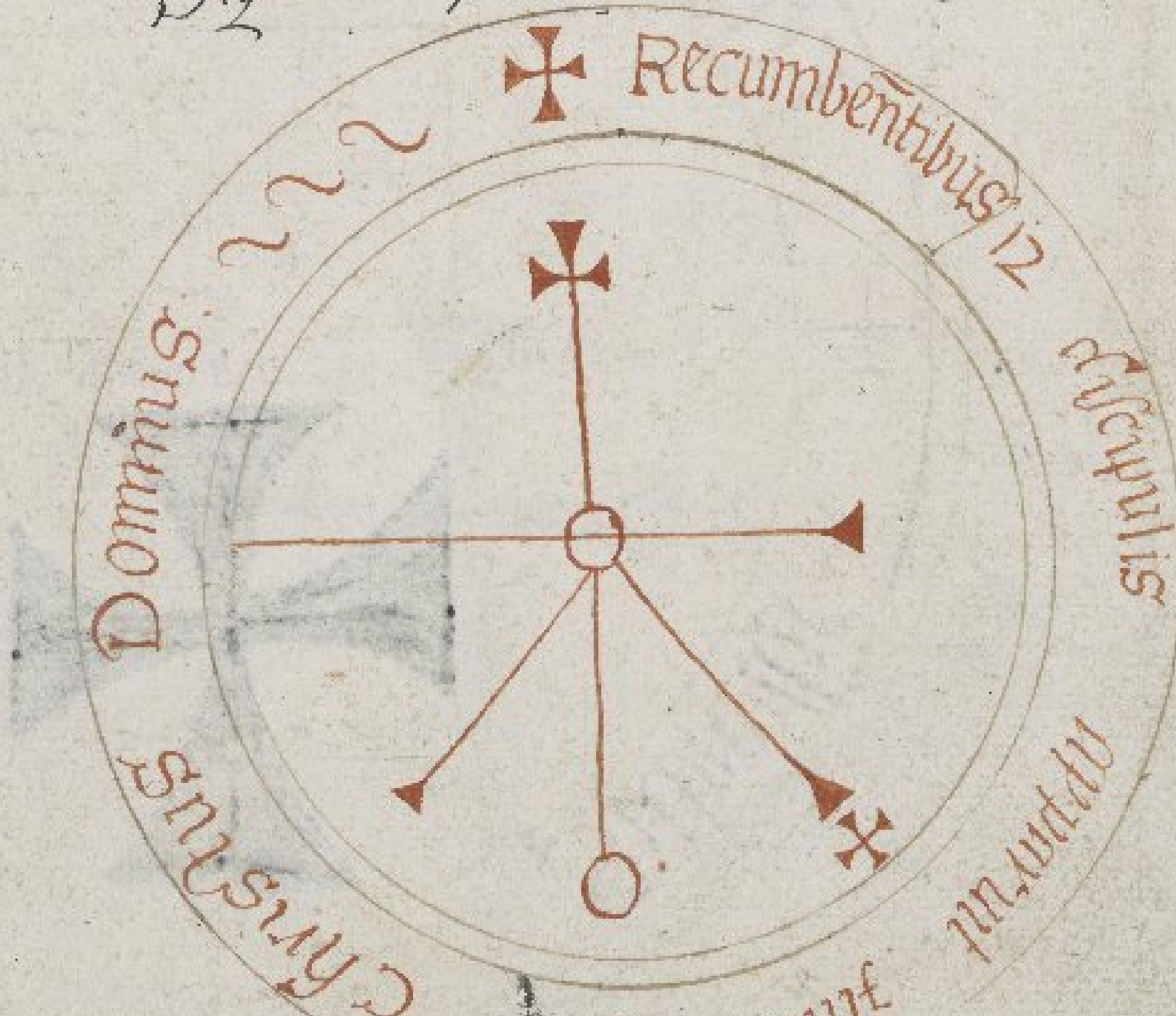
Sigillū Terre

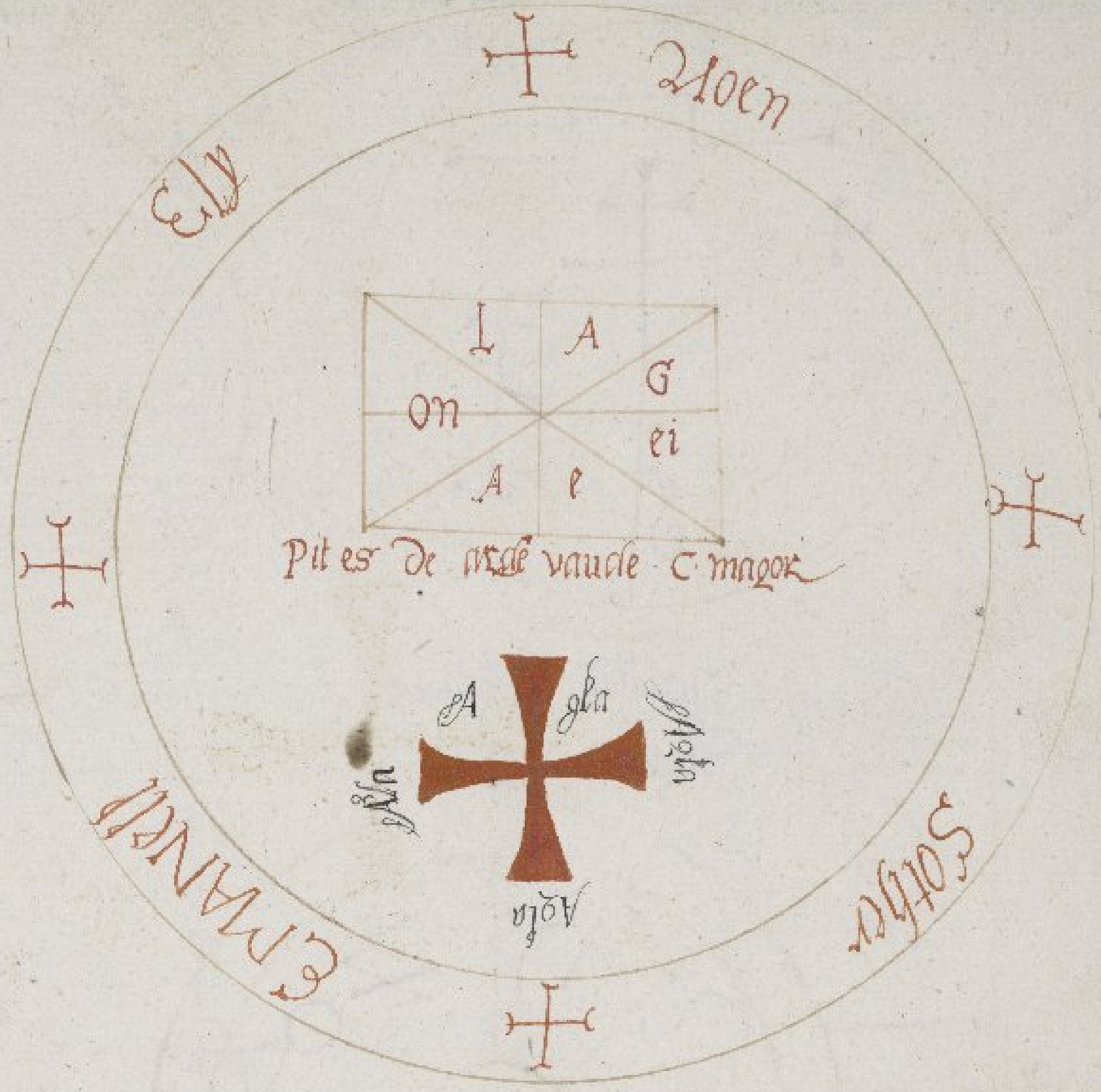


Sigillū 7 planets

~~Sigillum Terra~~

~~Sigillum 7 planetas~~




Ely
Aoen
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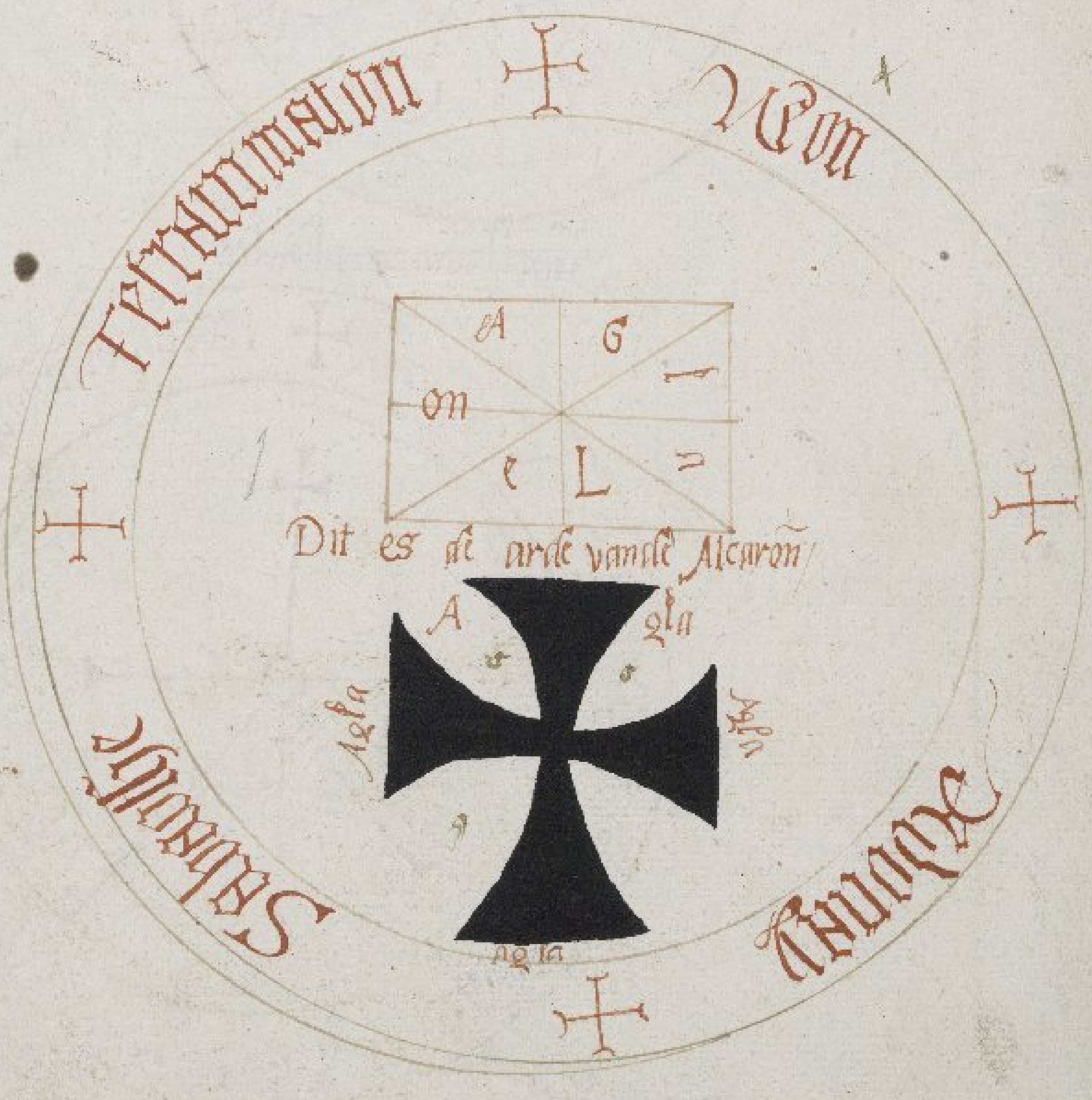
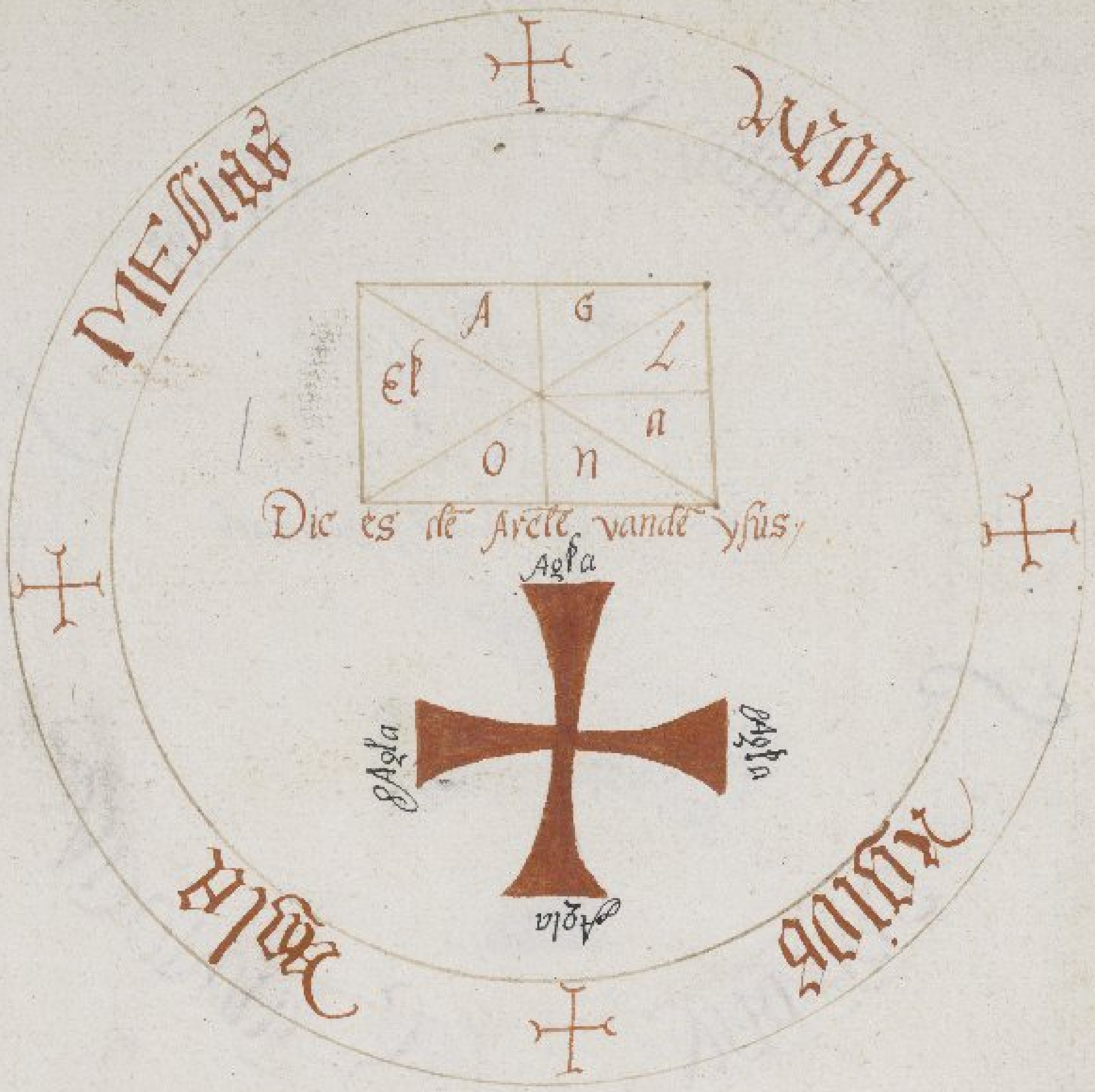
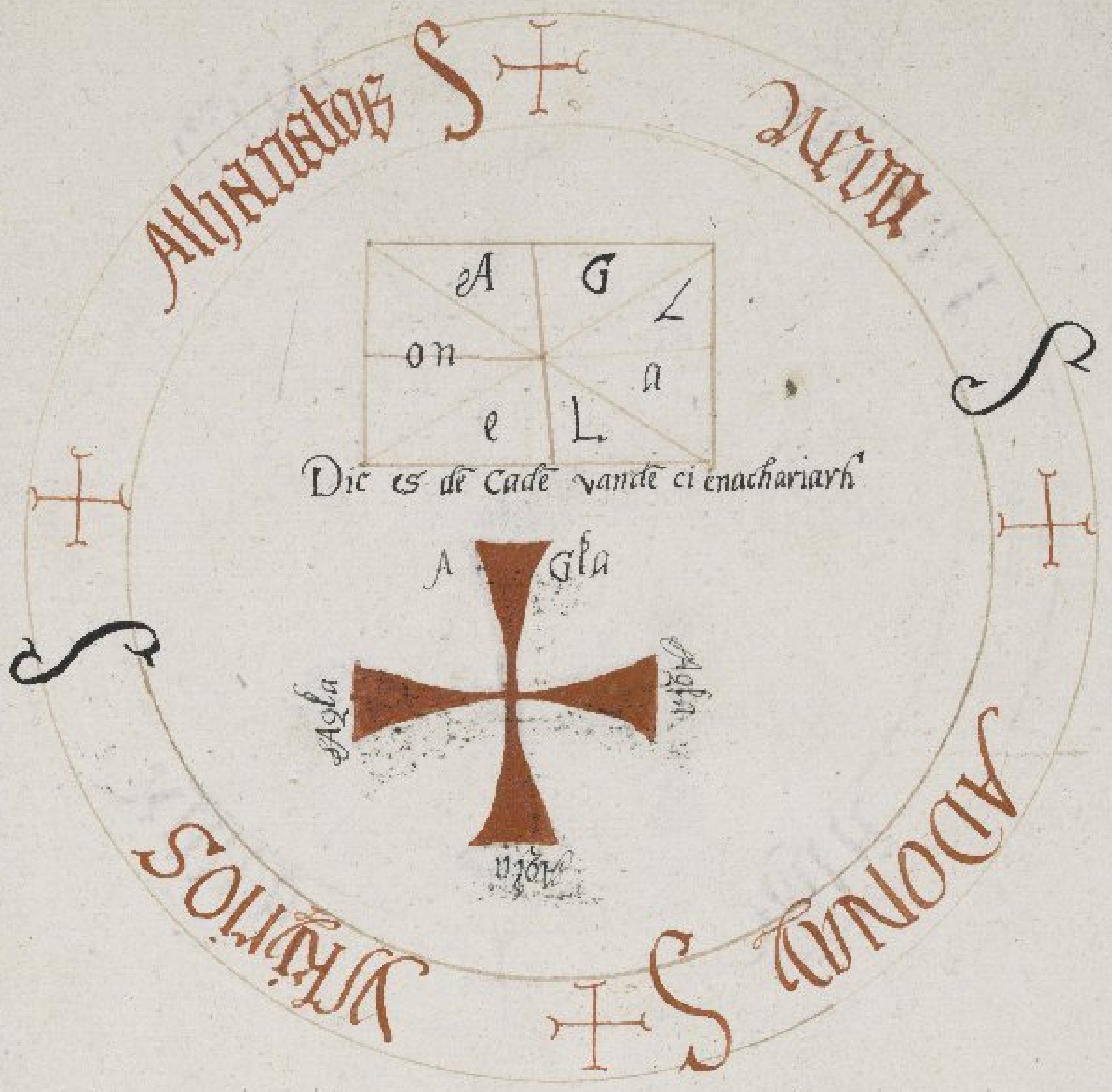
Pit es de arde vaucle C magor
A gla
Agla
Agla
Agla


Tetragrammaton
A G
on
e L
Dit es de arde vancle Alcaron
A gla
Agla
Agla
Agla


Messias
A G L a n o El
Dic es de circle vande ysus
Agla

A G L a o n El
Dic es de circle vande come i squer
Agla


Athanatos
A G L
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e L
Dic es de Cade vande ci enachariarh
A Gla
Agla

EMANUELL
CRATON
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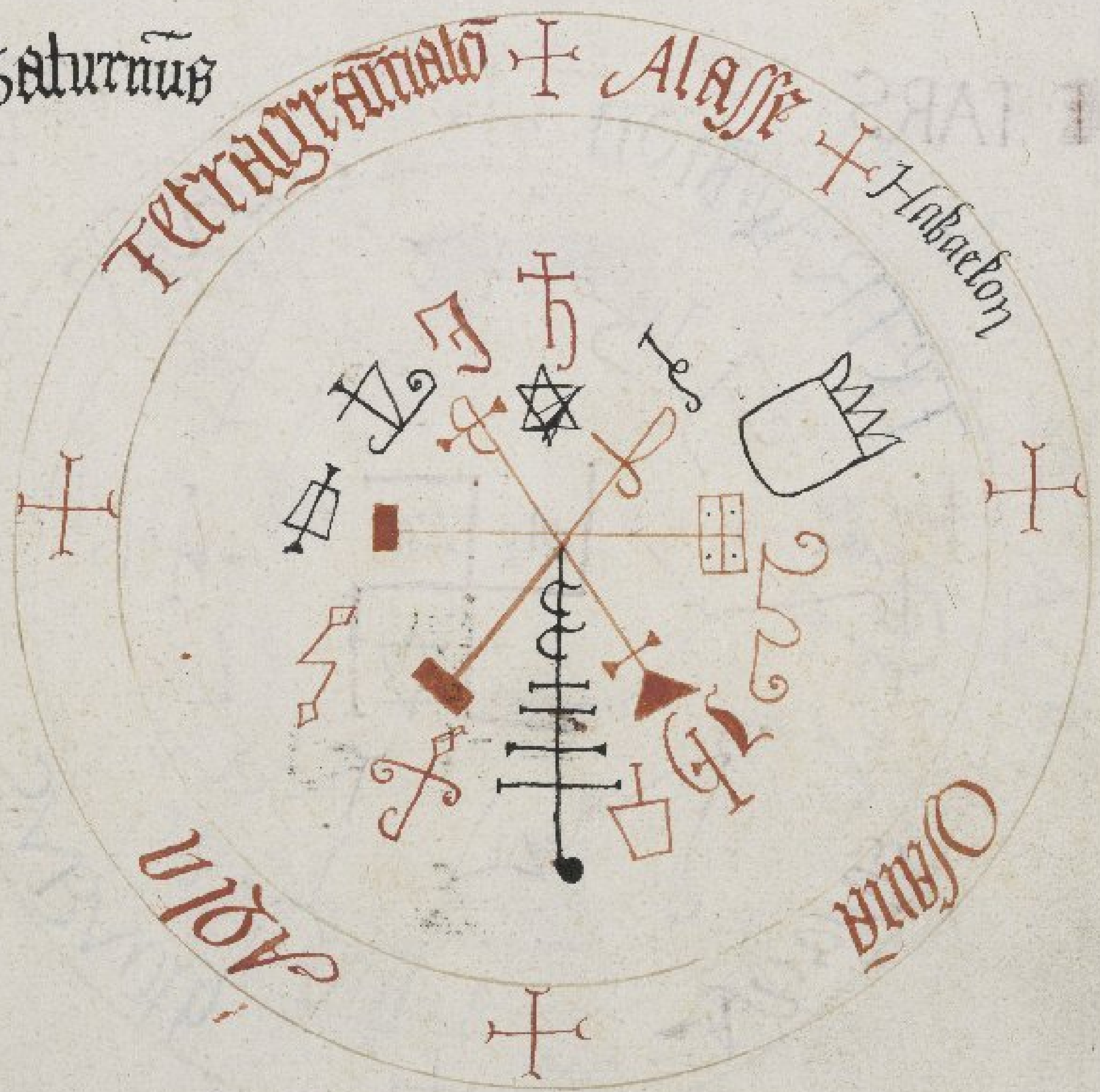
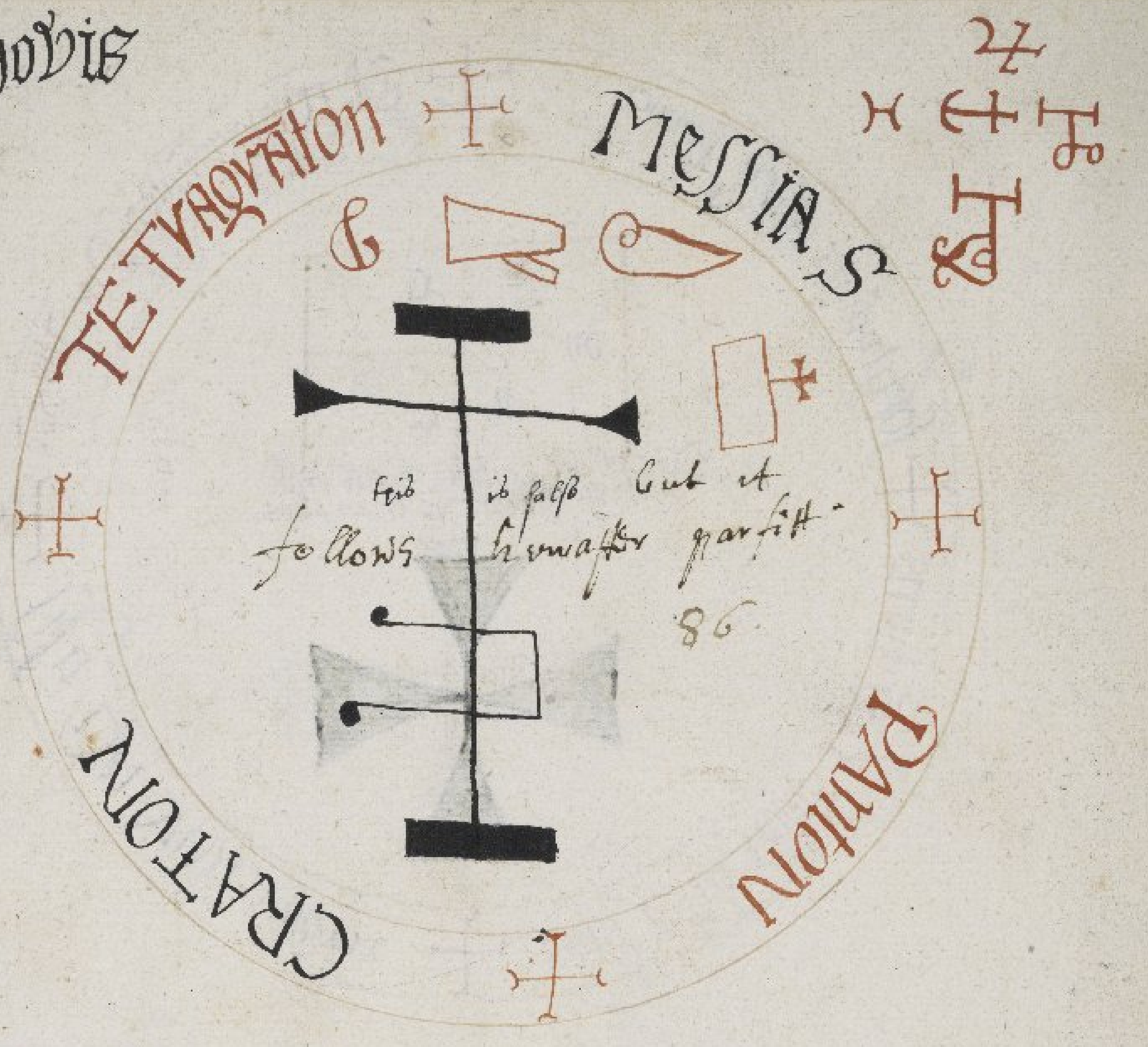
L
Dic es Arn curli vande Simagon
Snde ar dirysinvchu phorum
A gla
Agla

El Tetragramaton Pne Ihu xpe
filii Dei vivi miserere
nobis Esto nobis Dne turris
fortitudinis a facie Inimici
A G L on a ell ω
Dices dir trisile Judeu urule
mortzyn en dari yy trisen Alous

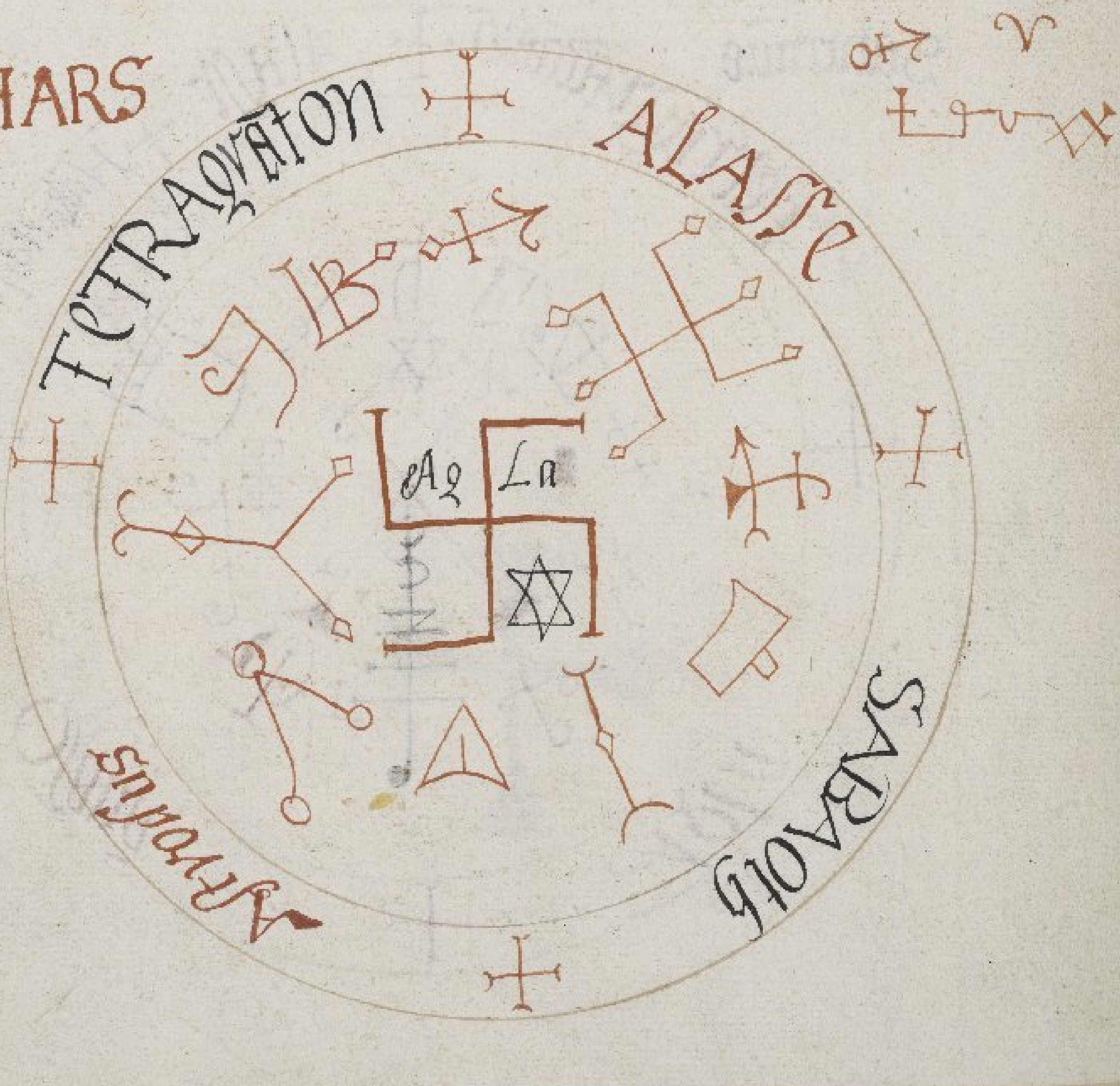
Saturnus


Tetragramato
Alasse
Habaeton
Osanna
Adia

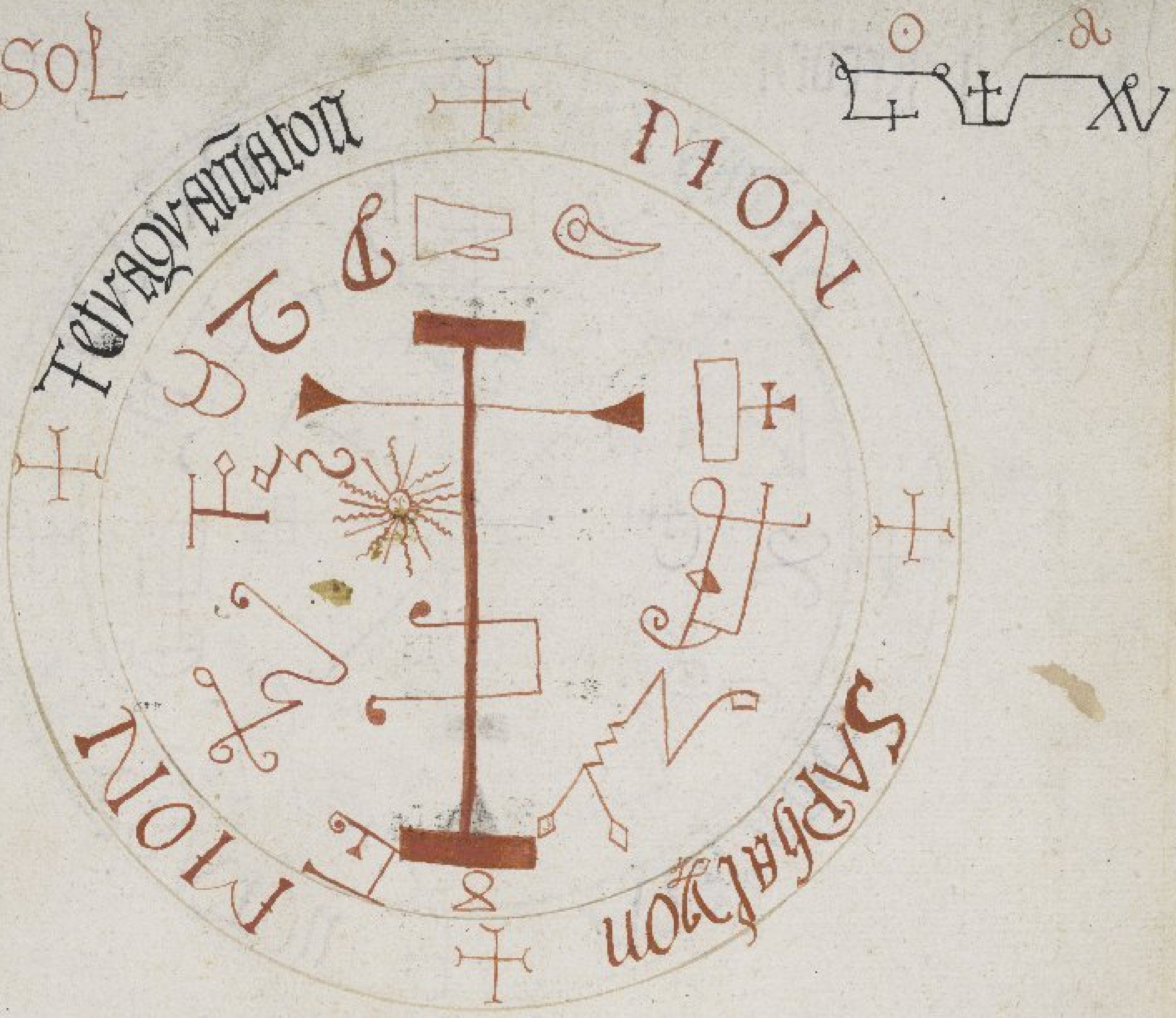
Jovis


TETRAGRAMATON
MESSIAS
PANTON
CRATON
this is false but it follows hereafter parfitt
86

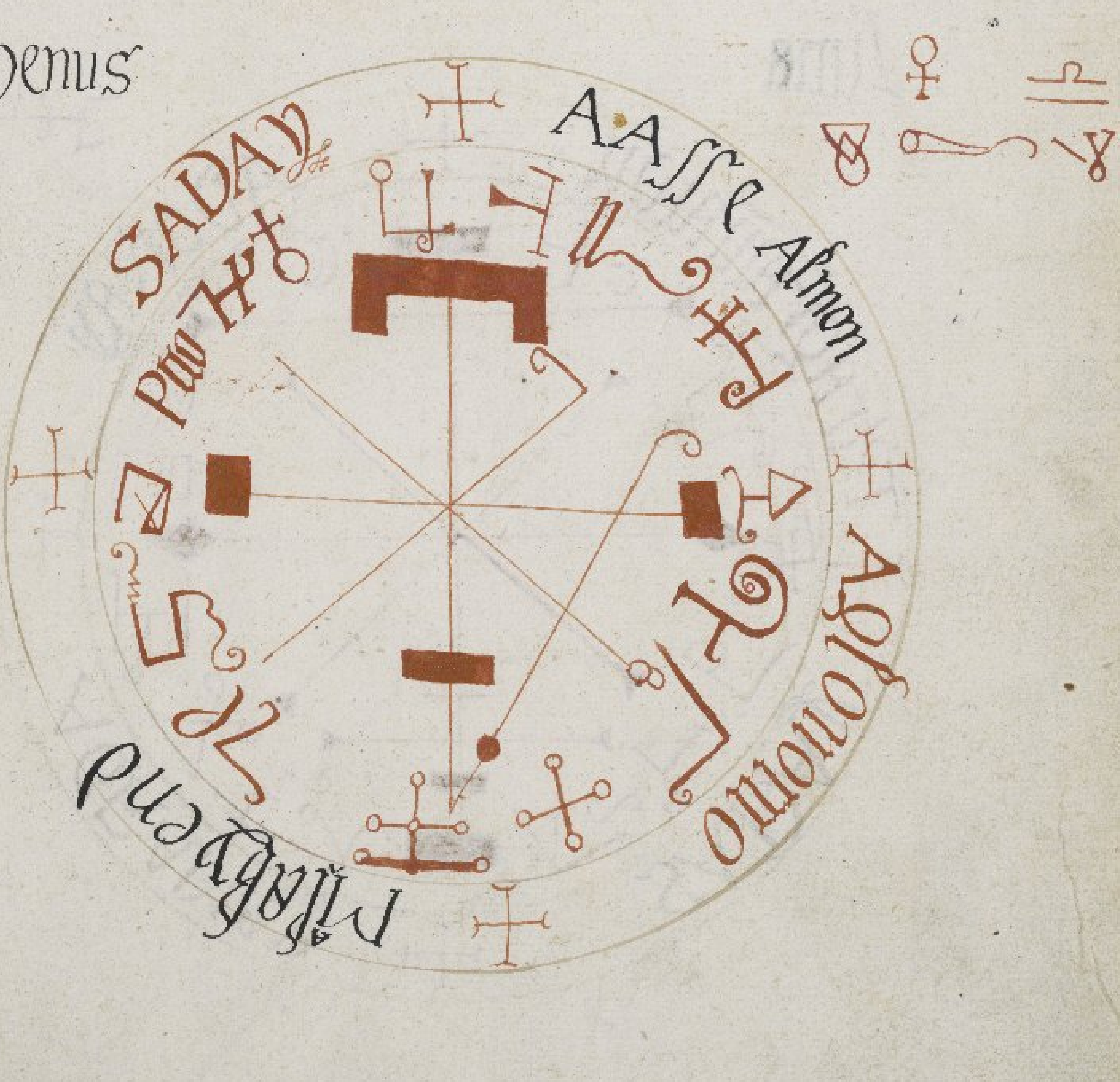
MARS


TETRAGRAMATON
ALASSE
SABAOTH
ADONAIS
AG LA

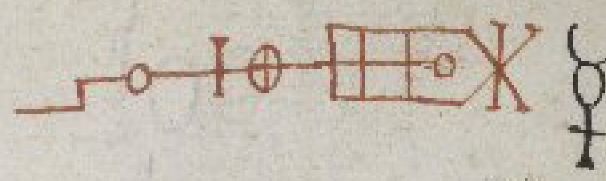
SOL

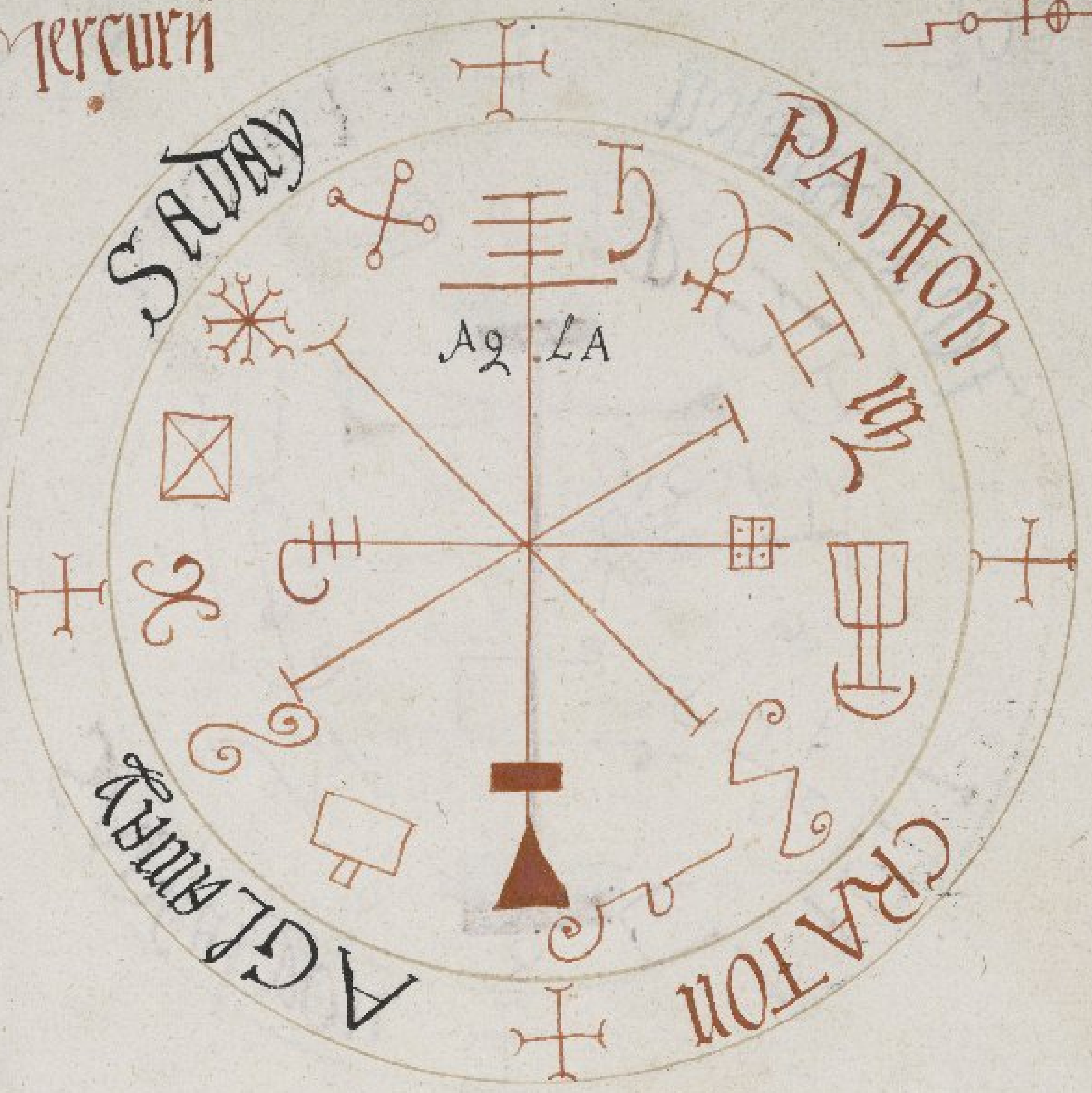


Venus

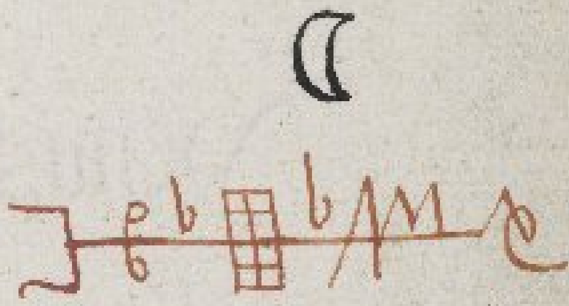


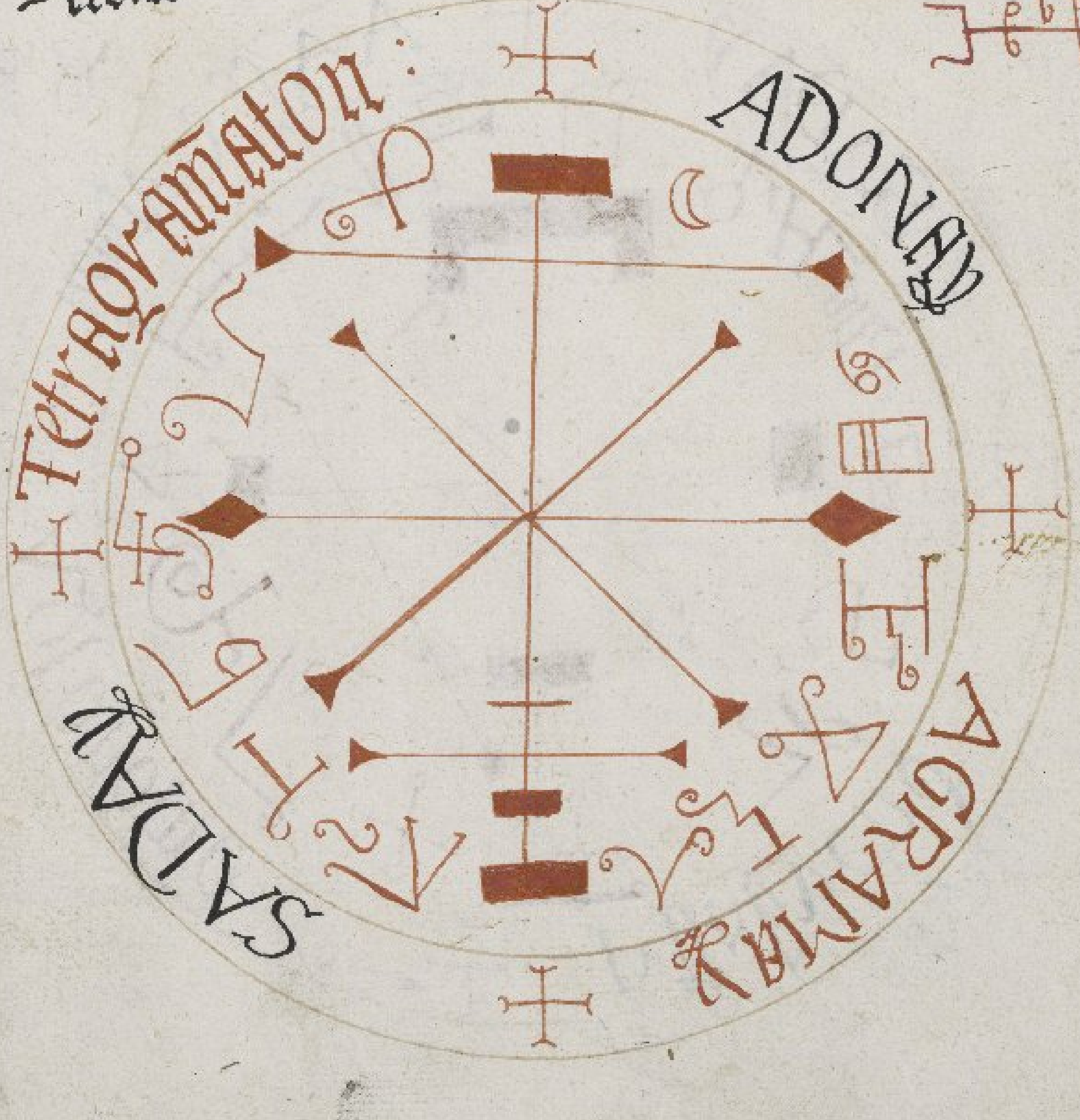
Mercurii



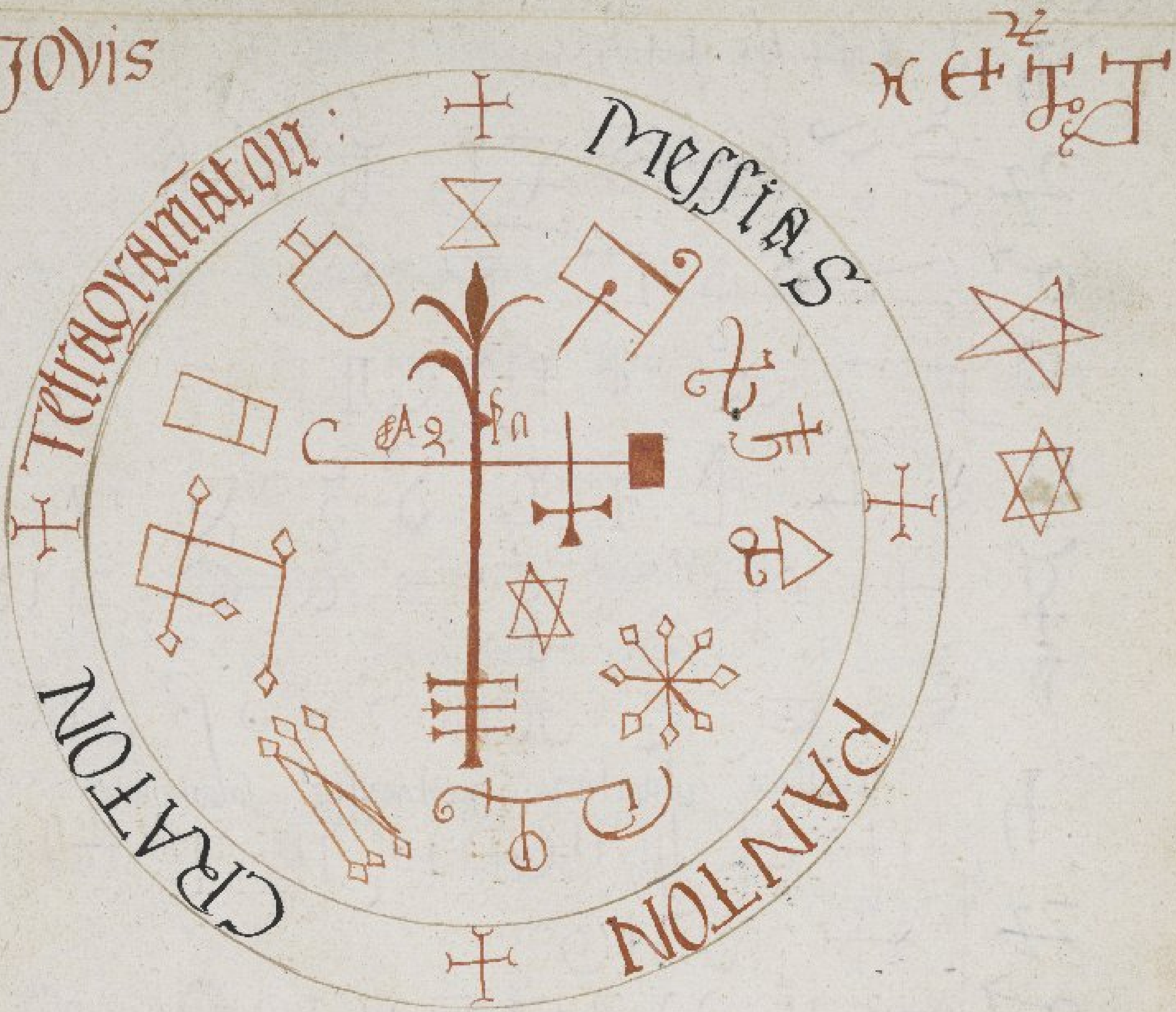


Luna

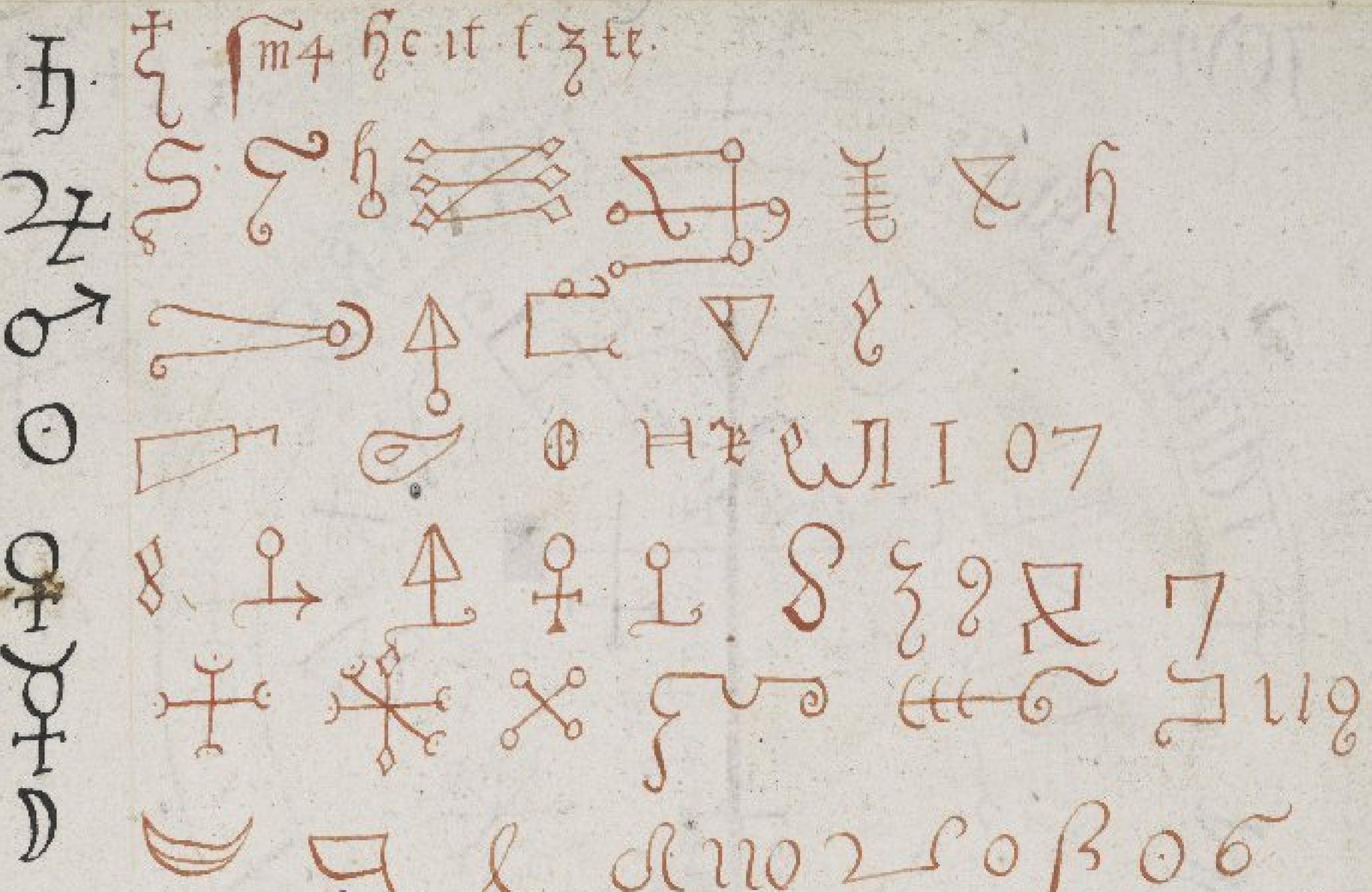




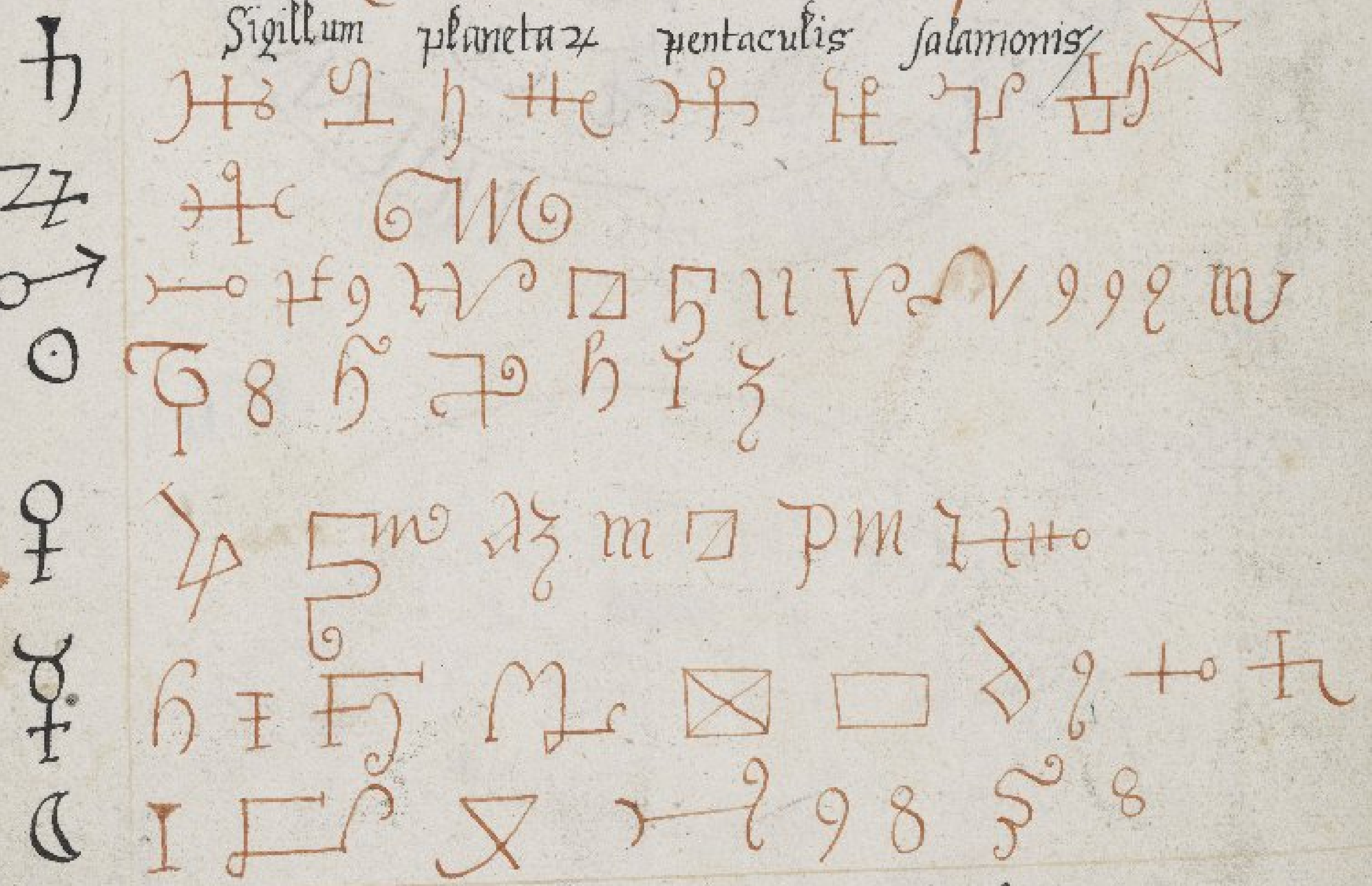
JOVIS



Charecteres planetarum



Sigillum planetaз pentaculis salamonis

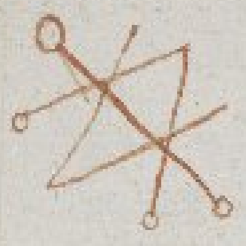


Decem sacratissima dei nomina Agrippa li: 3 cap 10

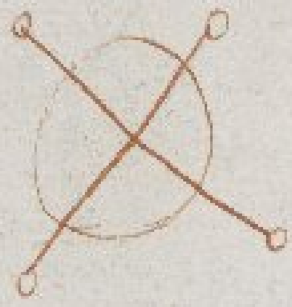
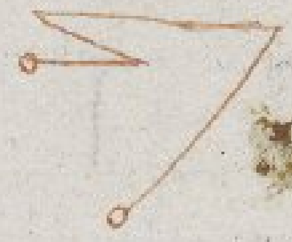
Eheie
Iod
Tetragramaton Elohim
El
Elohim Gibor
Eloha
Tetragramaton sabaoth
Adonay sabaoth
Saday
Adonay Meleh

Iah
El
Elion
Elohim
Iesuh
Hod
Tetragramaton
Adonay
Tetragramaton sabaoth
Elohim gibor

Saturnus Iupiter Mars Soll Venus Mercurius Luna

Saturni  Intelligentie Saturni Dæmonij Saturni

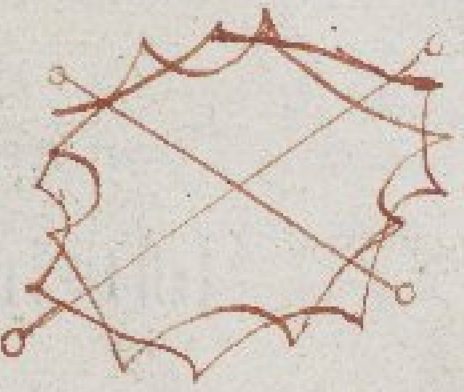
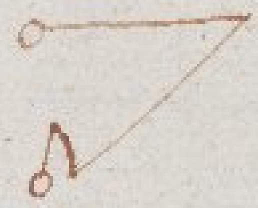
Signacula sive Characteres

Jovis  Intelligentiæ Jovis Demonij Jovis 

Signacula sive Characteres

Martis Intelligentiæ Martis Demonij Martis

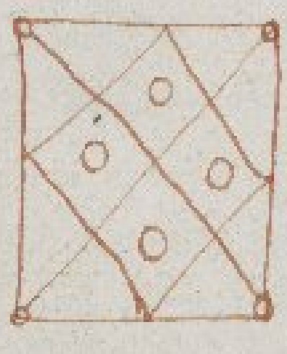
Signacula sive Characteres

Solis  Intelligencie Solis  Demonij Solis

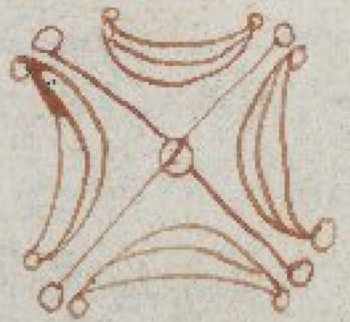
Signacula sive Characteres

Veneris Intelligentie Veneris Demonij Veneris

Signacula sive Characteres

Mercurius  Intelligentiæ Mercurij Demonij Mercurij

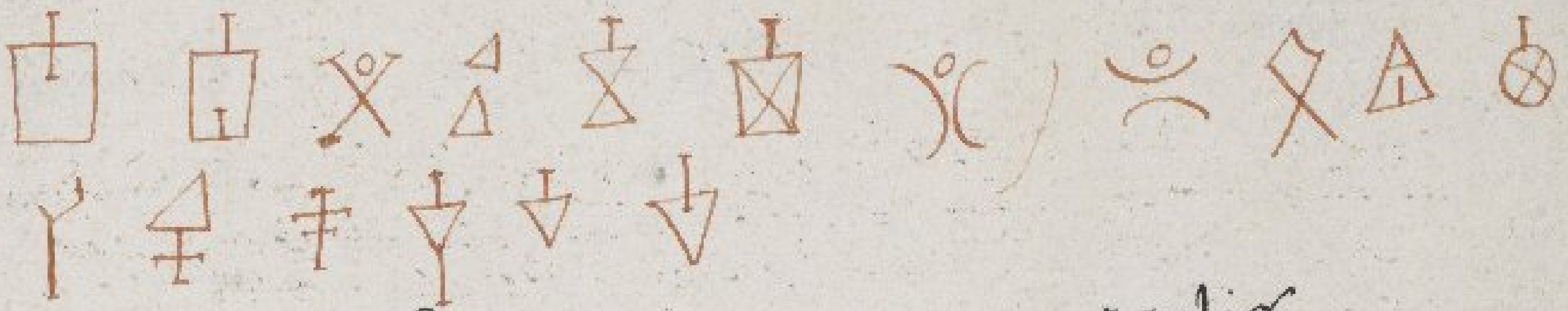
Signacula sive Characteres.

Lune.  Intelligentia Lune Demonij Lune (demoniantium) Demonij Lune

Charectures Lune

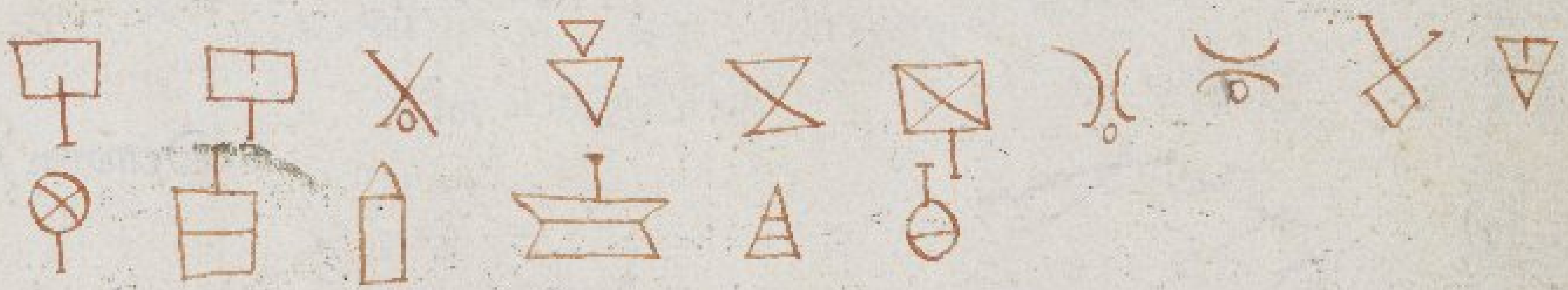
Characters Mercurij

Characteres Veneris



Characteres Martis

Characteres Jovis:



Characteres Saturni

ex petro de Albano: fumigiu diei dominica ☉ sandala rubeum
fumiggium diei Lunae ☾ Aloe
fumiggium diei Martis ♂ piper
fumiggium diei Mercurij ☿ mastix
fumiggium diei Jovis ♃ Crocus
fumiggium diei Veneris, ♀ Costus:
fumiggium diei Saturni ♄ Sulphur.

Agrippa li cap 43 fiunt suffumigationes sub oportunis stellarum influxibus facientes demonum Idola in aere vel alicui potentes apparere sic inquiunt si ex coriandro, et apio sive hyosciamo cum cicuta fumiggiu fiat demones statim congregari: unde illas herbas spirituum vocant

Breife notes concerninge the course of the moone.

The 1 2 & 3 dayes the ☾ hath hir course in Aries In the first ruleth the Angell Sa=miell in the 2: Emediell: In the 3 Agnix

The first daye available to Journey, & to breede discord the 2 daye available to finde treasure, & to detaine captives the 3 daye available for saylers one the sea, for Doctors & Alchimiste 257 the first daye good to obtaine audacitie fortitude & unshamefastnesse the 2 to get Nobillitye & power in dominion the 3 to get wisedome conteste love & beautie 264 289.

The 4 and 5 in ♉ In the 4 ruleth Ayeariel hath dominion. In the 5, Cakiel

The 4 daye is available to distroy & to hinder buildinges, fountaines, welles, golde mines to drive awaye creepinge beastes & to engender discorde, the 5 daye is available to returne frome a Journey, to instructe schollers, to raise buildinges to give healthe & benevolence, the ☾ beinge in ♉ it is good for the obtayninge of welthe 264

The 6 and 7 dayes in ♊ et ita completa est prima celi quarta in qua Luna est calida et humida 256 in the 6 ruleth Birachiel hath dominion in the 7 Scholiel.

The 6 daye is available to hunte, to besiedge cittyes, for the revenge of princes, to destroye corne & fruite, to hinder the endevor of phisitions, the 7 daye is available to obtaine welthe & frendshipe for lovers, to drive awaye flies, & to destroye offices

The 8 daye in ♋ In the 8 ruleth Amediell hath dominion.

The 8 daye is available for love frindshipe & for the societie of those that Journey by the waye to drive awaye mice, to afflicte prisoners, & to confirme the prison, the ☾ beinge in ♋ it is good to get riches.

The 9: 10: 11: 12 day in ♌ in the 9 ruleth Barbiel hath dominion in the 10 ruleth Ardosiel In the 11 Neael: in the 12: Abchizenel.

The 9 daye is hurtefull to harvest & to those that labour in a Journey & good to breede discorde amonge men the 10 daye good to buide, to obtaine love & benevolence againste enemies the 11 daye available for those that Journey to obtaine gaine by traffike, to redeeme captives: the 12 daye prosperous for corne & plantes, hurtfull for saylers, good to better the estate of servantes & captives.

The 13 14 dayes in ♍ et Ita repleta est secunda celi quarta, in qua Luna est calida et sicca In the 13 ruleth Cazariel hath dominion, In the 14 Enhadiel.

The 13 daye is available to obtaine benevolence, welthe to enter a Journey: for corne, for the deliverie of captives. the 14 daye is available to encrease the love of ~~maide~~ marryed folkes, to heale the sicke profitable for saylers, but hurtfull for those that Journey one the lande, the ☾ beinge in ♍ it is it is verey available to gather riches, 26

In Junio est unum dies ad aparandum vasa preciosa nempe septimus &c

Bacon

It behoveth that the worker of magicke be of a constant credulitie & confident & that he doe in noe wise doubt neither stagger in his minde for the obtayninge of his purpose for as a firme, & stedfast credulitie doth worke merveylous thinges, soe a distruste & doubte destroyeth the vertue of the workers minde, & defraudeth him from his desired effecte

planetarum spiritus

Spiritus saturni nuncupatur Sabathiel: Spiritus Jovis Zedekiell: Spiritus martij Madimiell: Spiritus solij Semeliel vell Seneschiah: Spiritus veneris Nogahell: Lunae Jareahel vel Zeuanaell: 289.

Signarum Spiritus apud circulum

praeest Arieti Feletial: ♉ Suriel ♊ Tammiel: ♋ Sartamiel: ♌ Ariel ♍
Betuliel: ♎ Magniel ♏ Acrabiel: ♐ Chesetiel: ♑ Godiell ♒ Dohol ♓
Dagmiel:

Antequam Incipias dicito — psal 9: psal 18: psal 24 usque ad versum 8: psal 32: psal 35 ad versum 5 usque ad finem psal 50: psal 135 psal 148 290

Benedictus dominus deus Israel, a seculo et usque in seculorum fiat fiat psal 40: 14 ver

Cum Intramus Circulum — psal 17: usque ad ver 5: psal: 116: 1
Domini est terra et plenitudo eius, orbis terrarum, et universi qui habitant in eo./
Quia ipse super Maria fundavit eum et super flumina praeparavit eum psal 23: ver 12
Domine abscondes nos in abscondito faciei tuae, a conturbatione Inimicorum,
protegas nos in tabernaculo tuo, a contradictione Linguarum psal 30 ver 21:
Domine custodi nos, potentia tua, descendat super nos: custodi nos domine ab omni malo custodi animas nostras domine domine custode Introitum nostrum, et exitum nostrum, ex hoc nunc, et usque in seculum./

Ante Invocationem. — psal 8: psal 27 psal 74 psal 85 psal 90:
Domine, ne memineris Iniquitatum nostrarum antiquarum cito anticipent nos misericordiae tuae quia pauperes facti sumus nimis./
Adiuva nos deus salutaris noster, et propter gloriam nominis tui adiuva nos et propitius esto peccatis nostris, propter nomen tuum./ psal 78: ver 89:
Respice in nos servos tuos, et opera nostra dirige sit splendor tuus super nos, et propitius esto peccatis nostris dirige psal 89: ver 16: 17:
Adiutorium nostrum in nomine domini qui fecit celum et terram psal 123: verse 8: /

In tempore Invocationes — psal: 2: psal: 12: psal: 19: psal: 171: psal: 43:
Deus Iudex Iustus, fortis et patiens nunquid Irascitur per singulos dies/
Nisi conversi fueritis, gladium suum vibrabit, arcum suum tetendit, et paravit illum. psal: 7: ver: 12: 13:
Exurge domine deus: exaltetur manus tua, ne obliviscaris pauperum: psal: 10 ver 12./
Respice in me domine, et miserere mei quia unicus et pauper sum ego./
Tribulationes cordis mei multiplicatae sunt de necessitatibus meis eripe me psal: 24: ver: 16: 17: /
In deo faciemus virtutem, et ipse ad nihilum deducet tribulantes nos psal: 59: ver: 14:
Deus confringet capita Inimicorum suorum verticem capilli perambulantium in delictis suis psal: 67: ver: 22 et ~~Ego~~ psal: 43: ver: 22: usque ad ~~finem~~./

Inter Invocationes./ — psal: 2: psal: 5: psal: 12: psal: 46: psal: 65 et 66: psal: 73 psal: 76: psal: 79: psal: 82 psal: 84 psal: 90: psal: 146: psal: 85:

ad expellandum timorem./ — psal: 6: non timebo millia populi circumdantes me exurge domine salvum me fac deus meus psal: 3: ver 7: 291
Tu domine servabis nos et custodies nos a generatione hac in eternum psal 11 ver 8:
Conserva me domine quoniam speravi in te dixi domino deus meus es tu quoniam bonorum meorum non eges psal: 15: ver: 1:
A resistentibus dexterae tuae, custodi me ut pupillam oculi sub umbra alarum tuarum protege me psal: 16: ver: 8: et si ambulavero in medio umbrae mortis, non timebo mala quoniam tu mecum es domine./ virga tua et baculus tuus ipsa me consolata sunt psal 22 ver 4: /

Circle worcke

Cum pena infligitur. — Convertat te Deus in infernum psa: 9: ver 18 pluat deus super te laqueos ignis, sulphur, et procellas psa: 10 ver: 6: verberet te deus virga ferrea et tanquam vas figuli confringat te psa: 2 ver: 9: confundat te deus psa: 24 ver: 3 veniat mors super te et descendat in infernum viuens psa: 54 ver: 16: deducat te deus in puteum interitus ibidem ver: 24 confringat deus caput tuum et verticem capilli tui in delictis tuis psa: 67 ver: 22 obscurentur oculi tui ne videas et dorsum tuum incurvetur semper. effundat deus super te iram suam, et furor eius te comprehendat proiciat te deus et persequatur te et super dolorem vulnerum tuorum addat psa: 68: ver: 24 avertat te deus retrorsum et erubescas psa: 69: ver 4: ponat te deus ut rotam, et ut stipulam ante faciem venti, sicut ignis qui comburit silvam et sicut flamma comburens montes persequatur te deus in tempestate sua et in ira sua turbet te impleat deus faciem tua ignominia obedias nomini illius. conturbet te ut pereas in seculum terrores omnes te conturbent ps: 87: ver: 17: visitet te deus in virga, iniquitates tuas, et in verberibus peccata tua psa: 88 ver 33: ira dei exardescat in te tanqua[m] ignis ibidem ver: 47: ignis ante deum precedat et in circuitu inflammet te psa: 96: ver: 3: cadant super te carbones in ignem deiicias, in miseriis non subsistas psa: 139: ver: 11: 291

post licentiam — psal: 58: psal: 67:

Notando postquam comparuerit spiritus —

1 If he appeare in his proper forme, turne your selfe towarde him & receave him gently, etc. 280.

2 Then by waye of interrogatio enquire what is his name, & whether he have anie other name,

3 under what planett he is,

4 what is his office & dignitie, & howe manie are under his subiection,

5 But if you see him stubborne or distrust him of lyenge etc. constraine him by accordinge coniuration, sayenge upon everie question Coniuro te N per patrem et filium et spiritum sanctum, per Iesum Christum et per admirabilem dei nomen Tetragramaton + ut mihi veram respondeas de hac re, or I coniure thee N as thou hopest to be saved etc. or coniuro te N sub pena damnationis etc.

But if you will be sure of a true aunsweare, streche out your sworde & let him put his hande theron & sweare.

our generall request — That you bringe or cause to be brought unto me speedely either from the realme N or from the syte of some other Nation treasure to the valewe of & that you cast it without delaye or lingeringe comminge quiet or frendly into the midest of this circle, wherein I am without hurte or damage either to me or to anie one of my fellowes, & without hurtinge, brusinge or impayringe of the treasure or anie parte thereof.

That you tell me truly what treasure is hidden in this house called & in what house is treasure howe muche & where it lyeth & by what meanes I maye come by it & whether there be anie keepers thereof or noe & what be their names & offices & whome be they under.

at the enteringe the circle. — O everlastinge God maker of mankinde, which wilt not the death of a synner, but rather that he be converted & lyve, I beseche thee that thou wilt save & kepe us thy unworthy servants, temptinge thee in desire, & that thou wilt defend us with the right hand of thy deitie & bringe us to the fulfillinge of [secrett (?)] matters & of thy commaundements & graunte our desier by Christ our Lord amen.

Munda me domine ab omni inquinamento mentis et corporis, ut possim mundus implere hoc opus sanctum.

In spiritu humilitatis et in animo contrito suscipiamur domine etc. et sic fiat sacrificium nostrum in conspectu tuo etc. ut suscipiatur hodie et placeat tibi: domine deus.

Da pacem domine in diebus nostris quia non est alius qui pugnet pro nobis nisi tu deus noster.

Tua est potentia tuum est regnum domine, tu es super omnes gentes da pacem domine in diebus nostris.

Exaudiat dominus orationes nostras: et reconcilietur nobis nec nos deserat in tempore malo. domine deus

Ne derelinquas me domine pater et dominator vitae meae: ut non corruam in conspectu adversariorum meorum, ne gaudeat de me inimicus meus apprehende arma et scutum: et exurge in adiutorium mihi.

post fecisti invocatione apud circulũ

× Libera nos quesumus dñe ab oibus malis preteritis presentibus et futuris, et da pacẽ in diebus nris ut ope misericordie tue adiuti: et ab ira et malignatia diaboli sinus semper liberi, et ab omni turbatione securi./ 281

Deus pater semper origo totius bonitatis, qui ductus misericordia, unigenitum tuũ pro nobis ad infirmandum descendere et carnem sumere voluisti, te adoro te glorifico, tota mentis ac cordis intentione lauda et precor: ut nos famulos tuos non deseras, sed adiuvaris, et pctã nrã dimittas et concede nobis puro corde et casto corpore te servire. Salvamus per xpũ dominũ nrũ

dñe deus virtutũ converte nos, et ostende faciam tuam et salvi erimus./

dñe exaudi orationem meam, et clamor meus ad te veniat./

Veni sctẽ spus corda fidelium: et in amore i oibus ignem accende, scti spus assit nobis gra, que corda nrã sibi faciat habitaculum, actiones nras quesumus dñe aspirando preveni et adiuvando prosequere ut cuncta nra operatio et a te semper × incipiat et per te cepta finiatur: Amen./

Aufer a nobis quesumus dñe oes iniquitates nras, ut ad scta sctorum puris mentibus mereamur introire, per xpũ dominũ nrũ Amen./

Veni creator spus mentes tuor visita imple superna gratia qui tu creasti pectora./

Qui paraclitus diceris donum dei altissimi, fons vivus ignis charitas et spiritalis unctio./

Tu septi formis munere dextre dei tu digitus, tu rite promisso sum pris sermone ditans guttura./

Accende lumen sensibus infunde amore cordibus, infirma nostri corporis virtute firmans perpetim./ 281

hostem repellas longius pacem qz donas protinus, ductore sic te previo vitemus omne noxium./

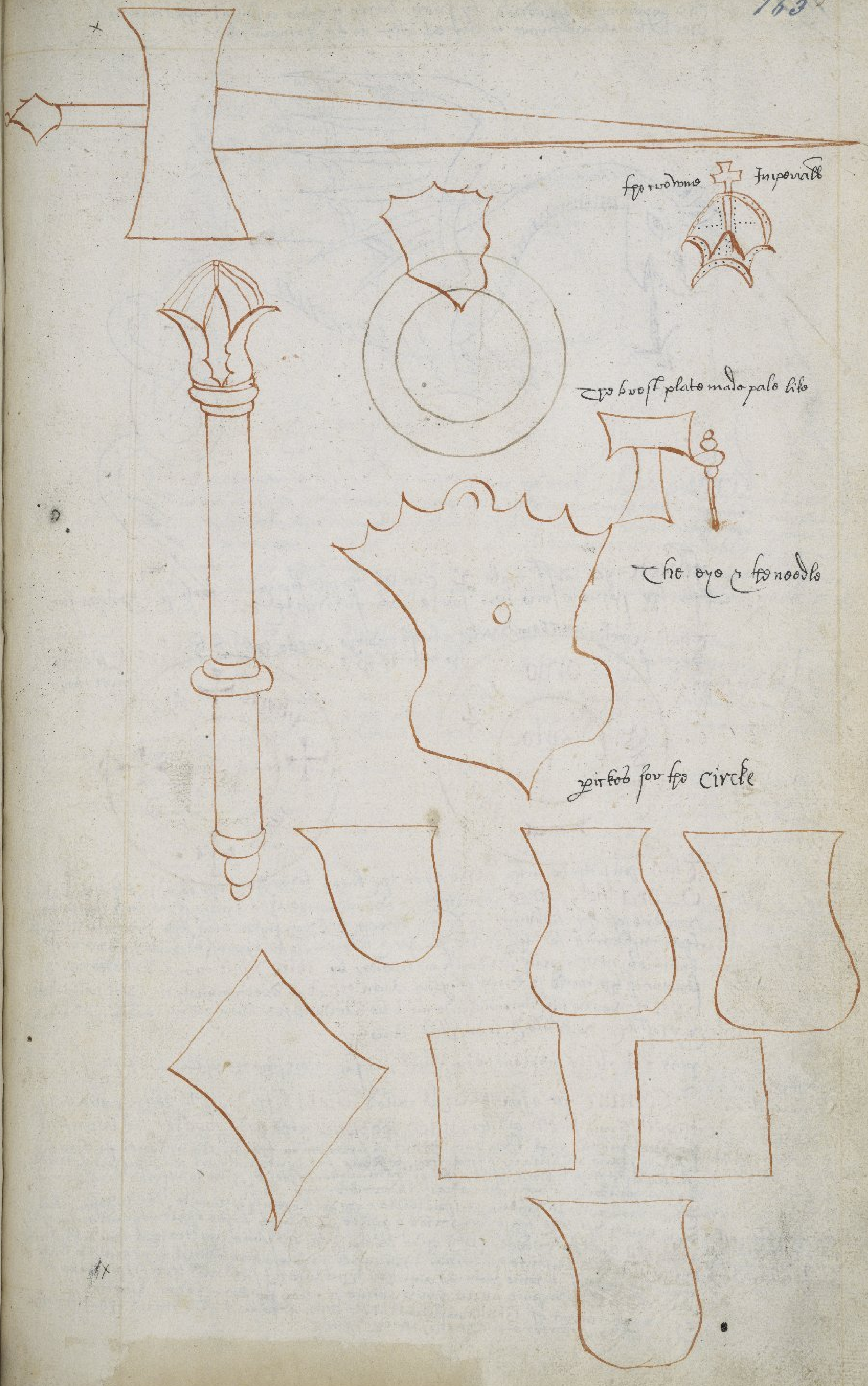
Per te sciamus da pre noscamus atque filiũ te utriusque spum credamus oii tempore./

Sit laus pri cum filio scto simull paraclito nobis que mittat filius charisma scti spus./ Amen./

Emitte spũ tuũ et creabuntur et renovabis faciem terre./

Oremus Deus cui omne cor patet et oes voluntas loquitur et quem nullum latet secretũ: purifica per infusionem spus scti cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur per dominũ nostrũ Jhesum xpum etc./

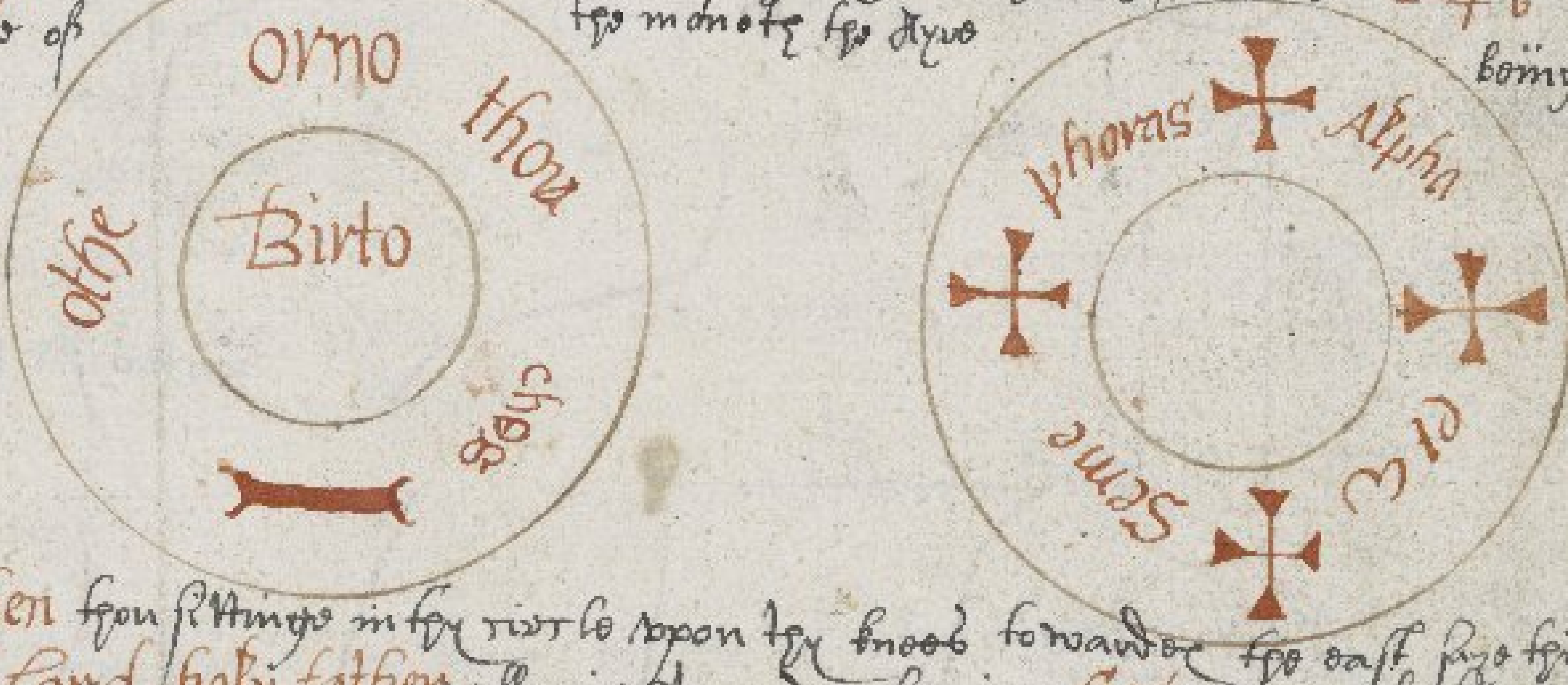
Da pacem in diebus nris ut ope misericordie tue adiuti: et a peccato × sinus semper liberi, et ab omni perturbatione securi./ Amen./


the crowne Imperiall
the brest plate made pale like
The eye & the needle
pirkes for the circle

An experiment approved by frier bacon to have a spirit appeare in the circle to make aunsweare to any question to be demaunded./

Firste you muste make 2 circles the one for your selfe & the other for the spirite one this sorte as followeth

These circles muste be made with a knife havinge a white hafte in the 2 4 6 10 or 12 daye of the moneth the ayre beinge cleare



Then thou sittinge in thy circle vpon thy knees towardes the east saye this coniuration
O Lord holy father allmighty & everlivinge God I praye & beseeche thee by the vertue of thy holy ✠, & by thy power that you suffer mee thy servante N. whome thou hast made to thy owne Image & likenes, not to be oppressed with the deceite of enemies, neither with adversity or neede, by Jhus Xpist our L the redeemer & saviour of the worlde & kinge of glory Amen xpst ✠ overcommeth ✠ xpst commaundeth ✠ xpst ✠ vouchsafe to commaunde me to be a triumpher over all my enemies bodely & ghostly, visible & invisible. Amen./

psal 54 deus innomine tuo salvum me fac then saye the psalme as is before sayed

then saye this Coniuration

I Coniure thee o spirit which art called Birto by the dignity of thy names Orno: thoChos and Booth and the father the sonne & the holy ghoste A et ω one God for evermore, that thou doe here appeare in the circle assigned for thee in a fayre shape of a man, & that thou tell me the truth without any falsehood or crafte, of all such thinges that I shall aske or demaunde of thee, by him to whome be all honour & glory power & domion for ever & ever Amen./

Then demaunde of him what thou wilte & he will openly declare to thee thy desier, but
Nota thou muste saye these coniurations & psalme 3 tymes before thou demaund any questio/

then vpon thou hast ended thy worke & hast thy desire licence him on this wise to depart

O Birto by all the wordes that I have spoken, & by the same vertue that thou diddest come hither at this presente sentence, I commaunde & charge thee to depart in peace, & that when I shall call thee by the vertue of thy god, & be ready to come vnto me another tyme when I shall call thee by the vertue of our L J C to whome be all honour power & glory for ever & ever Amen./

This experiment of Birto was proved at the instant request of Edward the 4th kinge of englande, & therfore keepe it safely. ffinis

Bilgall

189

Ego exorcizo te Bylgall per deum qui te est creator celi et terre maris et omnium
que in eis sunt, per 4or elementa viz aere, igne, aquam et terram, per omnem
celi, per virtutem lapidum et herbarum, et per virtutem omnium verborum ./ ego coniuro te potestatem
Bylgall per verum deum per sanctum deum, et per obedientiam quam tu debes deo omnipotenti
quod statim in isto cristallo visibiliter in pulcra forma humana appareas et facies
istum lapidem crescere in longitudine et latitudine in visione istius pueri N et
nominando illum

postea dicat puer vel homo ut sequitur

Ego exorcizo te Bylgall per ista nomina per que exorcizatus a magistro meo es, et per meam
castitatem cordium meum, et per illam castitatem per quam cadebas a throno celi, et per illa
nomina per quem maledictus es, primeumaton, quod te iam manifestes in isto lapidem in
pulcra forma humana, et facias te crescere visibiliter, et non recedas ex eo sine licentia
mea et magistri mei, et hoc precipio tibi per omnipotentem deum omnium creatorum, qui vivit
benedictus eternaliter et regnat benedictus eternaliter ./ Amen./

quando reparavit dicit ut sequitur

Ego N filius N precipio et ligo te Bilgall in isto lapidem cristalli, per virtutem
illorum verborum per que Michaelle Archangellum Angeli terrenus ligabit Luciferum
draconem infernalem etc vortisan, fortisan, Alrigon, per ista nomina intelligas, hoc
quod non recedas ab isto lapidem per iniquitatem adiuvatus sine licentia mea et ma-
gistri mei, quoniam prius facias ac compleas omnia que tibi precipia et a te instituto
demonstrari desiderabo, fiat, fiat, fiat./

Licentia bilgalis

Per illam virtutem per quam deus ligavit te et per sua sancta nomina precipio quod tu recedas ab
isto lapidem sine nostro tedio aut nocumento aut lesione alicuius creature humane,
cum alias te invocavero iterum sis paratus michi et obediens per nomen domini nostri Ihesu
Christi fiat fiat fiat./

Doo this thrise
3 dayes only
dies ☾ ♃ ♀

ad Includendum spiritum in anulo

Sed ad Includendum opus cuncta et notabo tibi unum quod scientes hoc sine dubio
esse verum quod a cunctis didici et ipse a spiritu Seraphio hoc didicit dum vivit 189
fuit Baptizatus./

In primo igitur fac circulum sequentem in hora ☿ et mundus sis vestibus et omnia munda
sint, tunc intra circulum cum instrumentis et thuribulo sis habeas quod volueris
includendum esse, sed sepius probavi hoc in anulo aureo concavo, et hoc multum
oportet ne michi repulserunt cuius maior pars sit operata in die ♃ et melius
sit si totum facta sit in hora quod sit bene pactus et totaliter obturatus anulus et
fiunt ad hoc totum ad volamine, sed fiat anulum facere cum parvo ostio ad aperiendum
per quod potuit aliquid intrare, et postea claude in interiori parte anuli./

pro Anulo

+ Quo anulo sic reconcilito incipe coniur[ationem] sequentem

Coniuro te o princeps Alastiell et omnes spiritus tibi subditos per illud infinitum dei verbum quod cuncta creavit / Coniuro vos omnes et requiro per bonitatem dei qua deus fecit ad ymaginem suam creavit, et vos per justiciam ~~qua~~ per vestra superbia dampnavit et eiecit de celis, et per quam justiciam primos parentes ~~qui~~ nos dampnavit ad tempus et per infinitam bonitatem qua eos de suo sanguine redemit, et per virginitatem humilitatem et fecunditatem sacratissime virginis ~~et demones cruciavit, et per tremendum diem~~ Marie matris domini Jhesu Christi, per potestatem qua infernum spoliavit et demones cruciavit, et per tremendum diem iudicii, et omnes celi milicias, et Angelos et Archangelos, per prophetas patriarchas Martires et confessores et omnes virgines et per omnia dei nomina et omnes fillii domini nostri Jhesu Christi passiones mirificam conver=sacionem inter eos, et per hoc ineffabile nomen dei + Tetragrammaton + quod erat in fronte Moysy et in hoc ceptro conservato, et in anulo mirifico extitit insignitum quia inter vos tu princeps Alastiel in omnium rerum assignes spiritum non inferiorum sed superiore sciencie qui mihi poterit ad terminum vite mee fideliter respondere de questionibus non mentiendo, non simulando, nec fraude faciendo sed veraciter mihi de questionibus et interrogatis meis fideliter respondendo, quem supra certa pena tuis viribus et quamdiu Anulus induraverit illi omnino inobediendo nunquam recedat nisi a me ad hoc licenciatus fuerit et hoc tibi precipio virtute omnium conjuracionum et sacrificiorum per omnia verba realiter superdicta per eum qui v. e.

I. v. e. m. e. s. per signa Amen.

Sed oportet te dicere hanc coniurationem 3 quia aliter noluit deinde accipe et extra circuli exercicias ad omnes et cum videbis omnes recedere omnes spiritus interrogare et assignabunt unum quem ipsi inter ludent quo facto et spiritum imposito ponent Anulum iuxta circulum tempore in Camera tercia / quo facto stabunt omnes spiritus in fenestris ad audiendum verba tua, et tunc ista coniuracione dic /

Coniuro te spiritus inclusus per summam dei potentiam, et per verba tua in operacione astrologonica, et per mirabilia Jhesu Christi, et per illud ineffabile nomen dei + Tetragra=maton +, quod hic in Anulo et sceptro meo inscriptum est quatenus tunc locum quem in questionibus es et virtute tui principis et mee coniuracionibus nunquam recedas nisi a me primo licenciatus fueris mihi quod diligenter de questionibus quamcumque interrogavero sine fraude et fallacia et alia aliqua simulacione respondeas et sic inclusus non placeat et mihi de questionibus non deferas veritatem referre, per eum deum dominum Jhesum Christum qui v. e. I. v. e. m. e. s. per signa / Amen /

Ad habendum quecumque concupisceris. / Lapwinge

Siquis sibi inferri aliquid desiderabile inquirat, tunc perficiat capitulum cuius negocium facile est completum. Primus quere upupam et cum operare volueris extrahe eius sanguinem et conserva diligenter in vase vitreo ne aer aut aliquid in mundum possit intrare, 190
et cum operare volueris vade ad quoddam nemus secretum cum ense nitido in manu tua dextra et cum in tractu memoret (?) perveneris incipies ista verba scribere in membrana virginea cum sanguine supradicto Bethala(m) suspensum suspensus in etera super ea emperidum pamelon anguis nervus Egrippust fons fabrisses de sede Baldachis saporis Aranras tano.

Hec sunt nomina nigromancie. Cetis postea sursum in pedibus et fac rivulum quadratum et in feruis patebit cum eodem ense predicto tene in manu tua et sta in medio rivuli et dic verba scripsisti bis vel tres vel quatuor versus orientem cum tempus sunt exigit. Quibus dictis statim apparebit tibi miles pulcher super equum sedens in manu ferens accipitrem et dicet tibi, quid vis quid petis, cur voce altissima paratus ad omnia respondere et voluntatem tuam adimplere.

Tu vero quasi indignans averte oculos tuos et nichil ei dicas, et tunc statim ipse recedit, tunc quiesce parum in medio rivuli donec recesserit; postea surge in pedibus et versus septentrionem ut prius Bethala(m) etc. et statim apparebit tibi secundus miles pulcrior primo atque deferetur super equum ferens accipitrem et prius et dicet ut prius, sed non dices ei verbum, sed fac omnia sicut prius et ipse statim recedit. Tercio surgens in pedibus et dices ut prius Bethalam etc. versus occidentem, et statim apparebit tibi tercius miles duobus predictus deferior et pulcherior super equum in manum sua ferens accipitrem aureo diademate coronatus et dicet ecce ad sum tota die fatigatus, et dicet, quid vis etc. Tu vero sermone loquere secum et inquire et pete ab eo quid vel ipse tibi placide respondebit et dicet, vis societatem meam, tu vero secundum desiderium tuum responde ei et sic displiciat tibi verbum habito consilium usque ad alium diem respondere, quo audito statim recedet, mane autem invenies quid petisti facultate opulens et nil faciens probatur. H ff H ff H

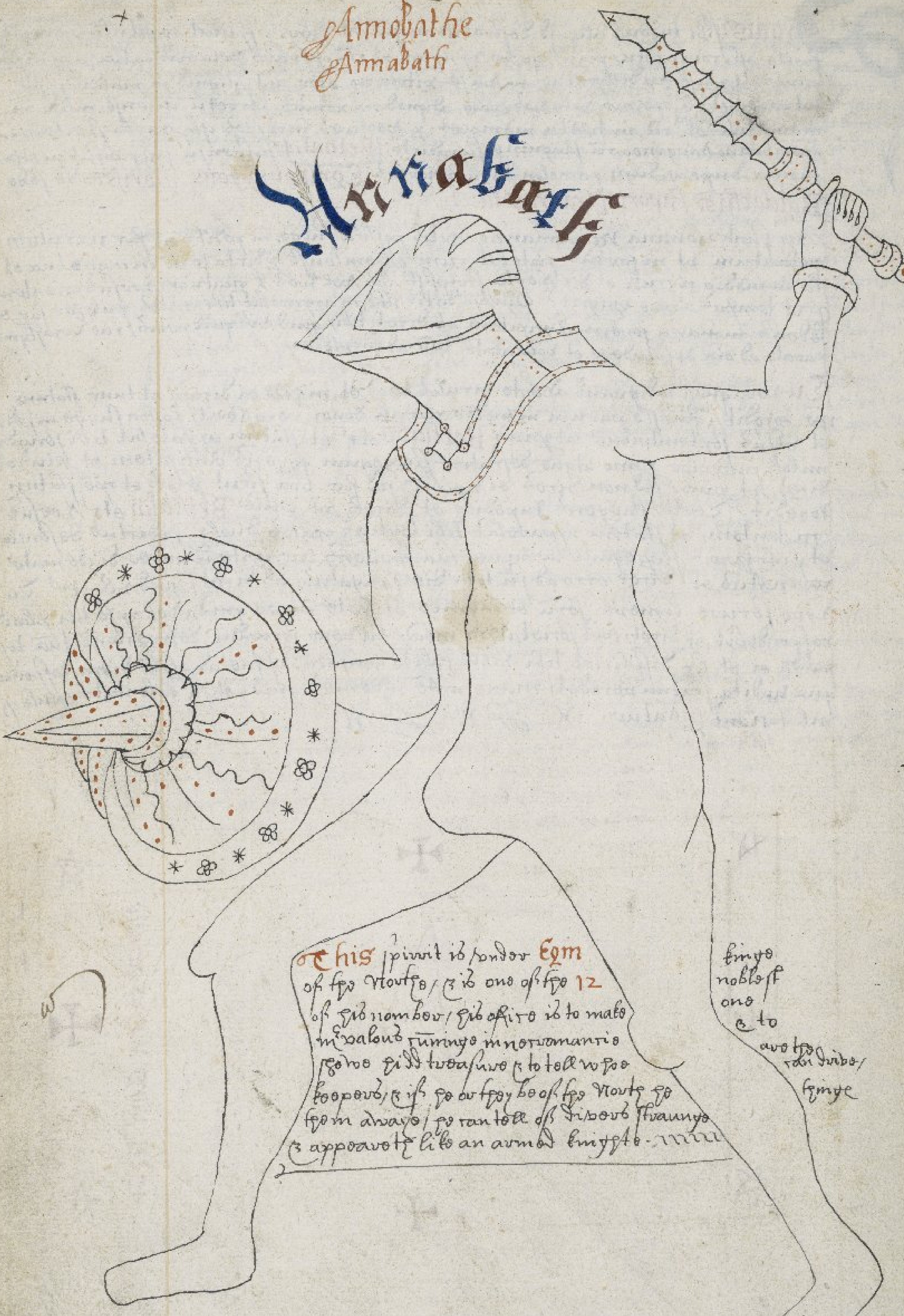
191

Experimentum pro q libris Salomonis

ffinis

Armobathe
Armabath

Annabath



This spirit is under Egin of the northe / & is one of the 12 of his nomber / his office is to make men valiant cunninge in nigromancie where hid treasure is & to tell where the keepers / & if he or they be of the northe he them awaye / he can tell of divers straunge & appeareth like an armed knighte.

kinge noblest one & to aver the randribe / kinge

126

Coniuro te Ascariell per deū patrē omnipotentem, et per Jhm xpm filiū eius et per spiritū sanctū, et per sactā Trinitatē, patrē et verbum et spm sactū et per veritatem eius, et per prouidentiā quā deus in mente sua habuit ante quam passus fuerit, et ipsam bonitatē per quā oīa fecit, et per sapientia deus celos collocavit, et terram super fundavit, et per mare et oīa que in eis sunt, et per profunditates abissi, et per mundū quatuor elementa, et per virtutem elementis confusione miscet spus misericordie, et per diuisiones quā lucem creavit, et per sapientiam quā deus diem et noctem ordinavit, et per Angelos et Archangelos et Tronos dominaciones principats et potestates virtutes Cherubine et Seraphine et per eorū officia, et eorum conuersationes, et per eos qui presunt aliis, et per eos qui sub ipsius positi sunt, et per ea qui deus creavit ad laudem et honorē nomis sue maiestatis, et per firmamentum celi, et per oia ea qui sub firmamento sunt, et per oēs celos et oēs virtutes eorū celorum, et per oīa que in celo et sub celo sunt, ut ad me venias et oīa interogata veraciter mihi respondeas. et qd semper et sine mora cum Inuocabero ad visione mea ac preceptū meum venias in oibz horis Amen.

Secunda Coniuratio

Coniuro te Askariell per virtute dei que creavit deus celū et terra et semina viventes, et per omē semē quodcunque est, et per oīa alia viventia in forma eorū, et per terras et oēs creaturas, et per oīa que in eis sunt, et per aquas quas deus produxit de petra, et per oīa reptilia terre, et per volatilia celi, et per oīa que sub celo sunt, et per ea qui sub firmamento sunt et sub terra, et sub mare, et per inferna et per oīa que in inferno sunt, et per preceptum dei qui creavit celū Solem et Lūā et oēs stellas et eorum officia, et per eorum temporalia signa, et per bonitatem quod deus habet ad ymaginem suam creavit, et per Justitiā illam qua deus damnavit malos spus et misericordia sua qua deus bonos spus redemit et salvavit, et per oīa que deus imperio dominiis subiecit.

Coniuratio tertio

Coniuro te Askariell per duodecem prophetas, et per duodecem patriarchas et eorum nomina, et per xij Appostolos, et per eorum Judicium, et per 24 seniores et eorum coronas, et per eorum stellas, et per eorum palmas, et eorum sedilia, et per sedem Maiestatis dei, et per altare aureum quod est ante oculos dei, et per terribilia curia et per fulgura, et per voces que procedunt e Trono dei, et per passiones martirum, et confessorum, et per eos sctos et sctas dei, et per sanctos sacerdotes et per oīa que deum laudante et adorant Amen, Amen.

Coniuratio quarta

Coniuro te Askariell per eum qui est + A et ω + initium et finis et ista sctta nomina dei que sunt per + Eli + El + Erros + Jhus + fortis + fontis + salvator + Eloy + theos + deo + omnipotens + hiceteca + sabatho + Agramo + virtus + Loth + hale + histerio + Adonay + visus + Beabaco + Tetragramaton + Agios + feneton + cyraton + Saton + Lexaon + messias + Lactea + Alte + Appanas + heles + helibe + Zocipaton + oratos + holos + Age + pate + regū + Abraca + brata + Legota + Ely + Victor + osanna + ghibenebaceta + elsel + Viazarduus + heleno + vita + Abycor + thalim + thabim + thea + Ancior + Leo + thanatos + La + on + gesa + Emanuell + et per oīa nomina dei sanctissima quatinus tu Askariell in ista gemma cristalli introeas ut sine mora citissime venias in persona tua propria veraciter in pulcra forma et dentes in capite tuo portas te visibiliter mihi demonstres et oibz circumstantibus cito appareas et tuas socios mihi adducas ut te et illos aptissime videre possimus

p sententia meam et coniurationem meam, et p oia que tibi iussero. et si per non feceris ego te in virtute et p virtute dei et potestatem sanctorum nominu suoru condemno te Askariel in infernum et in igne eternu usque ad ultimu diem Judicij fiat fiat fiat Et condempno te Askariell p virtute omniu creaturarum qui sunt in celis et in terris et Infernis, ego N. N. ampliro tuas penas nisi veraciter compleas complea desideriu meu ergo maledicti te Askariel cerognosce sententia tua p virtutem dni nri Jhu xpi Amen, Amen, Amen,

Citius accedas et ad me venias et oia interrogata veraciter mihi respondeas et ostendas semp et sine mora cu inceratore ad visionem mea ac preceptum meum venias in oibz horis Amen, Amen. Amen. 122

Coniuratio quinta.

Ad huc Coniuro te Askariel p alia noia dei sancta que sunt reverendissima, vero + dus + Zeto + Agnes + Eloy + ystra + gloriosus + bonus + on + unigenitus + via + vita + manq + homo + ysion + principium + finis + fons + et origo + paclito + splendor + sol + gloria + lux + Imago + panis + flos + vitis mons Janua + petra + lapis Angularis + pastor + propheta + sacerdos + Athanatos + Kiros + Theon + panton + ysus + Agerion + ylla + Abbimagotheretli + Jhesu + Eros + Conapea + Sarriaghi + ut in ista gemmam cristalli intres etc. sicut ut supra.

Coniuratio sexta

Ad huc Coniuro te Askariell et constringo et adiuro te p bonitatem dei et per Jesum mea dei et per circumcisionem xpi, et p per nomen Ineffabile + Tetragrammaton + et per patientiam xpi, qua mortuus est suscitatus, et p humilitatem qua deus pedes suorz discipulorum lavit, et p spineam coronam quam deus in capite suo habuit, et p passionem xi, et p clavos quibus manus et pedes xi perforati fuerunt et p crucem xi, et p mortem xi et p lanceam qua latus xi perforatu fuerit in cruce et p acetu quod potabit, et p sanguine et aqua que de ipso latere emanavit, et p Inco rationem dulcissimam q ante deum patre oipotente invocavit, et p figuram templi et virtute qua obscuratus est sol et tenebras facti sunt, et p sepulcru in quo positu est Jhesu xi et p hec noia supradicta, Coniuro te Askariell et tibi precipio qua tenus in ista gemma cristalli in hac hora statim sine mora cicitissime venias et psona tua propria veraciter in pulcra forma et certu in capite tuo portans et te visibiliter mihi demonstres et oibz circustantibz cito appareas in ista gema cristalli in hac hora statim et sine mora ut intres tu Askariel in ista gema cristalli sine mora citissime venias in psona tua propria veraciter in pulchra forma et certu in capite tuo portans ut te visibiliter mihi demonstres et oibz circumstantibz cito appareas et tuos socios tecu adducas sicut et illos aptissime videre possimus p preceptu meu et coniurationem mea, et p oia que tibi Jussero, et si per non feceris ego te in virtute et p virtute dei et potestate sctoru nom suos condempno te Askariel in infernu et in igne eternu usq ad ultimu diem Juditij fiat fiat fiat Amen nisi citius accedas et ad me venias et ad mea Interrogatam vera respondeas et ostendas semp et sine mora cu te veratore voluntate mea et precepti meu venias in oibz horis fiat fiat fiat Amen Amen Amen.

ad furtu in veniendu

Jeiunia uno die, et quando vadis dormitu sive ad cubitu, pone candelam ardente iuxta te, et habeas hec noia scripta in manu tua dextera: Acherim, Charitates et Melchior et somniabis vere de rebz furatis

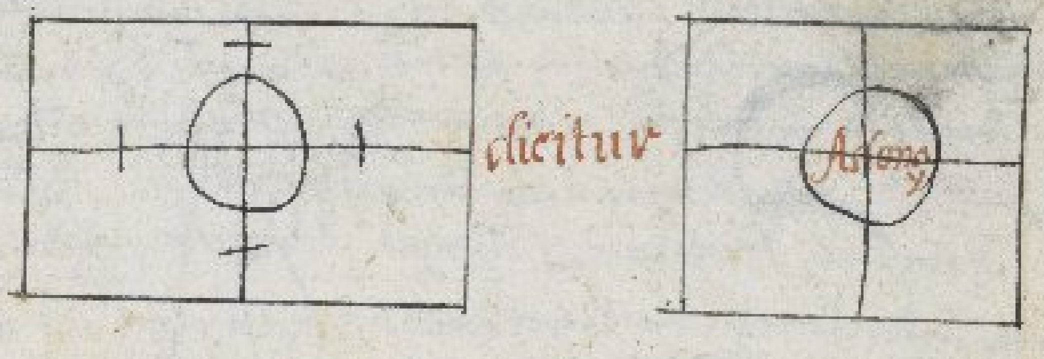
An experiment to see in thy sleepe what soever thou shalt desire. psalme 4

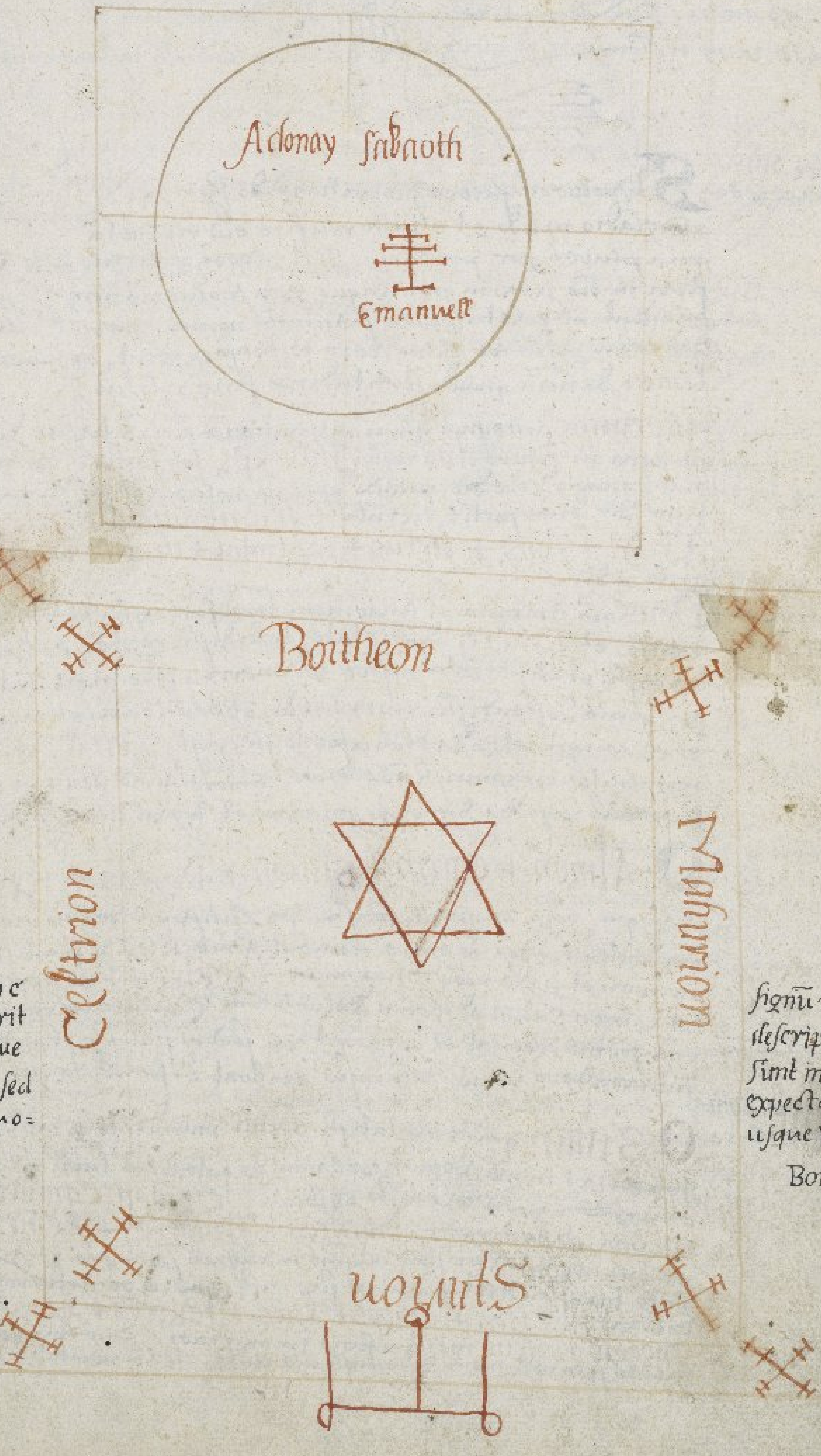
First saye the psalme, cum Invocarem exaudivit me deus & thou shalt come to this verse Irascimini et nolite peccare, & saye it 3 times, in the end of the psalme saye Kyrie leizon Christe eleyzon, Kyrie eleyzon: pater nr Ave maria & credo in deu then write these greete names or wordes in virgine parchment + Agla + Leta + ysKyros + Mediator + Eleyson + panton + Craton + In the name of our L. J. C. life everlastinge: wrappe it in virgine waxe, & put it under your heade and sleape upon it, & thou shalt see in thy sleepe what thou wilt desire.

to knowe whether one suspected be the theefe or no

Write the names of those whome thou hast in suspition in virgine parchment, & our lordes name also + Alpha + et ω + & put everyone in a ball of claye by him selfe: then make a circle of this fashion followinge, & sett a basen of water in the middest of it, & put all the balles therin, then saye this psalme 3 tymes, quicunque vult salvus esse, kneelinge once, standinge once, lyenge once, & then shall his name that is giltye rise; if there be none giltie the lordes name will rise Bero + Barto + Bartoras + quinquiel, conservatur est:

This must be done on a Wednesdaye and under Mercurie.





223.

222-6

Quisquis hoc domo habuerit nullus ea que asportabit, sed ligatus quo= possessor

signum in sua descriptum: sint in domo expectabitur usque veniat Bonorum.

Satan

Si volueris facere Inuocationem de spiritu Satan fac tibi circulum cum gladio nitido et etiam confice cum cerota vel cum calce viva, quia pluries fer probavi. Sed caveas ne circulo facias ab et per potest fieri in omni hora, in quacunque hora volueris circa media hora, et sic mundus in habitu cuiuslibet sanctitate nominis, hec est illa Inuocatione qua coperetur demonium possit et statim vera responsa exhibeat, ex inuocatione congregavit Salomon de noia quando fortitudine frui volebat.

Inprimis antequam istam inuocationem facias tribus diebus ieiunabis in pane et aqua in honore dni nostri Ihu xpi, et sanctorum nomina quorum virtute fer facias, quarto vero die quando operari volueris, fac circulum, et postea patebit, et tunc dic dum facis circulum + orion + musion + Tetragramaton + ꝥꝥꝥ ꝥꝥ ꝥ: + fons + virtus + sapientia + deus + et cum fueris stans in medio circulo et dic.

Deus qui hominem ad Imaginem tuam formasti, et post ea eum in paradiso constituisti, et Evam ei ad societatem tradidisti, propter eos Adam et Evam in mundo venisti, et ut peccata nostra redimeres a sede maiestatis patris tui in utero virginis descendisti, circumcidi, et baptizari, et mortem pati, deinde resurgere a mortuis, ad celos ascendisti, post spiritum sanctum tuum Apostolis tuis mirabiliter transmisisti, Te quero clementissime deus, ut me ab omnibus insidiis diaboli, et a malis custodire digneris, qui vivis et regnas deus per omnia secula seculorum Amen.

O Almon + caron + staron + Deyron + rex fortis qui dominaris in omnibus qui omnia ex nichillo fecisti, qui Luciferum de celo eiecisti, et Angelos in eo credentes cum eo. te quero clementissime deus per sanctissima nomina quae superioris nominavi, et per hoc nomen maximum + Iskiros + et per hoc nomen + Agla + ut valeam Satan ad meam voluntatem Coniurare coram compellere, ut in pulcra forma veniat et appareat vel servum suum per se mittat qui super ea que ab eo Interrogabere veram responsum exhibeat et faciat ea que ei precipero.

orationibus completis dic

O Satan qui temptatisti dominum mundi, te per eundem dominum, Coniuro et Impero, ut tu ipse venias vel unus de satellitibus tuis, qui michi super ea que te volo requirere veram responsum exhibeas. O satan Coniuro te per excellentissima noia dei vivi, que sunt hec + Almagyros + Ismagyros + Achiriachim + Almatroles + quibus non potest fieri aliquis malignus spiritus quin ut venias vel servum tuum pote transmittas qui michi super his, que ab eo interrogabere veram responsum exhibeat + Agios + othcos + Agios + Iskiros + Agios + Athanatos + Agla + Engerio + deus meus a furiis Inimici mei, Tunc dic In manus tuas dne, commendo spiritum meum redemisti me dne deus veritatis Amen.

x Coniuro te satan per nomina maxima + yskiros + et Ala + et per hec nomina sancta + Athanatos + Engelat + Almarios + Archiriachim + Almatillos + On + Tetragramaton + JJ. J. JJ. J. + A + et W + ut mittas mihi quendam ex Angelos tuis quos superius nominavi veritatem demonstret /

O Almon + Caron + Staron + Deyron + rex fortis, qui dominaris in omnibus que cuncta ex nihil fecisti, qui Luciferum propter superbia eiecisti, et cum Angelos in terre=dentes, te exoro clementissime deus, per sanctissima nomina que superius nominavi, et per nomen maximum + Jskiros + et per hoc nomen + Agla + ut valeam satan ad meam voluntatem / Cogere et eciam me compellere ut in pulcra forma compareat, vel compareant, vel servum suum ex se mittat, qui super ea que eum interrogavero verum responsum exhibeat et faciat quod ei precepero, quia ego non sum tanti momenti aut meriti, ut Angelum Luce deum rogare in hijs rebus et ex brachium per te Angelum Cenobiarum qui mihi de te dubia certitudinem dicet nec me terreat, neque alicui creature noceat, sed in pul=cra forma coram me compareat et super ea que eum interrogavero, veritatem demonstret. /

O dne Jhu xpe qui semper es spiritus creatore rogantes bono in animo exaudi et custodi corpus meum et animam meam; ab omni periculo et mortis sicut nunc et semper dne

post quam oraveris dic Coniuro te satan per omnes virtutes celorum per Angelos et Archangelos, per Tronos et dominationes, per principatus et potestates, per Cherubim et Seraphim et per assistentes Angelos ante tronum dei, qui assidue cantant, gloria in excelsis deo et per infinita se=culorum secula Amen. / 245

Coniuro te satan per beatam virginem Mariam matrem domini nostri Jhu xpi que virgo concepit, virgo peperit, et virgo fuit ante partum, et post partum, virgo per mansit, Coniuro te satan per sanctum Johannem baptistam et per omnes baptizatos in nomine patris et filij et spiritus sancti Amen. /

Coniuro te satan per sanctum Johannem Evangelistam et per omnes Evangelistas, Matheum Marcum, et Lucam, et per omnes martires et confessores dei, ut ad me venias aut velo=citer mittas ad me servum tuum ex te et in nomine tuo, qui super ea que eum interroga=vero verum responsum exhibeat et faciat quod ei precepero. /

Coniuro te satan per omnes patriarches, et per sanctum Moysem, et per omnes prophetas, et per sanctum petrum et per omnes Apostolos, et per centum quadraginta quatuor milia signatos et beatos in consortu dei et Agni, ut ipse venias vel servum tuum ad me mittas ut super ea que eum interrogavero verum responsum exhibeat. /

Iterum Coniuro te satan per hec nomina dei + Algramay + Saday + Diagramay + ut ad me venias vel servum tuum ex te mittas et statim cum voluero, et cum precipiam recedas, et super hijs quibus te interrogavero verum responsum exhibeas. /

Iterum Coniuro te satan per omnia potentia dei, et per eius virtutem et per coronam dei, et per capitum suum, et per omnia membra dei, et per omnia que sub deo sunt, et per celum et terram mare et omnia que in eis sunt, per tonitrum altitonantes, et per omnia celestia terrestria et infernalia, ut velociter ad me venias vel servum tuum ad me mittas qui super ea que eum interrogavero, verum responsum exhibeat et faciat quod ei precepero. /

Iterum Coniuro te satan per tremendum diem Judicij adiuro te ut in quantum poteris ad veniendum festines ad voluntatem meam perficias asfirtus et consfirtus per eum qui vivit et regnat per omnia secula seculorum Amen. /

Cum factus fuerit magnus circulus ut hic circulum parvum istius modi ut postea patebit cum ZO ΔΔ – ΛJ, + O 1 1 6, in quo scribe apparebit H X Introi=tu circuli debes scribere Jesus xpus + Agla + Adonay + et postquam intra=veris ut patet in circulo sequenti notandum quod est mihi dne debet scribere in ul=timo circulo ut patet inferius. /

x

Hic sequitur circulus pro spu qui vocatr Satan:

De omni die et hora:

Baron

Baron

Experimentu de Baron Baaran Barath 22
vel Baryth super veritate quod operare potes omni
tempore et hora, omni loco honesto, omni campo camera
sella et villa si necesse fuerit:

Antiquam incipias experimentum 3 diebus veneris ieiunabis in pane et aqua, et etiam corpus tuum lavabis totum. et recisare debes ungulas manuum et pedum tuorum. et eas mundissime custodes in panno cereo, et dum experimentum incipere volueris pontas ipsas in camisia tua postea circulum depinges in terra et in ferario patebit cum gladio consecrato, tunc hec membrana virginea expolle catelle confortum quod nondum surrexerat de vera matris sue, et scribe in ea hec sequentes cum sanguine eiusdem sive talpe Jo.
Ro C nd vobis … vel
sic 20 23 zm vvo …
… / sive isto modo 20 Bo Bml
hobz … / Alio 8b
b 6 2 α v do … en η.

Et cum volueris experimentum comprobare tene cartam in manu tua dextra et dic 3 vicibus istum psalmum miserere mei deus et 51 psalmum stando in medio circuli post quam dixisti, post dic istam coniurationem donec spiritus apparuerit

Coniuro te spiritum nomine Baron fidem quam debes Creatori tuo sancto private, per virtute et veritatem dei veri et vivi et misericordissimi, et per illum qui tuba canit in die Judicii et dicet venite venite venite, et per omnes Angelos, Archangelos, Tronos, dominationes, principatus, potestates, Cherubim et Seraphim, Adiuro te Baron per penas dni nri Jhu Xpi, per patibulum crucis in quo suspensus est, per clavos quibus confixus est, per lanceam qua perforavit latus eius, per spineam coronam quam in capite suo portavit, per mortem eius, per resurrectionem eius, per ascentionem eius, per septi formam scti spus gratiam, per sigillum Salomonis, per lapidem angularem, et per virtute qua sol obscuratus est et petre scisse sunt, et monumenta aperta sunt, et multa corpora que diu dormierunt resurrexerunt, per virgam quam nurare aparuit et per virgam Aaron, per thronum dei, per thuribelum aureum, per candelebrum aureum, per Archam federis et per Altare aureum quod est ante oculus eius, per mensas propositionum et per sctos et sctas, Coniuro te spiritus qui vocaris Baron, per gloriosam virginem Mariam matrem dni nostri Jhesu Xpi que filium dei portabit, et per sctissimum lac eius quod gloriosus deus per os suum suscepit vocatus Athanatos, Lux, Eloy, Vasaday, Emanuell, Arsetice et per sctum semiphoras, et per nomen Adonay, quo dns media nocte clamavit, ad quam vocem omnes mortui boni ac mali in ictu oculi resurgent, et per nomen Sother + in quo dns frangit omnes lapides terre et omnia edificia in medio adversus disrumpere et debellare et tunc dicet montibus cadete super nos, et collibus operite nos, et per Inestimabile nomen + yay + in quo dns Jhesus per acto Judicio diabolum cum sequentibus i cum omnibus suis Impiis in carcere i in stagnum ignis triumphali gloria in celestem patrem reverterit, Coniuro te Baron et exorcizo te o spiritus terribilis cum omnibus suis sociis, per benedictum nomen dei in firmamento celi et plaudibile virtutis admirabile creatorem mundi et Sanctis Sanctorum. Coniuro te iterum Baron, per Angelos dni et celos dei, per solem et Luna et per stellas celi, et per imbrem et rorem et omnes spiritus dei, Coniuro te per ignem et estum frigus et estatem, per glacies et nives noctes et dies, per lucem et tenebras, per fulgura et nubes, Coniuro te N. per terram et omnia elementa, per montes et colles, per omnia germinantia in terris, per fontes et maria flumina et omnia que moventur in aquis, per omnes volucres celi, per omnes bestias et pecora, et per omnes filios hominum et Israelis, per sacerdotes et omnes servos dei, et per omnes spiritus

et per sedes sanctas et animas iustorum dei, et per omnes humiles corde et per animam Azarie et Misaell, et per pulmonem spadius, et per omnia inter cetera nobilia eius, ut cito venias ad me et facias et compleas quecunque tibi dixero etc./

Tunc statim veniet ipse Baron ad te et dicet tibi in forma hominis quicunque vis, et tunc facias petitionem tuam et ipse respondebit, et thesaurus afferet quecunque desideras, et portabit illos tibi quecunque tibi placuerit, et postquam compleverit omnia dicet tibi da mihi licentiam abeundi, et dabis ei licentiam et precipe ei quod quacunque hora vocaveris per coniurationem postea revertatur deinde dicas ter corde in pace./

Iube quod vis et fiet postea da licentiam vade sic: In nomine patris et filii et spiritus sancti recede in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati. 226

Then if he be stubborne & doe not appeare then ye renewe this, which is Salomons bonde,

O N. by the vertue, might & power of this most greate & unspeakable name of God + Tetragrammaton + & in the vertue & power of this name of + Tetragrammaton + which was written in a plate of gold in the forheade of Aaron the high priest, I Coniure thee into the depthe infernall & bottomles pitt of hell, there to be tormented with extreame tormente untill the laste & dreadfull daye of dome, except thou come & fulfill my wille commaundemente; O N. if thou come to doe, then God the father the sonne & the holy ghost curse & condemne thee from this same houre for ever & ever in the fierie lake of hell, & make thee partaker of some & all of those hellishe & terrible tormente O N except thou come & fulfill my will & obay my precept & commaundemente, heaven & earthe curse thee & condemne thee unlesse thou speedely come & appeare visiblie unto me & fulfill my commaundemente truly & unfainedly without fraude or guile, this if thou doe not then all the members of the blessed be unto the everlastinge tormente O N thou most wicked & obstinate spirit except thou come & fulfill my will & commaundemente thou like as this N doth consume in this na fire stincke, so by the vertue power & strengthe & force of this holy name of God + Tetragrammaton + I condemne thee into the most terrible paines & punishmente for ever, this graunte O L. J. C. which in the unitie of the Trinitie lyveth & raigneth with God the Father for ever & ever amen./

+ Georgii

Quicumque voluerit scire plenariam veritatem de aliquo furto vel de aliquo suspecto, eligat primam virginem et legittimum et faciat circulum de zona sua super in aliquo loco secreto ad ☉ bene clarum et faciat primum sedere intus, postea rade eius ungulam pollicis dextre manus deinde unge subtiliter cum oleo olivarum per verba dicendo./

O sancte Georgi miles Xpi Coniuro te per dominum nostrum Ihesum Xpm et per sanctissimam virginitatem gloriosissime virginis Marie Matris eius et per virginitatem ~~gloriosissime virginis~~ Lucie quod ipse surrexit ab uberibus Matris sue, et per virginitatem gloriosissimarum virginum, innocentium martirum et per totam posse quod deus habent in terra et aqua et in aere in igne et in celo et in fide sua, et per sanctissimam resurrectionem suam quod vos in ungula pollicis dextre manus istius pueri in tua cathedra sedens hilaris appareas ostendens tales res

res

Nominem vel mulierem furtum sive aliquid aliud ita quod iste possit reperire sine aliquo nocumento vel impedimento per domini quod dedit nobis

Et si non accepit prima vice lege 2a et 3a et sine dubio si quod bonus est accepit, si non aliter est eligendus, et ita exposuit beatus Georgius dicens quod qd potest ab alio qd obdurat ei illam per sua furtum vel aliud et possit eum reperire sine aliquo defectu et ipse per tibi dicet, 1000 es expertum

figura speculi

Quicunque hec nomina super se portaverit non poterit ad aliquid obesse nec ab aliquo detineri. 2. sunt ica nomina altissima. 2. ~~alma~~ Alma, Aloy, En
plausmum samuel, El+ G+ l+ A+

Romulon

Mundi Incipitur experimentum nobili-
ssimum quod spiritum habeas Romulon veritatem 84
qui quidem thesauri furti, seu omnium operum
verissime, certificans, iste Romulon est
spiritus infernalis sub potestate omnium demono-
rum priorum atque maiorum et vult esse
paratus ad circulum satisfacere voluntates
quicunque requirentibus per potestates tres
coniurationis/

Inprincipio habeas duos socios tecum in
circulo et teneat unus quisque eorum unum
fastum de palma ~~bene~~ quo bene dicetur in
die ramis palmarum et floribus hominibus Ma-
gister et socii eius, dices psalmos miserere
mei deus etc/ et quicunque vult etc cum
magna devotione in quatuor partes cir-
culi, deinde dicat Magister istam orationem cum
bona devotione ✠

Coniuro vos omnes demones magnos atque parvos,
per omnia potentias domini nostri Ihesu Christi
et vos faciatis illum spiritum Romu-
lon festinare in pulcherrima pulcra
forma qua potestis et ipsum mittere
nobis et narrat nobis veritatem
de parte N. quam querimus per eum qui venturus
est iudicare vivos et mortuos et seculum per ignem Amen
Coniuro vos omnes demones maiores atque minores
per deum vivum, per deum verum per deum sanctum/
Coniuro vos per totum corpus domini nostri Ihesu Christi et
per omnia verba dei/
Coniuro vos per omnia opera dei/ Con-
iuro vos per omnia mirabilia dei/

Coniuro vos per omnia nomina dei effabilia et ineffabilia et per illa verba que non licet
homini loqui, et per omnia gaudia beate Marie virginis/. Iterum Coniuro vos per
quinque vulnera domini nostri Ihesu Christi sanctam Trinitatem, per eos virtutes
et potestates quas deus dedit hominibus, herbis, verbis, et lapidibus; Iterum
Coniuro vos demones per ista sacratissima nomina dei + Sabaoth + On +
Arphentex + panton + Craton + Deminon + Eristimon + Gero +
et per summum nomen dei + tetragramaton + et per nomen + Athanatos +
et per illud nomen excellentissimum dei + A + Ω + l + a + et per illud qui
dixit fiant omnia et facta sunt omnia Iterum Coniuro per omnia predicta verba
dei, ut faciatis illum spiritum Romulon militem festinare et nobis sine mora et
narrare nobis veritatem cum viva voce quod possumus audire intelligere
et audire sine aliqua falsitate et nocumento alicuius creature totius mundi
et sine tempestate, tonitruo fulmine, pluvia, et vento, nive et grandine,
et ab omnibus tempestatibus et respondere nobis Iam ad presens, per eum qui ventu-
rus est iudicare vivos et mortuos et seculum per ignem / Coniuro vos ad
hec per virginitatem atque virtutem beate maria virginis, et per virginitate
atque virtute beate Juliane virginis, beate Katherine virginis, et per
virginitatem atque virtutem beate Margarete virginis/ per virginitatem
atque virtutem beate Agathie virginis/ per virginitate/ ~~per~~ beate Cilie/
virginis/ Iterum Coniuro vos per virginitate atque virtutem ~~omn~~ beate
Eliene virginis, et per virginitate atque virtute omnium virginum et per virgi-
nitate atque virtute beate Johannis Baptiste, et per virginitate atque vir-
tutem sancti Johannis Evangeliste/ coniuro per virginitates atque virtute
domini nostri Ihesu Christi, et per omnes martires et confessores dei, et per omnia verba et nomina dei/
et faciatis illum spiritum Romulon qui venire ad visum nostrum in forma et specie
pulcherrima

× et specie pulcherrime feminis et dicere nobis omnem veritatem sine aliqua falsitate et nocumento alicuius creature totius mundi, et sine aliqua tempestate, per eum qui venturus est Iudicare vivos et mortuos et seculum per ignem, Amen./

Tunc similiter rogat magister dicens

Deus qui misisti sanctum tuum spiritum super Apostolos tuos, mitte spiritum sanctum tuum super nos famulos, et super istud circulum et illuminet et clarificet intellectum meum, ut in speculo veritatis videre possimus et audire creaturas tuas, et nobis revelent omnem veritatem de rebus quas quesiverimus per eum qui vivis et regnas deus per omnia secula seculorum Amen.

Tunc dicat magister./

Osipus milos Romulon, Coniuro te per fidem quam debes domino creatori, Coniuro te spiritus romulon per purificationem dei, Coniuro te romulon per purificationem beate Marie virginis, Coniuro te romulon per Iudicia infernalis, Coniuro te romulon per eam maledictionem qua deus maledixit Came, et vos patis illum venire sine festinantia, narrare nobis veritatem iuxta hunc circulum, Coniuro te romulon et vos demones per spoliatorem Inferni Ihesum Christum, et per prophetiam sancti Johannis Baptiste, per tabulas Moysi, per virtutem sancti Michaelis qui vos de celo expulit et gloriosum Cyprianum Martirem qui vos suo nutu subiugavit, et per Salomonem sapientissimum qui vos suis fecit obedire mandatis, et per tremendum diem Iudicii, per vulnus lateris Jhesu Christi, et per vulnera manuum et pedum eius, per annunciationem et predicationem, per mortem et sepulturam, per resurrectionem et ~~predicationem~~ ascentionem, per spiritus sancti missionem, per ipsum et omnes prophetas, et omnes sanctos ac gloriosos Apostolos et omnes virtutes celorum, et per septem dolores beate Marie virginis matris Christi, per suo filio, et quinque eius gaudia, et assumptionem et coronationem eiusdem gloriose virginis et instantissime sanctitatis, Coniuro te romulon per illud excellens nomen dei Ineffabile et infinite virtutis et tremendum + Tetragramaton + quod in Anulo meo sculptum est, et quod in isto sceptro Imperiali sculptum est, quatenus virtute omnium predictorum et specialiter istius venerandi ~~ad me~~ nominis celeriter accedas, et absque tonitruis, coruscantibus vel horribilibus tonitruis, et sine horribili strepitu mihi apparere non tardabis et meo semper Imperio veniens [illegible] obediens quatenus in te agnoscatur quanta magnificentia est nomen suum quod a quibuslibet adoretur tam celi terrenis et infernalibus, et per virtutem patris omnipotentis Filii ac paracliti qui vivunt deus et trinus vivat et regnat in secula seculorum Amen./ 85 86

Coniuro te romulon et vos demones, per Angelos et Archangelos, Tronos et dominationes, per principatus et potestates, per virtutem celorum et omnia mirabilia Ihesu Christi, et per eiectionem demonum de hominibus, et per flagellationem eius, et per illud sanctissimum cruorem defluentem a latere pedibus et manibus in omnibus eius corporis partibus, et per omnia terribilia in celo et in terra, et per Angelos bonos vos demones + Analazabim + paripabazin + Collatizantin vell, Collizantu et ad hunc circulum et adiuro te romulon et requirete in virtute crucifixi qui maior est omnium, et per omne nomen + Tetragrammaton + quod est nomen venerabile et terribile ac omnia amabile cunctis christianis, et terribile demonibus, quatenus sine omni mora et dilatione mihi visibiliter appareas absque simulatione et fraude et versutia qualicumque et mihi ad interrogata fideliter respondeas, et meo Iussui omnium obedias, per virtutem domini nostri Ihesu Christi qui vivit et regnat deus in secula seculorum Amen./ [illegible]

Ut bene sit obediens./

Coniuro te spiritus et adiuro, per illud Infinitum verbum quo cuncta creata sunt, cum dixit deus fiat et factum est. Requiro et adiuro te romulon ibidem extra circulum visibiliter apparere per bonitatem dei qua hominem ad Imaginem suam plasmavit et te per Justitiam qua primos parentes nostros dampnavit, et per misericordiam qua redemit, per Justitiam et humilitatem Marie virginis sacratissime matris domini nostri Ihesu Christi, per virginitatem et potestatem qua Infernum confregit et socios tuos spoliavit et cruciavit, et mihi de questis a te per me fideliter dicas responsum et nunquam in eisdem fallaciam facias, Coniuro te romulon sapientissime spiritus per obedientiam quam superioribus tuis exhibere debes, et per sacratissimum nomen dei + Tetragramaton + quod in [illegible] et in Anulo meo [illegible] veraciter obedientiam mihi virtute cuius sacratissimi nominis in quantum premisses celeriter facias, et si tu non possis Immediate in virtute passionis sanguinis Ihesu Christi, alium vel aliquos celeriter adduc qui potestatem habet et scientiam mihi 87

× fideliter respondere de singulis rebus quas voluerim et sine qualicumque fraude simulatione et fallatia ad meum desiderium, veraciter ad implere ipse per sancte cuius vera et sapientia Salomo

Salomon precipitissimus te sibi obedienrialiter subiugabit, et per auctoritate Imperet qui sine fine vivit et regnat deus in secula seculorum Amen./

+ here repone the come, & standith still, constraine him by the coniuration following./

Coniuro te sanus per obedientia quam virtute sanus benedicti nominis + Tetragrammaton + deo et mihi satisfacias, et per ineffabilem eiusdem nominis potentia, et per Michaelem Archangelum qui demones subiecerat Infernales in Infernum, et per Annunciacione beate Marie virginis matris dni Jhu xpi, et per eius Nativitate, passione et morte, et resurrectione, et per ascentione, et per indesinente fluxum lacrimas beatissime Marie virginis, et sui filii passione et morte, et per omnia que unquam fuerunt scta in celo, et in terra, vel Inferno, ut mihi iam de omnibus que interrogavero, et sine fraude sine terrore et mendacio qualicunque mihi fideliter respondeat et certus de Inquisitionibus effectus ipso summo deo patri filio et spiritu sancto deo et vivo et vero gratias referam ~~et gratiarum actiones~~ per obtenebratione solis in sua morte, et per scissuri templi in eius morte, cui laudes referam et gratiarum actiones prestanto in cuncta scriptibili Trinitate qui unus est et erit in eternum Amen./

here sequitur Licentiam./

Coniuro te romulon benigne sanus per illud Indicibile templum et Salomonis preparavit summo deo et per omnia elementa, et per illud nomen excellentissimum et sculptum in summitate septem moexix nomen + Tetragrammaton + quatenus quamcunque recedas pacifice requiesce, sine corusca pluvia et ventis, et quibuscunque tempestate, et alios cum te Invocavero vel socios tuos citius quo poteris ad nostram memoriam vocatis nec turbare me valeatis nec laboretis ad perturbandum me nec socios meos per virginitate dni nri Jhesu xpi filii dei vivi viventis in secula seculorum Amen./ 55

Iterum Coniuro te romulon scitum per omnia tremendum ~~dies Judicii~~ et terribilem in terra et in Inferno, et per tremendum diem Judicii. Coniuro te romulon, recedo precipio et mando per sanguinis dni nri Jhu xpi, et per virtute omnium predictorum in isto libro scriptorum et conservatorum, ut expectes donec licentia fueris a me et quando recedebis recedes in pace et quiete ad loca tua debita sine Iudicio sine corusca pluvia et tempestate et sine nocumento corporis mei et anime mee et sociorum meorum sic aliter existe, et sine nocumento cuiuscunque creature dei cuiuscunque generis sine spe existent et terrore, et ad hec Coniuro te romulon mando et ligo te per virginitate omnium nominum predictorum que in isto libro scriptum et conservatum est, ut non venias ad me temptare, nocere me in diebus neque noctibus nec socios meos amodo, neque alios socios tuorum vel sequentium te, et ad hec Coniuro, exorcizo, permando, et ligo te per omnium nominum predictorum et pronominatum, et in isto libro scriptum et conservatum et specialiter istius nominis venerandi + Tetragramaton +, et cum recedes te statim citius festinatissime et celeriter mihi iam [illegible] in quo loco ergo te Invocavero vel adiunavero in pulchra forma humana, et sic facies expectabis in illo loco donec licentia fueris a me, et hoc facias absque pluvio et tempestate terrore, et si inobediens te vel socios tuos rebelles vel contra coniuratione et voluntate mea, condemno te et socios tuos in Infernum et maledico te per virtutem crucis vel omnia miraculorum xpi Jhu, et tunc omnes sententias et mala et que in isto libro scripti sunt descendat super te et socios tuos, et nichil [illegible] feceris./

Coniuro te ut nulla requiem habeas vel habere poteris amodo et usque in eternum sed multipliciter pene tue Innumerabiliter graviores quam unus sicut stelle celi, et sic expectabis donec licentia fueris a me et sub coniuratione istius et omnium istorum prenominatorum vade in pace et pax dni nri Jhu xpi sit inter me et te et inter socios meos et socios tuos, et si tu desideras vel socii tui desiderant aliquo spiritu vobis habere recedunt, maledictione et omnes sententie prenominate descendat super te et super socii tui Amen Amen./ Amen./

Romulon his circle in the booke is drawne out of [illegible] fol. 55

first make a circle upon the grounde with a palme hallowed upon palme sundaye, sayenge in nomine ~~patris~~ pris et filii et spus sci Amen, then strawe the asshes of palme bee hallowed aboute the circle sayenge ut supra. Then make a + one thy fore-heade with asshes sayenge In noie pris et filii, et spus sci etc, Then put thy right foote into the circle sayenge in noie pris etc. / & then stand still sayenge / Benedicat me imperialis maiestas, protegat me divinitas, custodiat me sempiterna deitas, foveat me gloriosa unitas, defendat me immensa trinitas, dirigat me inestimabilis bonitas, regat me potentia patris, vivificet me sapientia filii, Illuminet me virtus spus sci, A et ω deus et homo sit mihi famulo tuo N oratio ista salus et protectio in eternum + Ihus transiens per medium illorum, ibat in pace Amen.

This done thou arte safe & nedest to feare nothinge for there maye noe spirite come within that circle, but I warne thee come not out of thy circle untill thou have avoided spirit for if thou doe, he will slee thee without the greate mercye of God defend thee, therfore I warne thee in the name of God to keepe thee within thy circle till thou have made an end,

Make thy circle 7 foote from the middest at the brimme, & stand in the middest therof thy selfe, & that with steadfaste faythe, Note thou arte at libertye to stande or sitt, then make a circle 2 foote broade & 7 foote frome the other circle & write the spirite name therin & bidd him appeare in likenes of a child of 3 yeares of age with a red heade, & he will heave from the grounde aboute a shaftmeate, but looke not to muche on him for it is not holesome, & if thou wilt thou mayest have 2 fellowes with thee, & thene mayest call anie spirit thou wilt for what facultie thou wilt, & thene billett ~~what thou wilt~~ thy entente, & caste it out of the circle unto him, & write in [...] to fulfill thy will, & doubtles it shalbe done shortely, & he will tell thee before you maye have your purpose, & by this Invocation you maye call anye spirit that you will for this invocation this spirit maye not withstande, for it was ~~the~~ secrete of Salomon.

In noie pris paracliti et filii et spus sci Amen. Mosacus sponde veni festinate.

Coniuro te spiritum nomine Mosacu per deum patrem omnipotentem, per deum verum per deum sanctum, qui te de paradiso eiecit, et per haec sacra sanctissima noia + messias + Sother + Sother + Emanuell + Sabaothe + Adonay + otheos + Athanatos + hely + panton + Craton + ysus + Eleyson + Alpha + et ω + Jhus + Xpus + Nazarenus + rex Iudeorum + on + El + / per haec sacra sancta noia coniuro te Mosacus per nomen dei principalis + Tetragramaton + homousion + Amorison +, et per haec noia + Onas + oo + Man + Delabogramaton + Sanctu + Altonat + Spirion + regon + on + ongon + Agla + hely + heloy + Lamazabatany + et per sacram Mariam matrem domini nostri Jhu Xpi, et per omnes sanctos et sanctas dei, et omnes virtutes, et merita preciosa, et gratias

Et per quinque vulnera Jhu xpi, et per omnes sctos et sctas dei et eorum virtutes, et per merita preciosa, et per virginitatem beate Maria virginis ac Scti Johannis Baptiste et Evangeliste, et per hec nomina + maothi + et Mohosthie + maothi + et mohosthe + per quem Salomon te constringebat, ut ubicunque fueris statim et sine mora te in pulchra forma pueri trium annorum mihi monstres habens colorem album et rubicundum capitem, O Mosacus spiritus te iubeo per fidem quam debes domino tuo creatori, et per virtutem dei vivi veri piissimi et potentissimi, et per omnes Angelos Archangelos, thronos, et dominationes, virtutes principatus, et potestates, Cherubine et Seraphime, et per omnes benignas sctorum et sctarum, que in universo mundo continentur neque in celo, et sicut hec sit verum quod Maria fuit virgo ante partum in partu et post partum, et sicut hec sit verum quod hostia xpi que de pane fit vertitur in corpus domini Jhu xpi, sic sit verum et visibiliter in circulo hic tibi assignato appareas, et per ista nomina que sunt maxima in nigromancia dotibus filii et + Balsac + super Balsac + sarie + saraye + homulion + de sed superius in potestate + Aye + per que aque tessunt et elementa concutiuntur vel regnuntur, et per ista nomina iubeo te per gravitatem dei et oculos eius, et per omnia membra eius, et per divinitatem, maiestatem, et deitatem eius per potestatem et humilitatem eius, et per omnem bonum et malum que quatuor elementa sustinentur, ut ubicunque fueris statim in ictu oculi appareas et monstres mihi in forma pueri trium annorum et impleas omne desiderium meum in vero et debito modo secundum velle meum, et nullo modo ledere me seu corpori meo vel aliquibus membris meis offendere aggravare seu nocere poteris, nec quicunque spiritus sub dei potestate poterit nec alicui animali creature nec domi nec campanile quibuscunque factis a deo vel ordinatis quovismodo nocere aggravare seu offendere poteris nec quicunque spiritus malignus sub dei potestate poterit, sed tu velle illi mihi demonstres seu demonstrent et veraciter mihi respondeas aut omnis verum mihi veraciter respondeat non sophisticaliter nec figmentaliter sed sicut fuit, est et erit, in facto de presentibus preteritis et futuris ad omnia que ex te interrogabuntur vel ex illis et sic fiat per ipsum deum cui est honor et gloria, virtus, imperium, iubilatio deitas humanitas, ac eterna potestas per infinita secula seculorum Amen.

Then saye this psalme quicunque vult, & before thou hast done, he wille before thee in this circle, & will aske thee what thou wilt, & see thou be readye to speake to him, & dread nothinge of fayenge.

Coniuro te Mosacus spus in nomine patris paracliti et filii et spus scti Amen, I charge thee in the name of God, & by all the wordes that hath bene rehersed to the constrainte, to abide still visiblie in fayre forme, without anie hurt damage or noyenge to me or my followers, or anie other thinge, till I gyve thee leave to departe & goe, & that thou fullfill trulie myne entente that I shall desire of thee

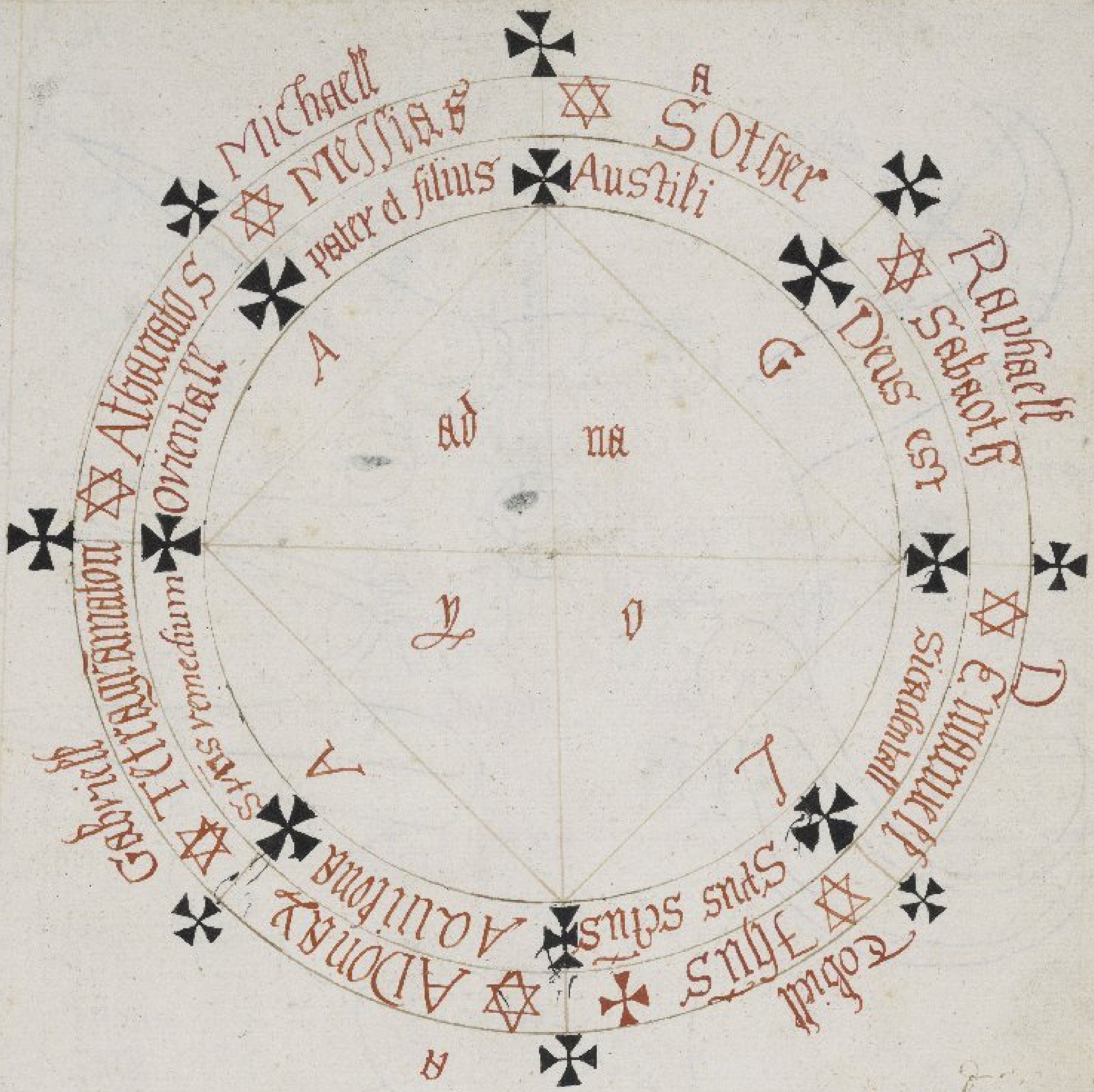
This done caste the potition to him & the demone will doe it, & give thee a readye answere, & when thou wilt avoyd him saye this.

Mosacus spus cum te iterum invocavero esto mihi paratus et sis mihi bene volens ad omnia que tibi precipiam in his que pertinent ad officium tuum, vade ad locum tuum predestinatum ubi deus te ordinabit quousque te aliis invocavero, et tunc mihi presto, sis et promus in obedientia desiderii mei, pax sit inter me et te, et ~~no~~ inter nos et vos. In nomine pris et filii et spus scti Amen. In nomine + Jhu + per signum T tau fario. & then saye this psalme quicunque vult, & as he came he will goe againe, but if he rebell saye this.

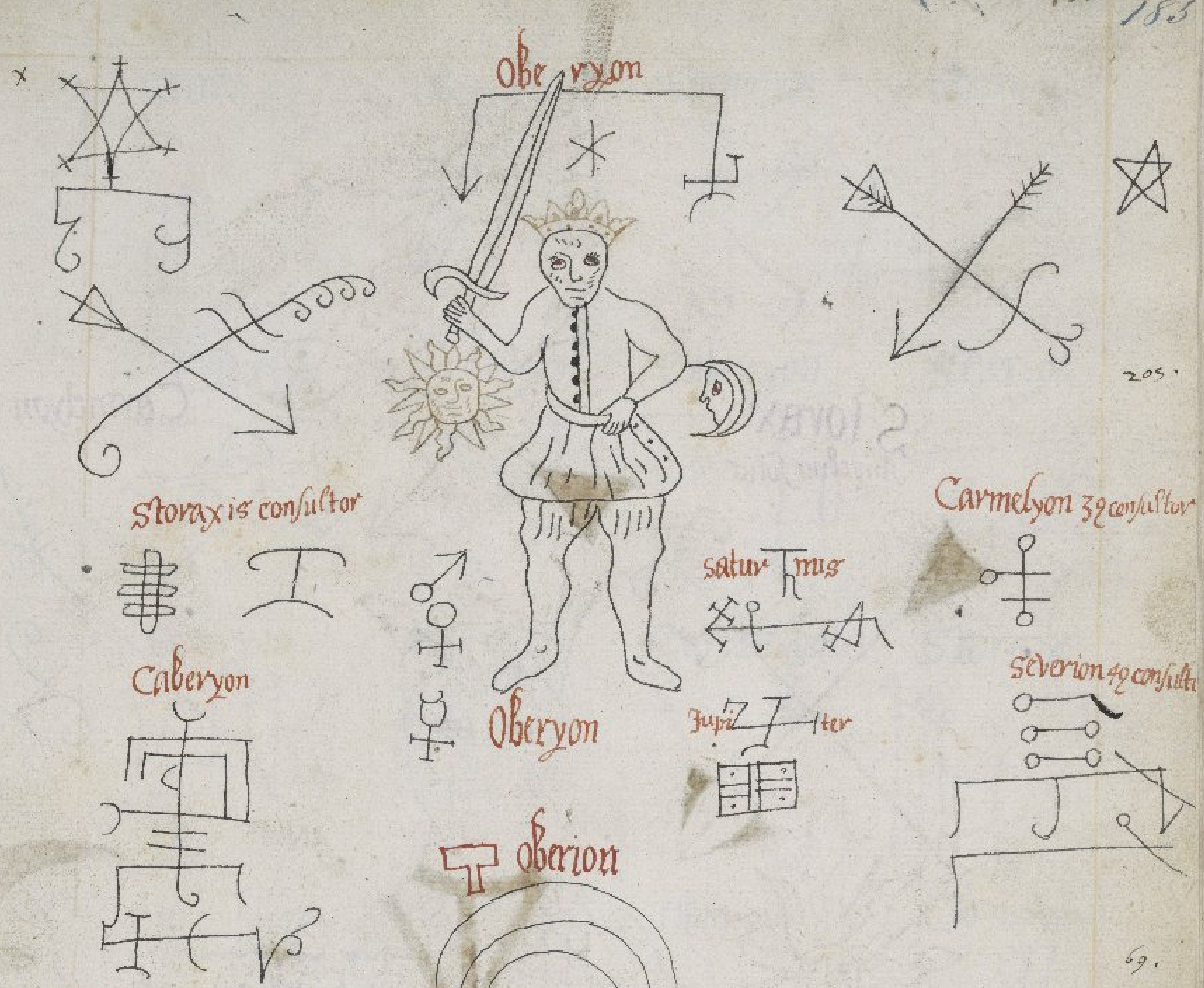
O tu maligne spus precipio te tuis nequitiis, recede + Esmelion + cum omnibus tuis ex coniunctu in ictu oculi quia tibi parcunt demones. & straight waye he wille out of sight & make noe longer abide, then goe whether thou wilt & breake up thy circle sayenge.

Gratia dei sit semper nobiscum et conservet nos nunc et in perpetuum Amen qui est omnibus omnipotens cui est laus honor et gloria per infinita secula seculorum Amen.

Mosacus circle



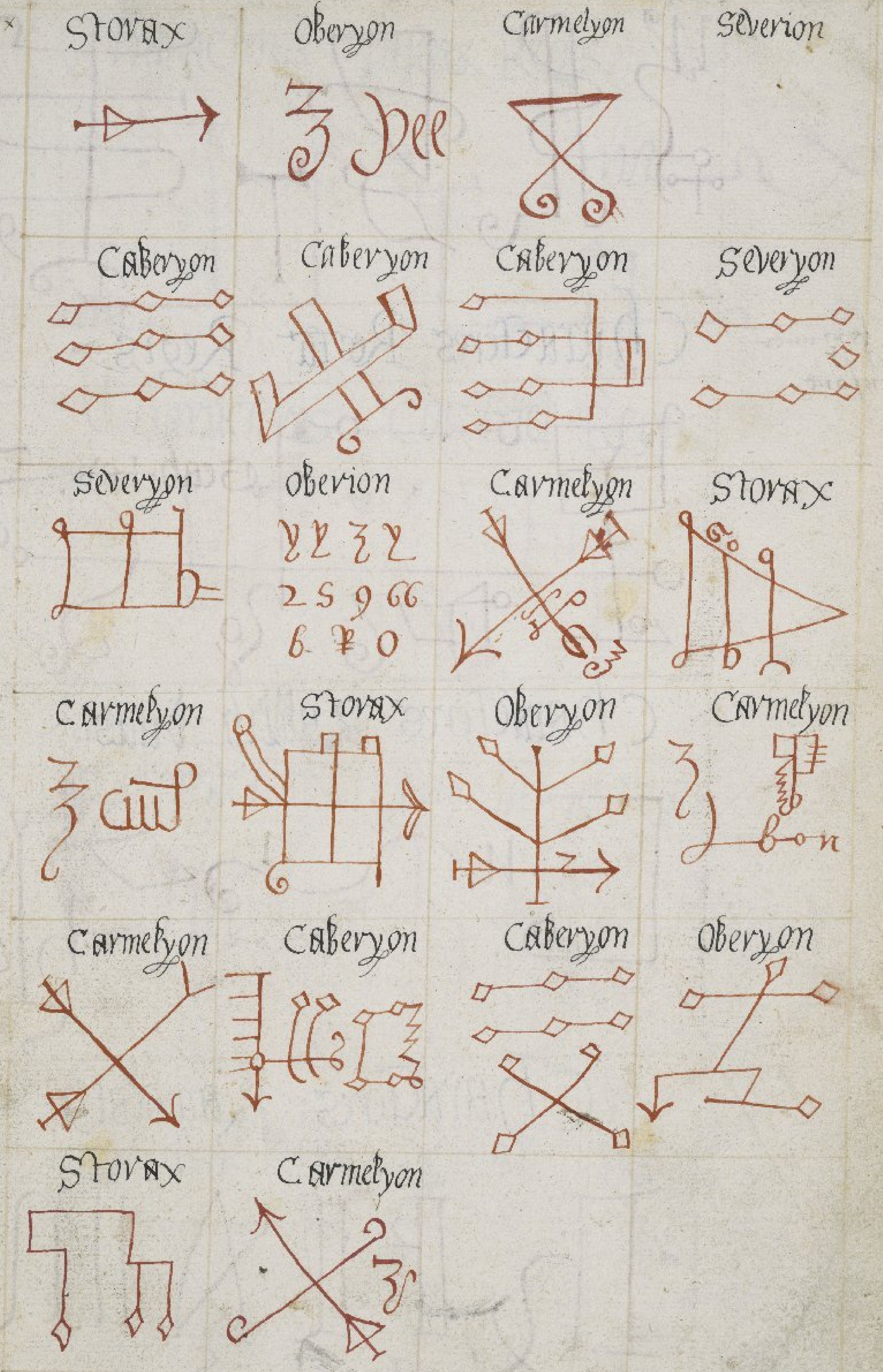
Orobas is a greate prince, he commeth forth like a horse, but when he
putteth one him a mans shape, he talketh of devine vertue, he giveth true
answeres of thinges present, past, & to come, & of the devinitie, & of the creation,
he deceiveth none nor suffereth none to be tempted, he giveth dignities & prelacies,
& the favoure of freende & foes, & hath rule over 12 legions.



Betranas
Bethaca
Benedikt
pantangor
petangor
Damadas
penedill

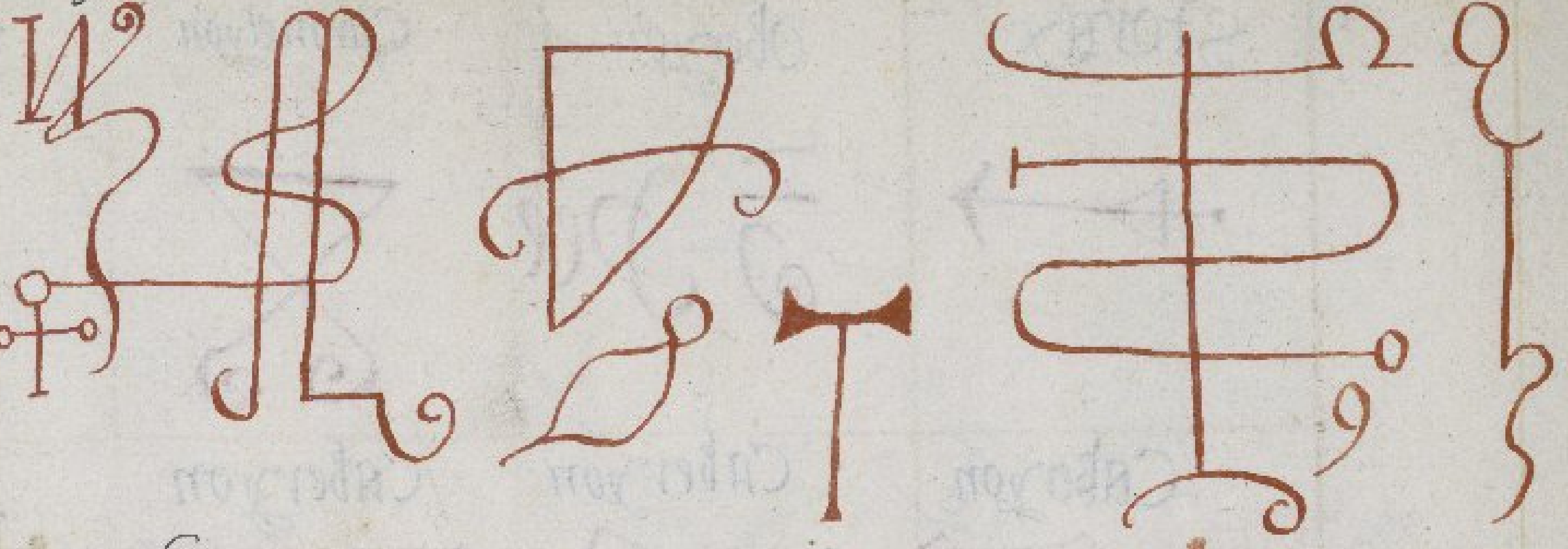
pantagorus
Ama das
Oberyon
rex Zew sydission
qui sedes in trono
regali [illegible]
[illegible] ——

Storax
Angelus solis
Carmelyon
oberion
zathio
Caberyon
vel Gaberyon
Severyon

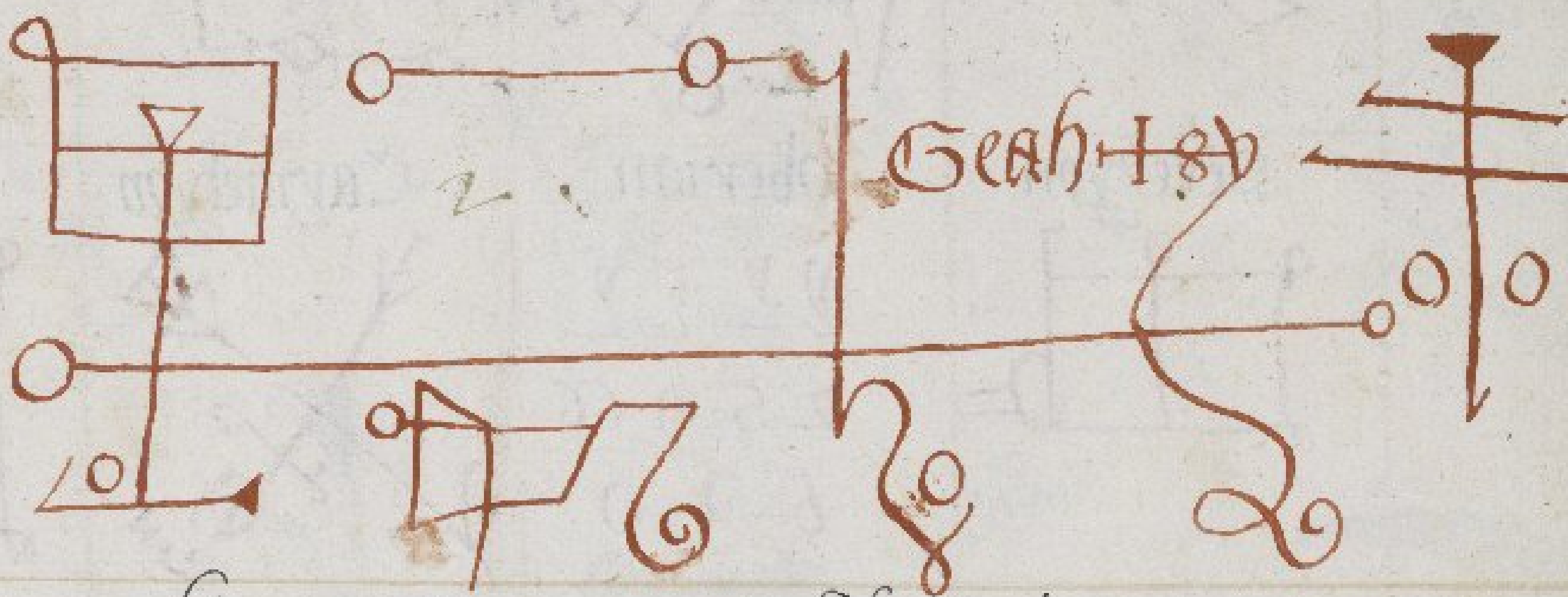

Storax
Oberyon
Carmelyon
Severion
Caberyon
Caberyon
Caberyon
Severyon
Severyon
Oberion
Carmelyon
Storax
Carmelyon
Storax
Oberyon
Carmelyon
Carmelyon
Caberyon
Caberyon
Oberyon
Storax
Carmelyon

68.

Characteres Aozol Regis

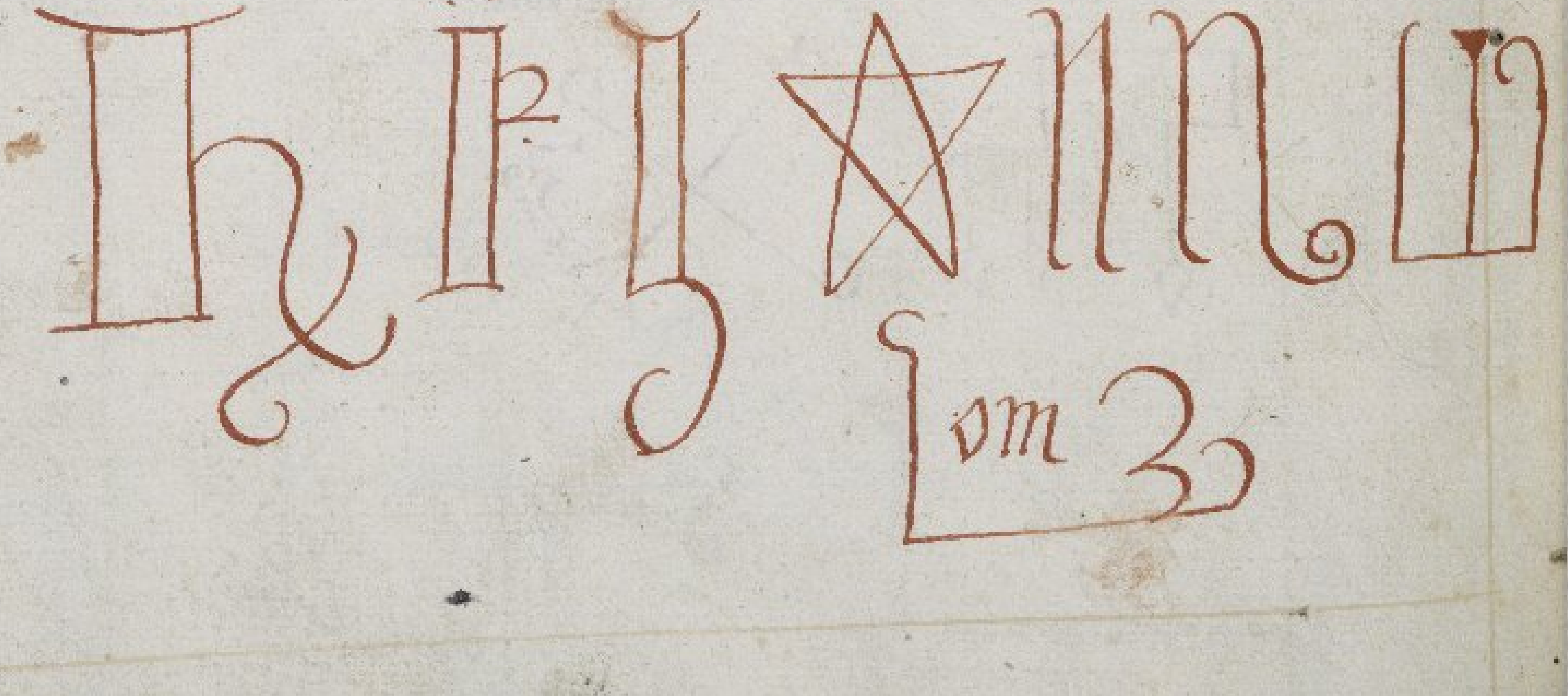


Characteres Restū Regis

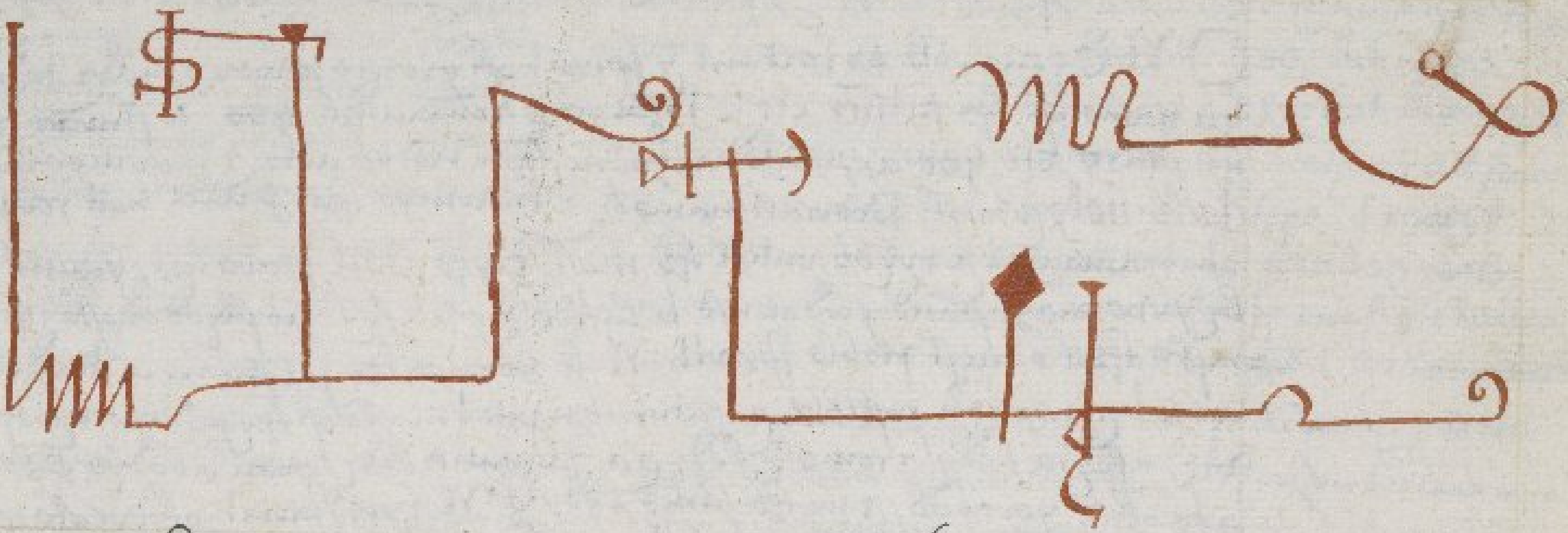


Characteres Raulth duas

Characteres Ramalath



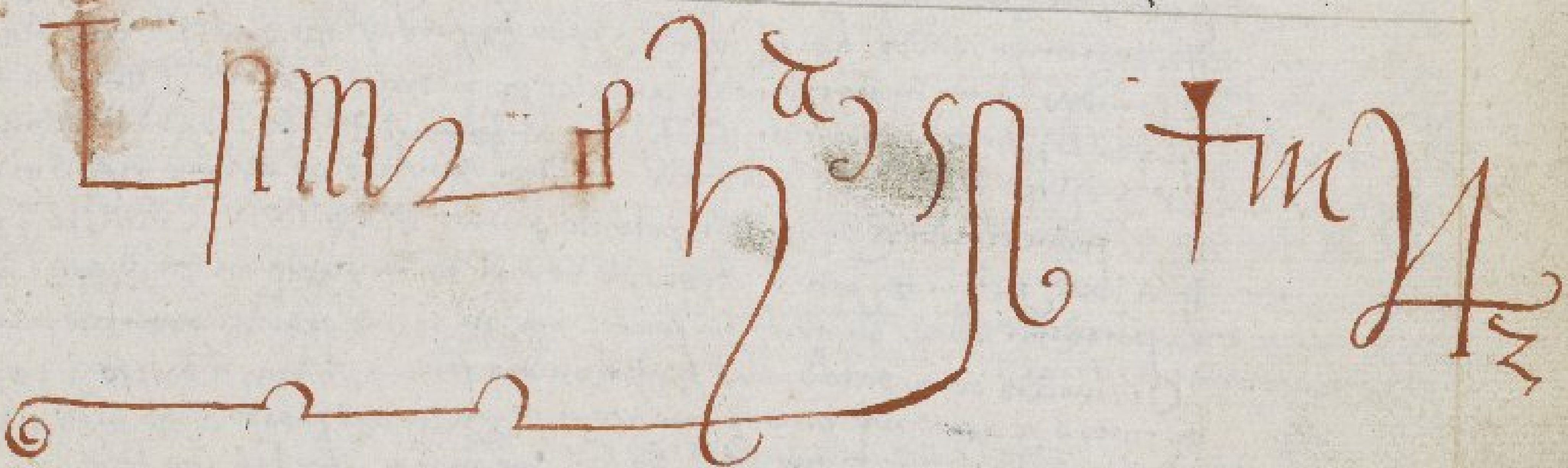
Characteres Zaseres Regis/



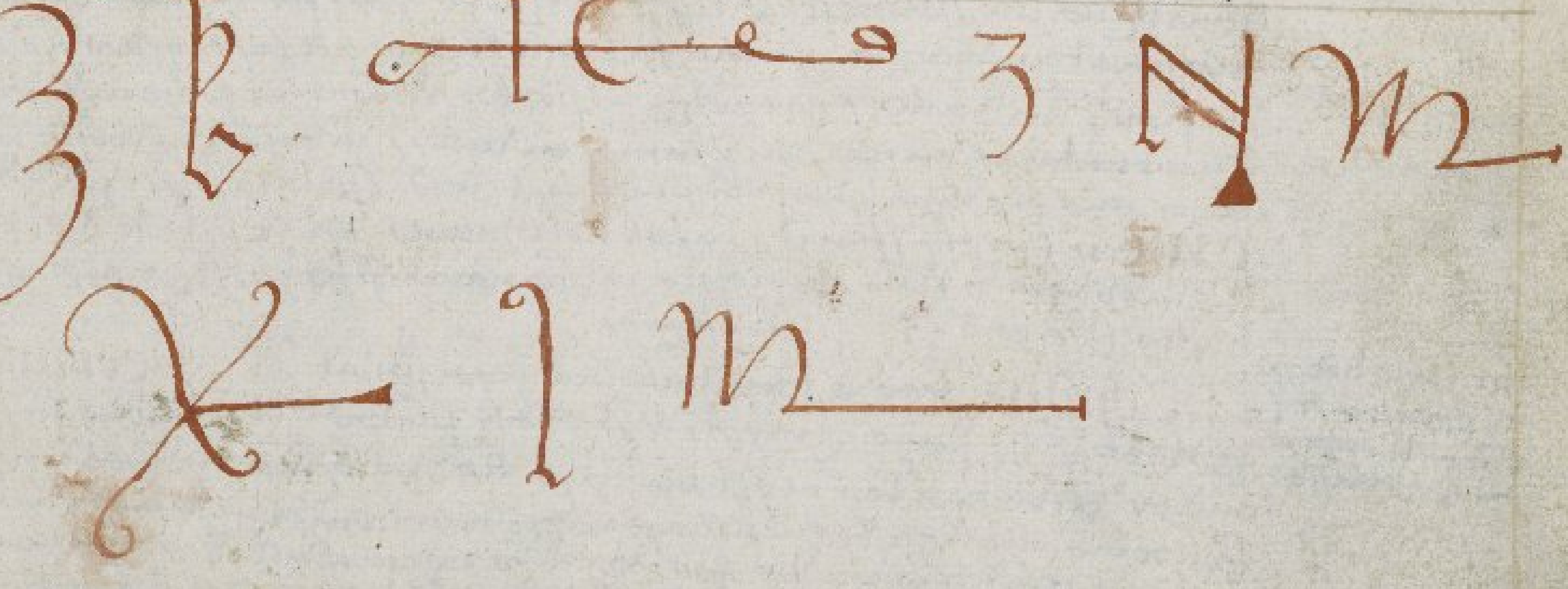
Characteres Castriel Regis

207.

Characteres ~~Yeli~~ Saziel regis/



Characteres ~~Y~~dial Regis



Invoca oberion

In nomine patris et filij et spiritus sancti Amen / Exaudi nos quesumus domine clamantes ad te et te deprecantes sicut dignatus es exaudire Jonam in ventre ceti, Moysen in monte Synay, Danielem in lacu leonum tres pueros in camino ignis, ut volun=tate et desiderium meum perficere digneris per dominum nostrum Jesum Christum etc

ON thou noble excellent & spirit of greate power I bidd & request thee, yea & in the name of the father etc / I charge & commaunde thee to stirre & remove out of the place [illegible] the appointed wherein thou nowe arte, & hearinge me to invocate upon Gods holy & most reverent names, & knowinge that I will nott cease nor leave of those my clamoures & cryes untill the most highe God heare me, graunt my request, & ther by give me instant good cause to lawde & glorifye his sayed moste holy names, I admo=nishe thee o most noble spirit N to prepare thy selfe in a readines, & seeke the waies & meanes possible, & that in the uttermoste of thy power lyeth to take unto thee, viz. a fayre body, a comely body & a humane body, even a bodye like to a childe of the age of 3 yeeres, & in the same body o N thou spirit of greate power I praye thee, as there maye be frindshipp betwixt thee & me, come speedely unto me, & appeare here before me without anie longe tarryenge or delaye, & that to the sight of me & my fellowes nowe in this holy & consecrate circle at this instant present lookinge & expectinge the same thy cominge & appearance, wherefore o N worthy spirit be willinge as nowe to be made obedient to me & my fellowes & that to our presight & so that thou o N neither hurte me nor feare me, nor troublle me neither in my lymmes bodye soule nor members, neither in sight, hearinge, nor speakinge, nor any other creature of Gods holy creation havinge in it the breath of liffe, but in the lovingest shape that may appeare nowe to appeare before me, & so & that with speed, so that I maye be well contented therwith & not feared, nor have anie farther cause to pronounce anie farther coniuration or threate of Gods wrathfull indignation against thee ON noble & lovinge spirite as thou arte a kinge & hast under thee ministers & subiecte which doe obeye thee, I beinge the Image of God & servant of the same [illegible] & everlyvinge God. by the authoritie of my function callinge which thou knowest is honorable ON togeather with my humanitye & baptime, doe exorcise & charge thee make hast come & appeare unto me, & enter in to the circle & bound which I have provided for thee in this place & distant from this holy circle wherein I nowe stand & that thou have noe power to hurte me nor my fellowes nor anie lyvinge creature Inhabitinge under the ☾ globe & upon the face of the earthe, with fier, lyghtninge, thunder, nor water, nor by anie other meane, here to I charge thee by vertue of the blessinge wherein my baptisme at the font I was blessed in the name of the fath=er & of the sonne etc, Amen ON by vertue of all my giftes given to me by God from above & by the omnipotente power of the holy Trinitie I charge thee that thou tarry not in thy place wheresoever it is in earth in the ayere, in fier, in water, in stocke, in stone, in frith in forme nor in none other appointed place that ever God made or created, but that thou doe straight waye buske & prepare thy selfe to come & appeare quickly in all hast & with all speede unto mee & us & before me & us, & that presently to our sight so that we maie perfectly see thee, & make me a true aunswere of all such thinges as I or my fellowes shall aske or demaund of thee, & to doe the uttermost of thy office to fullfill my request & desire in all thinges y I shall bidd & commaunde thee, ON most gentell & worthy spirit which waste sometyme an Angell of light, I charge thee, for the love of thy god & by my authoritie & power, to performe this quickly in all hast wheresoever thou be, in ayer in fier, in water, in earth, in stocke, in stone, in frithe in forme, in wood in tree, In mountaine, in hill, in plaine, in valley, in easte, in weste, in North, in southe, or in anie kinde of appointed place that ever God made or created, & I charge thee ON thou kingly spirit, by this holy name of God + Tetragramaton + I binde thee ON to obedience in the name of the father etc Amen Amen.

nowe saye this .3. ~~[illegible]~~

thou saye devoutly sittinge on thy knees turninge in to the easte

I Coniure thee o thou unbelevinge spirit N, I coniure thee by all the powers of the daye & night, that every planet doth raigne in, that thou spirit never have noe rest night nor daye tide nor tyme, howres nor minnutte, untill thou come in all haste fulfillinge my commaundemente & requeste in all pointes unto the end as I shall commaunde thee, upon the paine of all other coniurationes that shallbe layed upon thee by me or anie of my fellowes / saye this also 3 tymes if he come not. / sayd ut sequitur

if he come not saye

In noie pris filij et spu scti etc / O N thou unbeleavinge spirit I charge thee
quickly to come, & appeare before me, & forthe to my sight in the humblest estate of thy
power or els as heretofore I have assigned unto thee, so that I maye be well contented
therwith & not feared, so that thou neither hurte me, feare me nor trouble me,
neither in soule nor bodye, mind member nor sence, neither anie other christian or li=
=vinge creature of gods creation others then I shall assigne ~~thee~~ unto thee, but in the
lowlyest shape & forme aforesayed thou come & appeare before me & us & that in all haste,
so that I maye be well contented therwith, & noe thinge disturbed but without all feare
make me a true aunswere of all such thinge as I shall demaund of thee, I charge
thee in the name of the father etc that thou O N come & goe into the boundes & circle,
provided for thee, & that thou rest not in the east west north nor in south, in fier water
ayere nor in earth nor in noe other appointed place whatsoever it be that God ever created
or made: but that thou come, & quietly appeare before me & my fellowes & forthe 72
to our sight O N here in these haste & make here in no delayes. O thou unbeleavinge
spirit N I Coniure thee by the high & reverent name of God + Tetragram=
aton + & by all the greate names of God knowen & unknowen both effable and
Ineffable I Coniure thee O unbeleavinge spirit N I charge thee by all the
planetes that rule the daye & night, be officers against thee the ☉ ☾ ✱ ✱ / &
all other thinges of Gods holy creation, be wittnes against thee, till thou doe app=
=eare to us, so that wee maye forthe see thee, O N I charge ~~thee~~ that thou come
& presently in such forme as before is sayed appeare & shew thy selfe to me etc even
as thou entendest & beleevest to be saved at the latter daye of Judgment, even so I yet
charge O N that thou come & appeare before me etc in forme, shape & order as I
before have sayed & as in the citation was pronounced wherof thou arte not Igno=
=rante, O N if thou wilt not appeare nor yet if thou be so thou canst not come, & will
not send one of thy ministers that shall shew me the cause why thou canst not come,
then I shall shortly take from thee thy power deprive thee of thy office, take thee from thy
dignitie, & by the power & vertue of our L J C the allonelie saviour of mankinde,
which is the everlastinge & everlyvinge God, throwe & caste thee into the pitt fier & pitt
of hell, where is weepinge waylinge & gnashinge of teeth, woee unspeakable, darknes
palpable, fier unquenchable, & wormes whose gnawinge ~~wormes~~ is endurable, & beinge —
there thou shalt be never out of the eternall & intollerable paines therof, nor never the
see the light, never possesse thy former place, never enjoye the fruite of thy faith,
nor never be partaker of xpists death & passion, but the sayed death & blood of our L J
C. which in the same was shed shall be unto thee for thy contumacie & disobedience
everlastinge condemnation O N all those thinges that I have nowe ~~rehearsed~~ be a witnes
against thee for thy contempt nowe & at the laste daye if thou doe not come & appeare wt —
all speed & that forthe to my sight without hurtinge or harminge of me or my fellowes
or anie other ~~✱~~ by anye creature, of Gods creation in forme aforesayed O N
come come In the name of the father etc

If he appeare & will not goe in to his circle thou must have a hasell wand of one
yeares growethe which is a defensative, wherupon must be written these names,
& therwith he must by them be enforced to goe into his circle

+ Tetragramaton + Adonay + Sacaman + Sadalay + Secamose +
Sepitate + Ebreell + Joell +

An Invocati-
on

O glorious god thou that sittest upon Cherubine and Seraphine in highest 73
heightes, to the which the frailtie & imbecillitie of humane nature maye not attaine,
O worthy god to whome be prayse for ever, I moste humblly praye & beseeche thie
everlastinge & devine Maiestie, to give & graunte me of thy grace, that I maye by ye &
compell the spirite N. that he maye forthewith with all festination & speede
possible come & appeare in fayre & humane forme etc / graunte this good Lorde
throughe the power of thine unspeakable name + Tetragramaton + and of
thy wonderfull & merveilous name + Jhus + Amen Amen. fiat fiat / VVV

+ I Coniure invocate & call thee N. by the father the sonne and the holy ghost
& by him which sayed & it was done, he commaunded & it stode fast & it was created,
and by his sonne J. C. in whose name all heavenly earthly & hellishe creatures
doe bend & obaye, & by this unspeakable & greate name + tetragramaton +
O N I charge thee whersoever thou bee that thou come & appeare unto me N. N.
& that without hurtinge of mee my followers, or any livinge creature of Gods
creation O N I adiure thee therunto by the heade of thy prince, & by the obedience
thou owest unto him come, come, come, for thou arte called by him that was, is,
& is to come, whoe shall iudge the world both quicke & deade & that by fier, In the
name of the father & of the sonne & of the holy ghost. Amen.

Invocatione

I Coniure thee N by god the father omnipotent & by him that is called the
livinge god, the true god and the holy god, which is the mighty god which
cast all wicked & disobedient spirits out of ~~that~~ paradise, & by those moste
holy names of god + Messias + sother + Emanuell + Sabaoth + Adonay
otheos + Athanatos, Eloy, panton, Craton, Jhus, Alpha, et ω,
Xpus + Nazarenus, On, El, & by all those holy names of god, Arldab,
Acon, mandall, ao, gramaton, Atanall, & by the virgine Marye the
mother of our L. J. C. & by all the virgines, & by the 5 woundes of J. C.
& by the vertue of Sct John the baptist & by the virginitye of Sct John
the Evangelist, & by those wordes Nyoth, Naoth, that Salomon bounde
spirits in vessels of glasse, O N. I charge thee that whersoever thou be,
thou doe appeare here before mee, in the circle prepared for thee, & that quickly
upon paine of everlastinge fiere, fiat fiat fiat Amen.

I exorte thee spirit N by God the father, creator of heaven & earth, the sea,
& all that therin is & by the 4 elementes fiere, aier, earth & water, & by the
powers of heaven, & by the vertue of stones moste precious as well in heaven
as in earth, by the vertue of the everlivinge god the true god and the holy
god, & by the obedience that thou owest unto him I binde thee that thou appeare
quickly as is before sayed through J. C. our L. whoe shall come to Judg=
=ment at the last daye with maiestie & greate glorye, Amen. Amen.

Invocatione

O omnipotent & everlastinge god which sittest most gloriously in thy seate of
maiesty & doest frome thy throne beholde & see all things done upon the earth,
I humbly beseeche thee of thy mercy & grace o heavenly father whereas
thou hast promised to heare the prayers of them which aske in thy sonnes
name, soe graunte that I thy humble & unworthie servant maye optaine the
mercye of thine Inestimable giftes of grace & thy holy spirrit of thine Ine=
=stimable giftes of grace maye embolden & strengthen me that I maye call the
spiritt N that he maye be constrayned to come unto me, through the ver=
=tue of thy holy & thy mighty power, graunte this o most mercifull father
for thy mercies sake, & for thie deare sonne J. C. sake my Lord & saviour Amen.

Hearken o thou spiritt N. I Coniure thee with an coniuration of Ineffa=
=ble glorye. I adiure thee with an adiuration of mighty honoure. I binde
thee with a bonde most marvalous. I call thee with a call of nobillitie. I
constraine thee with a constrainte moste terrible. I compell thee with a com=
=pulsione most dreadfull. I commaunde thee with a commaundement of fame,
I bidde thee with a biddinge that thou mayest not denie. I will thee with
a will that thou canst not gainesaye. I wishe thee with a wishinge of most hie
vertue, I charge thee with a charge of moste greate waighte & importance,
that N come & appeare quickly, & that thou doe faithfully truly & to all intent
without fraude covine deceite or guile, surrender unto mee the healpe & succoure
that to thy office apperteineth as touchinge the atcheivinge of my desire will &
purpose even I N speake these wordes unto thee o thou spiritte N. the
~~servante of the everlastinge, true, & everlivinge~~ God most wicked & ungratious
& rebellious, yea I N. the servante of the everlastinge true & everlivinge God
to whome be all honoure & prayse nowe & for ever commaunde thee spiritt N. that
thou

x O That thou quickely remove out of the place where thou nowe arte & come & appeare in
manner & forme as is before sayd. O N. I charge coniure bidd & commaund thee wheresoe=
=ever thou be in fier, ayer, earthe, or water, in east west North & southe, that thou
tarry not in anie of these nor in the deapthes & bowells of the same, but that thou forthwith
flie from fier to fier from ayer to ayer to ayere, from water to water, & from earth to
earthe, from est to west from North to southe, & from all & all manner of depthes,
heightes lengthes & breadthes, & bide not nor tarry with in anie of them nor anie parte nor
cell of theme, but to come & appeare as before I have before sayed & commaunded you, &
comminge nor goinge that thou have noe power to hurte me nor none of my fellowes, nor
none other lyvinge creature of Gods creation, nor to departe & goe from hence without spe=
ciall licence of me your commaunder. Harcken O thou spirit N. I. N. the servaunte of
the livinge & ever lyvinge God I doe coniure, adiure, constraine, compell, charge and
commaunde thee, that thou doe all & all manner of thinges that I before have spoken yea,
I the unworthie servaunte of the everlastinge & moste glorious God, a wretched sinner,
Feeble & fraile persone, A miserable creature, A worme & noe man In the name
of mine & thine God whoe for thy pride & disobedience cast thee downe from heaven,
& deprived thee of thy glories, & hath appointed unto thee a place untill the last terrible
flaminge & moste fearefull daye of Iudgemente, wherein he shall come with power
& greate glorie, to Iudge thee & mee & all mankinde from the 4 windes, as well
the quicke as the deade, as these [illegible], doe adiure, coniure, constraine, compell,
charge, & commaunde thee, with an adiuration, coniuration, constrainte, compulsion
cause & commaundement of honour worthines, fame & nobillitie, might glorie Ineffable
from above that thou speedely departe from the place thou nowe arte in & come & appeare
unto me & enter the circle appointed for thee, that is of thee whither disobedient & con=
=tumate spirits be done. I adiure thee N. by the man of manie yeares whose garmente
was white as snowe, & the heares of his heade like unto moste pure wolle, whose seate
is of flaminge fire, the wheeles of his chariot glisteringe beames of fiere bright=
nes, a fiere flood doth proceed even before him, & 10. M. tymes 10. M. him doe
serve. by these wordes & by these moste holy greate sacred & worthy names of God
+Agla+ Tetragramaton+ Anabona+ Adonay+ Eloy+ Elom+ On+
Messias+ Sother+ Emaniell+ Sabaoth+ Almazame+ El+ by
all these names & by all other names of the Ineffable & most gracious L. G. of Israell
which inhabiteth above all manner places Locall, & in the [illegible] heaven is his seate, & in
the earthe is his foote stoolle, that thou O spiritte N. make noe more delayes nor tarry
not but come nowe I charge thee, & that speedely come I saye & doe that to thy office ap=
perteyneth that wee maye safely & without hurte either of soule minde or bodye, have
[illegible] & enioye that our will & entent is, graunte this O. L. G. with the Sonne
& the holy spirit nowe at this present ~~Amen~~ & ever world without end Amen.

O spirit N. I coniure thee by all names mervalous, & I commaund thee by all power 26 wonderfull, & I bidd thee by him that sayed & it was done. & by the mighty name +Agla + that Noe named & he was delivered from the deluge or universall flood wherein all flesh els was destroyed, & by the name + Tetragramaton + & in the name + Te=tragramaton+ that Enocke and Elyas did name when they went out to fight with & against that Leviathan, & they were brought to the land of Remission, & by the name + Anabona + & in the wonderfull might of the greate name + Anabona + in the very God shall caste the whole circle of the earth upon the holy mountayne, & by the name + Ado=nay+ & in the name + Adonay + very God shall speake in the middest of the night, & at the same voice the good & the evill shall arise out of their graves even in the twinklinge of an eye, & by the name + Eloy + & in the Name + Eloye + in the which God shall trouble the seas & floodes & the fishes shall rise & fight one against another & they shall dye in one daye together with the 3d parte of men dwellinge upon earthe, & by & in the name + Eloym + which very God shall drie the seas & make them fall downe into the deapthes, & by & in the name + On + by the which God shall restore againe the seas & floodes & all manner of waters, & by & in the name + Messias + by the which God shall make the beastes wield & tame to be furious & madde, & to fight one against another so that all they shall dye in one daye & by & in the name + Arbitrell in which God shall destroye the houses & all manner of buildinges in one daye, & there shall not remaine one stone upon
x another that shall not be destroyed, & by & in the name + Sother + in which God shall
make

Invocatione Oberion

god shall make the stones to fight one against the another & then shall the Nations
of the earth saye, you mountaines come fall upon us, & you little hilles cover us/ &
by & in the name + Emanuell + in which god shall make all flying fowles
& birde of the ayere to fight one against another/ & in one daye to consume & va=
=nishe as thoughe they had never bene/ & by & in the name + Almazamen + in
which god shall caste downe all mountaines & fill up the vallies & then all the earth
shalbe levell & plaine; & by & in the name + pentatormion + in which god
shall make ☉ & ☾ & all * * of the firmament to fall & lose their lighte &
by & in the name + Sabaothe + in which god shall come with his orders of Angells
with greate power & glorye to Judge quicke & deade you & me & all mankinde, and
then shall the ungodly with you disobedient spirite be striken with lightninges
& fiere of which is spoken, the fier shall goe doune before him, & aboute hime shalbe
a mightie stronge tempest/ & by & in the name + Athanatos + in which god
after he hath finished his dreadfull Judgemente shall caste the devill with
all wicked spirite into a terrible pryson even a castle Invincible of light=
ninge & devouringe fier which never shalbe quenched & whose worme shall never
dye nor leave gnawinge; & then shall god with all his holy and elect people
enter into joyes of celestiall paradise with all triumphe & glorye & by & in the
name + Alpha + et omega + in which god once made the waters & flude to
ascend up above all mountaines, he shall make fier to arise up above the earth by
15 cubite & then shall heaven be folded up as it were a booke, & it shalbe gathered to=
gether even like to a tabernacle, this present state shalbe innovated which is spoken
of Mutabis ea et mutabuntur; O thou spirit N by all this greate & mystie
names of god effable & ineffable to thee knowen & unknowen, I charge & commaunde,
enforce & compell thee to appeare, & not once to be so hardye as to refer staye
there where thou nowe arte or in any place east west north & southe, in ayere
fier earthe or water, in skyes or in hell, untill thou come & appeare & enter
into the circle here appointed for thee made & prepared, with thy name written
therin; & cominge that thou be not lettinge or hinderinge unto us but that thou
doe that in thee lyeth & that wee maye purchase obtayne possesse & enjoy the
uttermost of our will & that to thy office apartayneth, in manner & forme as before
is sayed that this be done N I coniure thee by the power & vertue of these
greate & wonderfull names of god + Adonay + Sabaoth + Eloy +
Saday + Tetragramaton + & by the power & vertue of wise Salomon
Cyprian and Roger Bacon whoe had power to commaunde, binde & unlose your
all spirite etc./

+ Nota Bene

This rex or spiritt is betweene the ♃ & the earthe; Nota in the first mondaye
after the chaunge & in the power of the ☾ ☉ ♂ ☿ or ♄ make the table & this
Image or picture with the charecte as is before set forth sayenge over them
O vos Angeli solis et Lune coniuro vos et exorsizo vos in virtute filii 90
dei + on + et ω + et per quod est mirabile, et per illum qui vos creavit, et per
ista signa dei et creatores firmamenti continens, faciatis spiritum oberion
obedire et apparere in hac Ampulla camera, vel tabella stagnea, in forma humana,
et me certificare de omnibus rebus, sine dolo et fantasia vel fraude seu aliqua
timore qui eum ipsum interrogabere; o you Angells of the ☉ & of the ☾ I nowe
coniure & charge you & exortise you that by the vertue & power of the moste
highe god + Alpha et ω + & by the name that is mervailouse + El + & by him
that made you & formed you, & by these signes & by these signes that be here
be sette in these tables of woode or in this plate of brasse etc. & nowe
in the might & vertue of your creator & in the name of him the moste highe
god & by the vertue of the holy ghost, that nowe or whensoever that
I shall call on oberion whose ymage is here pictured made or fashioned,
& his name that is here written, & his signes here all drawen, graven
written or made in this plate or table etc./ that nowe you Angells to make
oberyon or any other spiritte here to obaye me, & here to appeare to me,
openly in a fayre forme or childe likenes or in the likenes of an Angell of
god; & that without hurte or feare of my bodie or soule, or the body or soule of
anie other christian or lyvinge creature; & that you nowe without fraude,
guile or delayes here & in this place present fulfill my request & desire I beseche
you; & that thou appeare uppon paine of everlastinge damnation; to lighten uppon
upon thee

+ Oberion & these associates & thou Oberyon my desire fulfill as thou wilt have thee towardes of me for thee hereafter with I will have thee Oberyon & this finished the first dayes worke./

The nexte daye write or make the name of his first counsellour / Caberyon & that one the right side, with the signe & caracte to it etc sayenge./

Exorsizo te spiritum Caberion, per omnia celestia terrestria et Infernalia, et per Salomonem regem qui te ligavit, et per omnia elementa quibus totus mundus et conditum serpentum exaltatum in heremo, quatinus et dens consilium domino tuo, velle meum in omni posse et sensu perficiat./ 91

And yet nowe I exorcise thee Caberyon & that by the power of God, & by the vertue of all heavenly thinges, earthly thinges & Infernall thinges, & by kinge Sallomon the which bounde thee & made thee subiect unto him, & by all his signes & seales kinges & scepter, & by the elemente by the which the world is sustayned & nourished, & by the serpent, that was exalted in the wildernes, that thou Caberyon nowe to helpe to give true councell to thy Lorde Oberyon that he doe shewe here himselfe, to me, to aunswere me & to fulfill my desire even to the uttermoste of his power, & that on the payen to thee & to you all, of endless death & damnation./ Nota that this must be sayed 3 tymes adaye & 3 tymes anight over the plate./

And the 3 daye in the 3d houer write & make the 4th counseller Severyon with his signes & caracters./ above the name & doe it on the lefte side & saye over it./

O tu Severyon Coniuro te per sanctos spiritus et sine mora, vel velocitate consilium domino tuo et ipsum impleat specialem qui exibeat, per virtutem omnium nominum dei + Tetragramaton + Agla + Nalca + Emanuell + quatenus sine mora des consilium domino tuo Oberyonem ut ostenderet seipsum mihi, et respondeat ad omnia Interrogatio(nes) meas Interrogabo de eum, et quod faciat sine fallacia, et sine timore, et meum voluntate perficiat Coniuro vos per deum vivum per deum verum per deum sanctum et per omnia nomina quibus nomen debet nominari nisi in omnibus negotiis + Usyen + Usyon + Panton + Craton + consilliares illum Oberyonem mobedire et apparere in pulcra forma humana, nulla creature nocendi nec terrendi, per eum qui vivit et regnat deus trinus patrem et Spiritus Sanctus in secula seculorum Amen, & thou Severion, I exorsize & commaunde thee, by this name Elyron + that none should name, but in perill of death, or in greate necessitie, & by all spirits bothe highe & lowe, & that nowe without any tarryenge, & that thou Severyon nowe to give counsell to thy lord Oberyon that he to shewe him selfe to me here & that without dread or feare, or anie disturbance to me or to anie of my fellowes, & that all you his 4 Angells & greate counsellours, I Coniure & adiure you o Storax, Carmelion, Caberyon, Severion, & nowe I call you all together & commaunde you to goe nowe & that without delaye to Oberyon where he speakinge with I desire & that by the power of God & by the vertue of these names + Tyraky + Colhuis + & Crypus + & by the dew which god the which formed all the world, & by all his Angells & Archangells, & by all the Saintes in heaven & earthe, that nowe you goe to & cause ~~above~~ Oberyon your Lord to appeare to me here & that with this some of golde, of good & perfitt gold to the valewe of one 100000li without fraude or guile./

This done suffumigate your plate with saffron aloes masticke olibanum & orpiment Nota the fier to be of older or thornes./

Nota that thou must make thy circle in a garden or secret place & as thou goest to it looke that the tables be open & that on thy breast & kneele downe & looke into the earth but looke you have a + one thy forehead & another one thy breste & 3 + + + one thy foote & see the circle plate & worke, & caste into thy circle a faggot of elder or thorne, & burne it there & hold the tables in that smoake & saye Beltranhas, Bethala, Bendyll Benedyb, Pentagoras, Pentengor, Danadas, Amadas, Oberyon

T Oberyon rex Lustydyssem, qui sedes in tuo regali solio respiciens semper, per omnia in universo mundo I voco domini nostri Iesu Christi nazareni, et per eius nativitate morte resurrectione ascentione Sancta Trinitate per virginitate beatem Marie virginis, Spiritus Sancti paracleti per Apostolorum et Martirum, per laudabilem mundum, per gloriosam coronam prophetarum et virginitatem, et per

Invocationem oberion

× et per 4or ~~the~~ firmamentum coniuro te oberion sub pena ignis et sulphuris
et ignis descendas ad infernas morias, et exportare ~~.~~ veru omnia et singula precepta
que tibi precipio, et ut appareas mihi in pulcra forma pueri trium annos nati nemini
ledentem ne tormenta nec furiente nec me in ullum perterreas, sed ad omnia que=
=stiones et desiderium affectus obediens, et meam voluntatem perimpleas, per tanto domini
nostri Jhesu Christi qui factus et benedictus regnante, per omnia secula seculorum
amen.

Then saye into the caste.

Domine Jhesu Christe cuius potentia omnia et singula mundo et in rebus fabri=
ca apparient et obediunt, tu domine ad Judam in virtute tue sancte crucis, & 93
make a + & saye, Quatenus recipiam fortunam et potestatem ligandi super
hem oberion & not only e power o Lorde I besech thee give me strength the ver=
=tu of thy name to call him, but also commande him I callinge immediatly to
obey & obay & in no case to reste but to come or send some one of his councellors
etc., et meam voluntatem et desiderium perimplere, In virtute tui nominis, et per
omnis qui venturus est Judicare vivos et mortuos et seculum per ignem, & saye
over the table lookinge into the caste when thou suffumigatest, O thou obe=
=ryon the moste shyninge spirite, whose name & ymadge is here pictured,
made & written, nowe o thou oberyon turne thy shape & simillitude that
nowe here it maye be openly shewed, to my Image here present & to me & to my
followers, & come thou oberyon toward the east for I call thee, o oberyon where
arte thou worthely called by thy proper name, wherfore come & make noe
delayes, but cominge that thou oberyon flye not agayne, but here shewe
thy self dilligent favourable & servicable to me nowe callinge, & that not
fearefully but pleasantly & that by the vertue & strength of ysus odas otheos
yskyros + Alpha + et ω + & by these holy names rodthe yaye heteth +
Adonay & by the greate & terrible name of god + tetragramaton + & by the
vertue & power of the holy Just & moste high god the which all the creature
greeke & caldees, hebrewes, Jewes, & englishmen & all kindrede nations people
& lyvinge creatures, doe reverence & worshippe, & by that kinge in whose
region that thou oberyon art either reigninge or abydinge, & by the power of
those whose names be here written, & engraven in these tables etc. & by their
signes & names i storax, carmelyon, caberyon, & severion, & by the
vertue that god gave to man, when that he sayed to spirite & Informalities,
be ye subiecte to man, & that nowe & that without any delaye that thou oberyon
come here to mee, & appeare openly in this place in a circle here assigned for thee
with thy name oberyon written therin & that in a fayer forme like a childe of
3 yeeres of adge, without hurtinge harminge, or greevinge of mee or any
of my followers, or any lyvinge creature, & nowe I take this table in my righte
hande, therfore come thou nowe o noble spirit oberyon & that redely & that
with all speede possible, to accomplishe & fulfill my petition demaund & desire
& that perfectly even to the uttermost of thy power, & that under & upon the paine
of eternall & everlastinge damnation, but & thou oberyon shalt to me be
obedient & not stubborne & rebellious, but come, & appeare in forme aforesayed
& that without hurtinge of me or anie others etc., & fulfill my desire in all
thinges to the uttermoste of thy power, that ~~thou~~ I will that thou oberyon
with thy 4 ~~zendent~~ nobles & obedient counsellors storax carmelyon
caberyon & severyon, be free from paine & at libertye to goe as soone as
you shall have done that I shall require to the place that hath appointed.
for you.

This done make 3 crosses + + + upon the ground & kneelinge ♱
kisse them, & then stand up & thou shalt see a little clowde come afore,
& when that it is neare thou shalt see him openly in the place that thou callest
him to, & then demaund of him a 100000 li of true gold & silver, & to be
layed in this place or circle or such a place etc., naminge it, & also name
an hower

Nota talke not too much with him, for he will reporte to thee incredible thinges,
but let that passe, & be not given to listen thereunto, but charge him to fulfill thy
desire for 100000 li of gold & silver, & that in the name of the ~~father~~ father
\+ and of the sonne and of the holy ghost 3 persons & one god in trinitie so
be it amen, amen, finis huius operis probatur sepe fuit
this doe as oft as neade requireth untill he come etc.

x Nota when thou arte very earnest in callinge thou must tell the spirite name & picture in the hand &c./

Nota at the spirite first cominge demaund nothinge of him but sweare him to obedience, & that in this wise, I N. doe promise & binde my selfe as I hope to be saved at the last daye or generall dome, to be at the biddinge & commandement of thee N.N. the sonne of N.N. whoe by the power of gods most holy & mighty names hath convinced & overcome me, & for confirmation whereof I have given my name & charracter as a pledge for the ratifiinge of the same./ lett him write his owne name & seale & deliver it unto you./

Alia via Invocare oberyon

Oberion vnder Luna dentalyonbeanrke

First or ye beginne to call you must kneele downe upon your knees towardes the east, & devoutly saye these psalmes miserere mei deus si, deus misereatur 118.
psalme 61 deus in nomine tuo psal 54 et deus deus meus respice in me &c #/ 67
& if you will call him to the glasse or stone, laye them before you, sayenge this prayer followinge & with blessinge the sayed speculatibe./

oremus

Allmighty god which of thy Justice diddest destroye with the floodes of water the universall worlde & that for synne, except 8 persones whome of thy mercy thou diddest save in the arke./ & when thou drownedst in the red sea wicked kinge pharao with all his army, yet at the same tyme thou diddest leade thy people, the children of Israell safely through the middest thereof, whereby thou diddest prefigurat the newe washinge or holy baptisme & by the baptisme of thy welbeloved sonne Jhu xpst diddest sctify the flood Jordane & all other waters to the misticall washinge awaye of synne & uncleannes, I beseech thee o Lord god for thy Infinite mercye, graunte wheresoever uncleannes be in this M. that thou o Lord god through thy miracles maye make it cleane & undefiled, & that it maye be sctified by the holy ghost that through the vertue & power of thy holy names this spirit N maye come into this M. whether he willer noe for thy sone Jhus xps sake Amen./

I Coniure thee & commaund thee N by the might & power of allmighty Jhu & by the power of the father the sonne & the holy ghost, & by the vertue might & power of all Angells, Archangels, Martires, confessoures & virgines, & by all the vertues & might of heaven, that thou doest come with all celerity & speede into this M & shewe thy selfe therein unto me in a fayre forme & shape & give me a true aunswere of all such thinges wch I shall aske or demaund of thee, without anie Illusiones, shewinge unto me, or without anie advantage takinge of anie of my wordes but truly & iustly accordinge to my meaninge speedely & unfaignedly to fulfill my request to the uttermoste of thy power 119.
I Coniure thee N. in the name of god allmighty & by the vertue might & power of the great & high name of god + Tetragramaton + that thou come into this M. & shewe your selfe theare in a fayer forme & shape settinge all delayes aparte & give a true aunswere of all such thinges as I shall aske or demaunde of thee,/ I Coniure thee N. by the vertue of xpts flesh & his bloode & by the vertue of the 5 loaves, & by the blessinge wherewith he blessed them, & by the breade he brake & gave to his disciples, & by the sacrament that xpst made in the forme of breade./ I Coniure & commaunde thee that thou come into this M & shewe thy selfe therein unto me in fayre forme & shape & give me a true aunswere of all such thinges as I shall aske or demaunde of thee without any Illusion shewinge unto mee or without anie advantage takinge of me or of my wordes but true & truely accor=dinge unto my meaninge speedely & unfaignedly to fulfill my request will & desire & that to the uttermost of thy power./ I Coniure thee N. by the vertue of the sacramente of holy church & by the vertue of xpsts passion that thou come into this M. & by the vertue of the bloode & water that xpst sweate in his passion that thou shewe thy selfe therein unto me in fayre forme & shape, & give me a true aun=swere of all such thinges as I shall aske or demaunde of thee, without lye crafte or deceite I coniur thee N & commaund thee by the might & vertue all holy wordes that ever were wrought in heaven & earth, & by the might & vertue of these holy highe & ineffable names of god + tetragramaton + omorison + & by the vertue of
x Jhu xpst I commaunde thee that thou come into this M. & shewe thy selfe therein

unto me

× unto me in a faire forme & shape settinge all delayes aparte & give a true aunswere to
all such thinges as I shall aske or demaunde of thee without anie advantage takinge
at anie of my worde but truly & trewly accordinge unto my meaninge speedely & unfai-
=nedly to fulfill my request to the uttermoste of thy power / I Coniure thee N. by
the might of the father the sonne & the holy ghost / & by the might of his wonder-
=full ascention / & by the mighty power & strength of the cominge of the holy ghost,
& by the greate daye of Judgment, I commaunde thee that thou come into this M. & shewe
thy selfe therin in faire forme & shape / & give a true aunswere of all such thinges as
I shall aske or demaunde of thee / I Coniure thee N by the might power & strength of
god & by his moste holy / & highe name of god + Semyphoras + & by this holy
& mighty name of god + Adonay + quod deus media nocte clamabat ad quam vocem
omnes mortui boni et mali in ictu oculi resurgent / & by this name + Sother + I
commaunde thee that thou comest into this M. & therin to shewe thy selfe unto me
in a fayre forme & shape & give me a true aunswere of all thinges that I shall aske or de-
=maund of thee without anie deceite or delusiones, shewinge unto me, or without anie
advantage takinge at anie of my wordes but truly & trewly accordinge to my meaninge,
speedely & unfaignedly to fulfill my request unto the uttermoste of thy power I Con-
iure thee N. by the vertue of the blessed blood of ~~that~~ Xpst Jhu the saviour of all
mankinde shedd upon the crosse one good fridaye that thou obey to my commaundemente /
& I charge thee & constraine thee / & I commaunde thee in the name of the father etc,
and by the power might & strength of these holy names of god + Messias +
Sother + Emanuell + Sabaoth + Adonay + panton + Craton + Amephe-
=pheneton + Theos + o Theos + yskiros + Athanatos + ymas + Ely +
Ely + Alpha + et ω + Tetragramaton + Jhus + Xpus + filius +
dei + Amen + In nomine patris et filii + et spiritus sancti + Amen / Amen /

This done saye quicunque vult / et In principio erat verbum etc /

Nowe if they doe not appeare in the M. then saye ut sequitur /

I Coniure thee N. by the vertue & might of allmighty god & by our blessed
Lady Saincte Mary mother of Jhu Xpist / & by the same our blessed saviour Jhu 120
Xpst that was & is our maker & by the baptisme of Xpst, & by the manhoode of Xpst
that he tooke through his meekenes & by the blessed virgine Mary our Lady Xpsts
mother / I commaunde thee that thou comest into this M. & shewe thy selfe therin unto me
in fayre forme & shape, & give a true aunswere unto me of all such thinges as I shall
aske or demaunde of thee / I Coniure thee N. by the glorious passion of Xpst & in
especiall that he suffered in the mount of Calvarye in his blessed hande & feete
& by the blood & water that he sweate sittinge in prayer to his father sittinge on
the mountaine when he sayed pater si fieri potest transeat a me calix
=iste / & by the blessed wordes he saied pater dimitte illis, quia nesciunt
quid faciunt / I Coniure thee N. & I commaunde thee that thou comest into this
M & shewe thy selfe there unto me In fayre forme & shape settinge all delayes aparte
& to give a true aunswere of all such thinges as I shall demaunde of thee / with-
out anie delaye or advantage takinge at anie of my wordes, but truly &
trewly accordinge unto my meaninge speedely & unfaignedly to fulfill my re-
=queste to the uttermost of thy power / I Coniure thee N by the blessed blood
of Jhu Xpst & by the vertue, strength & power of the livinge god, the true
god, & the omnipotent god & by the devine power of the blessed Trinitie that thou
tarriest not in noe case, but even nowe without anie tarryance that thou come
into this M & shewe thy selfe therin, unto me in fayre forme & shape & give a true
aunswere to all such thinges as I shall aske or demaunde of thee & that Imediately
without delayes, or advantage takinge at any of my worde or sayinge but truely &
truly accordinge to mine entent & meaninge speedely & unfaignedly to fulfill my
will even to the uttermost & extreame lymite & bande of thy conscience / fiat fiat /

Then saye the 4 gospels i of Saincte John In principio erat verbum etc next of Sct Mathew
the nexte of Saincte Marcke the next of Sct Luke / this repeat 3 tymes both conju-
=rations & gospelle & he will most certainly come / but if he doe not then saye ut [illegible] /
I Coniure thee / I constraine thee & I pinche thee N. for thy contempt & disobedience,
in that thou comest not at this my commaundement into this M. & accordinge as I have appoi-
=nted thee, therfore & because thou art not obedient the Immaculate Lambe of god condemne
+ thee, & that because thou comest not into this M willingly & gentelly, with all scilence and

x destination wherefore nowe come, or elles the 4 holy Evangelists reprove thee,
Michael, gabriel & Raphael reprove thee, the 3 patriarches Abraham Isaac, &
Jacob & all holy prophets reprove thee, all the Apostells of Xpist reprove thee, & all the
electe of god bothe of men & Angells condemne thee except thou comest into this ◯ by
& by & therin shewe thy selfe as I have commaunded thee, or elles the cursses furies & tormentes
hange thee daye & night, houer & minnute, tyde & tyme, yeares & monethes even as the Mo=
=abites did deserve, except that thou doest come in to this ◯ & that incontinently & that without
anie further tarrienge lett or delay, & fullfill & accomplishe my wille commaundement in all
thinges, that I have before commaunded thee, or elles our Saviour Jhu Xpist doth reprove
thee which was borne of the virgine Mary, except that thou commest in to this ◯ even in
continent at this my callinge o N. if thou despise this to doe, Jhus of Nazareth kinge
of the Jewes reprove thee whose name & names thou doest disobeye, wherefore nowe the slower
thou arte of thy cominge at this my Invocation, soe moche the more thy paines & tormente
maye be encreased & multiplyed upon thee, all the curses & maledictions of god to come
thee for this thy disobedience & longe tarryenge, all the tormente of hell, all the dolors of the
damned soules, all vexations of the world, & all the passions of vexed & troubled mindes, be mul=
=tiplyed upon thee, even in the nomber as the starres of the skye & sande of the sea, fishes in the
floude, & grasses upon the face of the earthe, & that from daye to daye, from houer to houer,
from weekes to weeke, from moneth to moneth, from yeare to yeare, from minute
to minute, & from tyde to tyme, untill it shalbe as thou doest come & appeare here in this ◯
unto mee, in a fayre forme & shape & be obedient unto all such thinges, that I have before commaun=
=ded thee, & untill such tyme as thou hast fulfilled this my will & except have thou never
rest but be thou in continuall paines with moste encrease of sorrowe, paines griefe
& dolours, fiat fiat fiat Amen.//

When he is come saye this, & that before thou requirest anie thinge of hime./

I charge thee N & commaunde thee by all thinges that I have before rehearsed & sayed, & by the
holy & mightie name of god + Tetragramaton + & by all the holy names of god
that anie spirit may be constrayned by, that thou shewe truly & openly unto me all thinges that 123
I shall demaunde of thee./ then demaund of him what thou wilt./ Beank

Then havinge thy purpose, lycence him to departe one this wise ut sequitur./

Lycence By all thinges thinges that I have sayed & commaunded thee N. & by all thinges that
are under the power of Jhu Xpist & by his licence I binde thee N that thou be unto me
allwaies obedient in all thinges to be commaunded. soe often, whensoever, & wheresoever,
& in what place, waie in or without, whether it be within the house or without the house, in
field wood or water, or wheresoever I ame, & where I shall call thee N without any impe=
=diment soe longe as I will, in all thinges thou shalte fulfill my will, & my desire, without
lyes craftes or deceite, & without feare & hurte of me or anie other creature of god
as well of bodye as of soule, & allwaies at the openinge of this my booke, or anie gate of
this whensoever I callinge for thee without tarryance, that thou come oft from every gate,
where soever thou bee, & shewe thy selfe to the presence of me, & make thy selfe readye &
familliar servinge to the uttermost power & might of these sacred & holy names of god constray=
=ninge thee at all tymes as well of the daye as of the night./ + Adonay + Sabaoth +
Adonay + cados + Adonay + Ancora + sother + Emanuell + Tetragramaton +
Jhus + ottinomos + Joth + heth + heloy + Alpha + et ω + that thou N. obaye
my wordes, which by the licence of god are as a sharpe sworde towardes thee at all tymes
of the daye & night; by the might & power of our Saviour Jhu Xpist & by all his
holy wordes & warkes so that thou upon that condition, that I have before sayed &
rehearsed to thee, that thou doest fulfill, that I licence thee till I shall call thee another
tyme by the power of J. C. & his holy names goe thy waies in peace, & peace be
allwaies betweene us & you In the name of the father & of the Sonne & of the
holy ghoost Amen Amen Amen./

Licence Then marke thee with the signe of the ✠ & yf yee be fearfull saye In principio
erat verbum, & quicunque vult./ finis [illegible] of hedes experiment

A malediction with a con=dition./ Si volueris facere preceptam et Jussionibus meis obedire o N dissolvo te ab
officio tuo et potestate in abissum aquarum usque in diem Judicij ipsius auctoritate qui ven=
turus est Judicare vivos et mortuos et seculum per ignem Amen./

Licentialis ⁊ 10 Vade N ad locum predestinatum ubi dominus deus tuus te ordinabit quousque alias te Invo=
cavero, sub pena damnationis perpetue et maledictione dei omnipotentis patris et filij et spiritus sancti
que maledictio descendat super te et semper tecum maneat nisi citius discedas et recedas ad locum
x tibi a dno constitutum, sine aliquo dampno. N / vel nobis inferendo vel faciendo, Ita etiam
cito cito te invocavero, sine aliquo modo poteris sine mora festinanter redeas sive in domo, sive ex=
tra domum, in campis sive extra campos, ubicunque te invocavero, benedictione tui principio procedendo / fiat
fiat fiat

Licentialib
℞ 20

+ Vnus quisque vestrum in pace revertatur in locum suum et pax sit inter nos et vos, In noie pris et filij et spus scti Amen./ postea ut dicat Evangeliu scti Iohis In principio erat verbum etc./ Credo in deu prem etc./ deinde recedat de circulo unus post aliu, et laventur facies cu aqua et ysopo./ et redeat p alia via qua venerat./

Licentialib

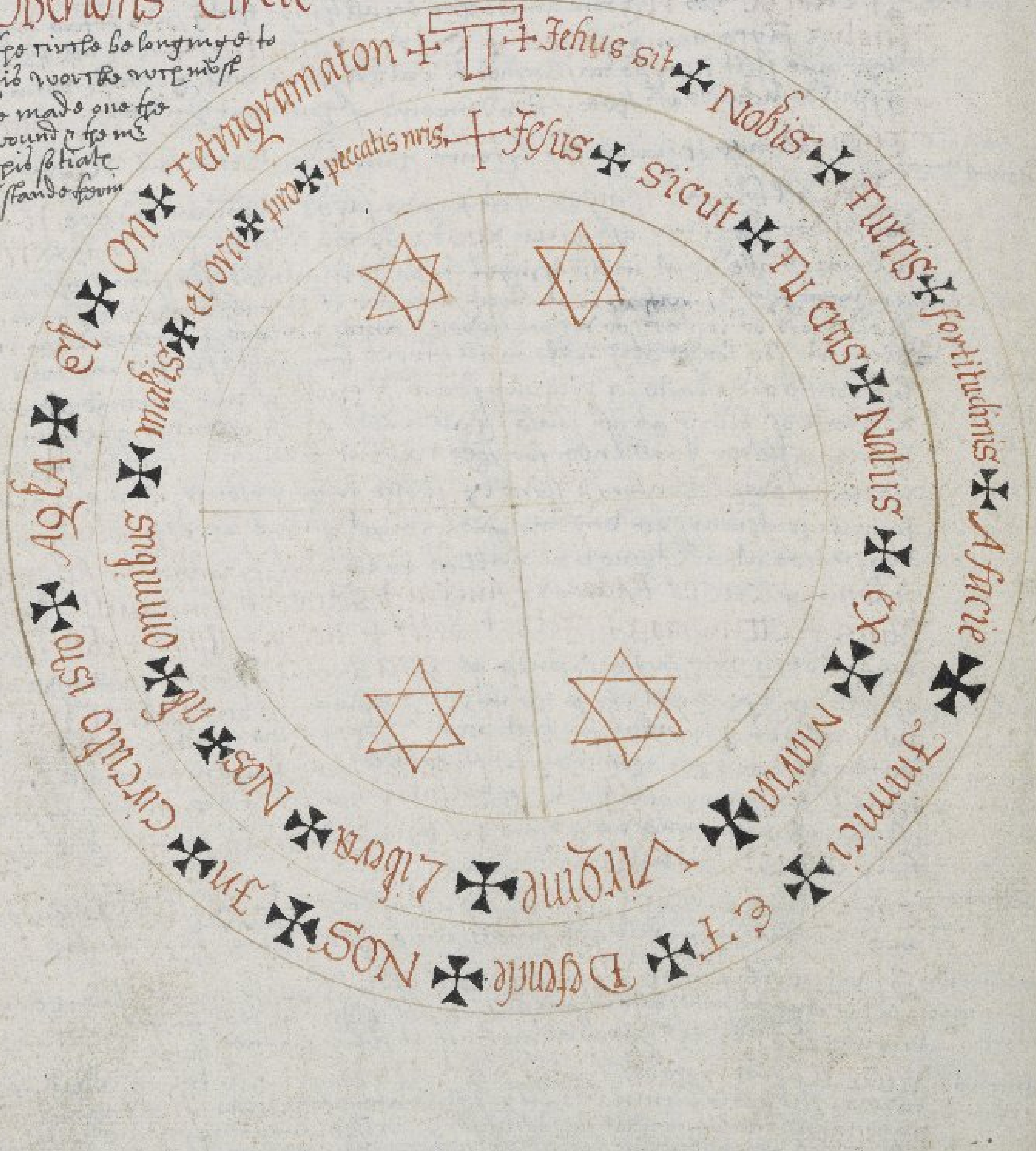
Ecce crucem + dni nri fugite ptes adverse vincit Leo de tribu Juda radix Jesse filius david, nunc ite ad locum predestinatum, sive ad locum vestrum, ac parem vende veniatis, et sit pax inter nos et vos, In noie pris et filij et spus scti Amen. fiat

here followeth
a constriction

Ego N filius N. quoniam tu spus N infernalles rebelles es, et contumaci nec in aliquo obediens mea, verbis que dicuntur p me adiuro in noie pris et filij et spus scti condempno te N in infernum et maledictio dei vivi et veri sit super te N. maledictio te p eandem maledictione qua deus maledixit Chayn, et ignis et sulphur descendat te N. sicut descendebat sup inhabitantes Sodome Gomorhe, Zeboim, Adane, et Zegor regor nisi velis mihi citius obedire, et pficere om̄e meam voluntatem meam maledico tibi N p oes Angelos et Archangelos dei, et p oia terribilia in celo et in terra et inferno, et nulla requies sit in te N neque in die neque in nocte, donec pficias oem voluntatem et desiderium meum p omnia et N ab oibz dignitatibz et officiis tuis, et in stagnum sulphuris et ignis precipio te N ubi et bestia, et pseudo propheta cruciabuntur in secula seculorum fiat fiat In noie pris et filij et spus scti, nisi cito obedias quiete et humilliter dictis meis et adimpleas oem desiderium meum ipso prestante, qui in altissimis sedit et regnat deus Eternus et unus Amen cito cito cito Amen./

Oberions circle

this circle belonginge to this worke must be made one the grounde & the me[n] & this state to stande therin



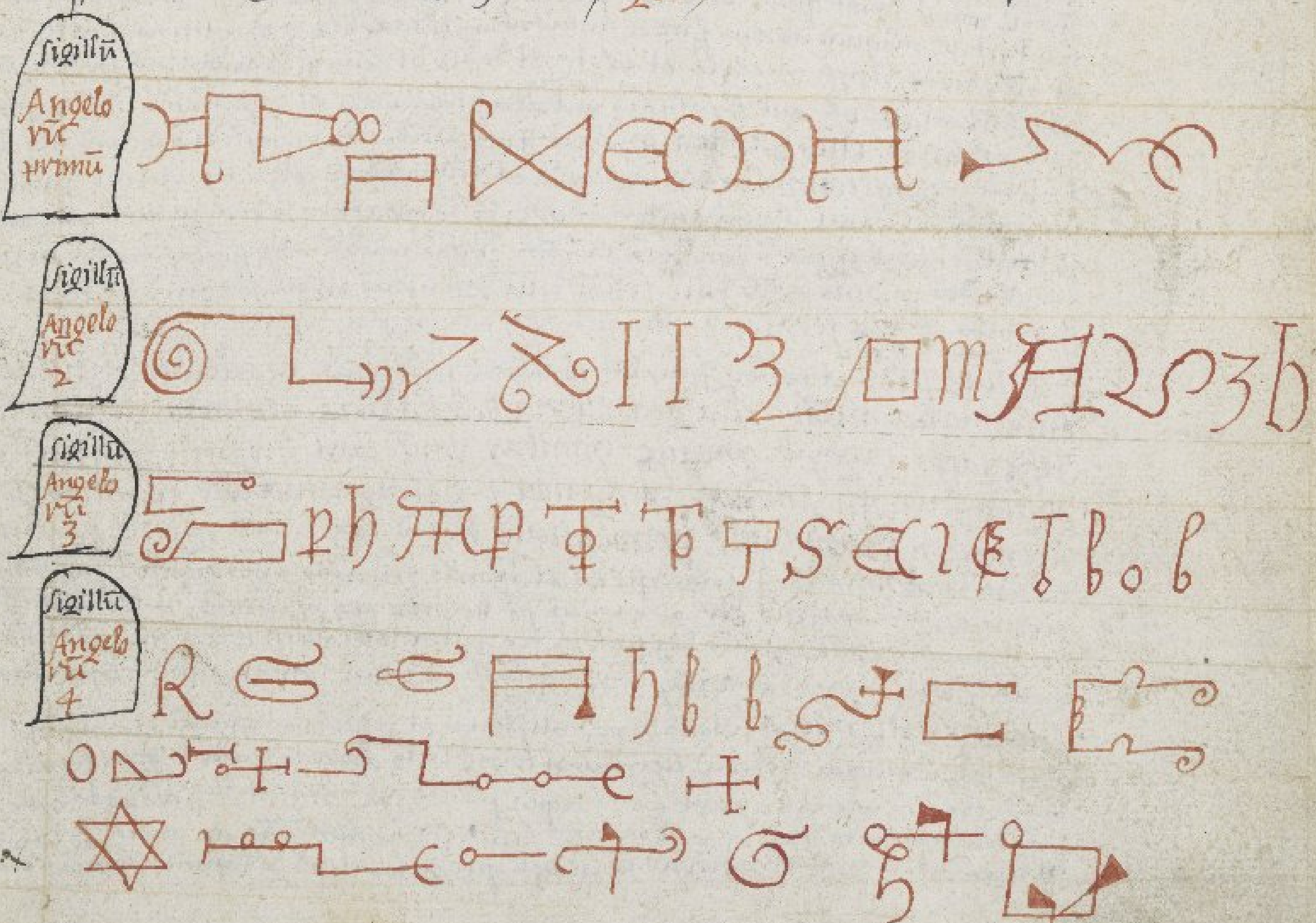
This is the circle for the greate worke i. to call the 4 kinges & for all others that come with theme or alone/

This circle most be made [on] the grounde or a table / or on bordes /

Nota it must be made with oyle that be as good as [illegible]

67

These be the seales of the Angells which be full necessarie to be made abowte euery circle / for if you make all these about a circle, then shalt thou speede in thy worke by the grace of god /



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De doctrina nigromantie ad oe experimenti qui utiti

Primo capitulum docet qualiter se habebit exorzizator super spiritus convocandus et
et capitulum pendit totam habes et oes artes et oia experimenta et licet oes solemnitates
fuerint servate absque in capitulo nichil perficeretur.

In primis operatur sive experimentum primo dicari qualem artem vel experimentum facere
proponet et debet scribere totam artem Jam in carta tali ut docetur Infra de carta mem-
brana postea debet nominare in in qua die et hora debet Incipere et preparare artem
istam et nominare debet quid sit necessarium in preparando omnium vel ea et quod debet addere
vel minuere in artibus sive experimente notare debet etiam qua die vel hora debeat operari et
cum iam Ita preparatum fuerit cogitare debet quo in loco et antiqui incipiat aliquid de arte
exorzizator debet nominare oia necessaria que conveniunt talibus artibus et cum ista nominaret
exorzizator debet intrare cameram suam vel aliquo alio loco secreto Itaque nullus videat ubi
sit nec aliquis omnium Impediat et debet se expoliare sicut et habet sibi balneum preparatum
sive aquam exorzizatam de tali ut docetur Infra de aqua et arripiat ipsam aquam et ponat
sibi de summitate itaque descendat usque ad pedes dicendo hanc orationem domine Ihesu Xpe qui
formasti indignum de terra et misericorditer ad similitudinem tuam benedicere
et sanctificare digneris hanc aquam ut sit mihi mundificato et salvamentum mei corpo-
ris et aie ut nulla fallacia in nullo modo possit apparare omnipotens et Ineffabiles
pater sicut unigenitum filium tuum a Johane Baptista baptizari contulisti licet In-
dignus et contemptus sum quod ut aqua ista sit baptismus meus ut mandatus sui ab
oibus peccatis presentibus preteritis et futuris per dominum nostrum Ihesum Xpm amen.

Postea in aqua ista lava te totum et Induas te post pannos vestes lineas albas et postea
te per tres dies ad minus ab oi Immunditia et turpi loquere ut dicetur de Ieiuniis et
qualibet die hanc orationem in mane circa tertiam hora semel circa meridiem semel
circa vel ter circa vesperas 4 quinquies et faciet per tres dies et per est oratio

oracio Ebraxio Asa Asaha, naldrimbas siloe, Anabona, biza, bomilla, sacdodoc
Acacal vel cicacal vel achatel cephice penci vel pam arii Atabanchata Adonay
Eloy emagio Ebracio achedit vel achedele brach vel barach stamel vel samamal
melcadac Eray lycia Amista vgana Machea danit dama yarael vel Rachiel
helel homon segon gemas Ihus dns deus concede mihi ut perseverare possim
quo facere Intendo ut per te piissime Adonay merear adimplere per dnm nrm amen

Transectis tribus diebus incipiat preparare ut dictum est experimentum quod facere
Intendat isti tres dies debent esse pclarissimi et suavissimi ante dies et hora In-
ceptionis et post hos tres dies debet Incipere et preparare et expectare hora inqua
debet Incipere postquam hora Inceptum fuerit operari postea potest perservare oia hora
sequenti et oia supradicta debet exorzizator si aliquam artem durare velit ad effectum
Istud caput docet qualiter debet fieri balneus, balneum est necessarium in artibus
cum Igitur aliquam artem facere volueris in ultimo die preparationis arte preparate
et oibus necessariis et pueris et plene et de die et bona fide vadat ad fontem vivum vel
ad flumen habes aut ad balneum aut ad aqua calida et expoliando oes vestes dicat
hos psalmos dns Illuminatio, dixit Insipiens, dixi custodiam salvum me fac San-
ctorum Confitemini quicumque vult et cum nudus sit natus intret In balneum sive
in aqua et dicat Exorzizator Exorzizo te creaturam aquam per eum qui patrum con-
stituit ut sine mora aliqua eicias omnem spiritum nudum atque fantasmam ut mihi nocere
non valeat per dnm nrm Ihm filium tuum defensorem nrm qui vivit et regnat per
Infinita secula seculorum amen.

In noie pris et postea Incipiat se lavare sic dicendo Narbalia misalia dalphalia
Amamalia, racharilia gedocheria balotialaria, gemaria, gegeon faria
Iesse faria gogay vel goiodits gomtay yayl dayl mysayl yoyl tractyl punsi
godep sabaoth Adonay A Agalon vel tetragramaton celion vel cedyon
Agenefeton stimulator primeumato et cum totus fuerit exeat de balneo sic-
nando te et dicendo In noie pris et aspergas cum aqua exorzizatam super faciem tuam
dicendo asperges me dne etc et vestiat sic dicendo hos psalmos, dne ne in furore
beati quorum, dne exaudi deprofundis cum Iubeare confitebor quomodo dilexi In
exitu Israel in convertendo dne probasti et hanc orationem sequentem. /a
Adonay sanctissime et potens per potentissimum et conservatissimum nomen dne El
forte et admirabile bellum magnum et terribile te adoro te laudo te glorifico te benedico
te Invoco tibi gratias ago ut per sit aqua salute et Immunditia abluat a me et
desiderium mei cordis per sanctissime Adonay possim oibus in operibus adimplere
tibi pater omnium creaturarum quod qui vivis deus per Infinita secula seculorum amen

Deus est vere Jehovah qui dat omnibus esse ut sint quod sunt, et solo verbo vocali
per fillium de nichilo produxit omnia quae sunt, ut sint / is vocat omnes stellas, omnem
militiam coeli nominibus suis. etc. /

Raphaell attributus fuit Tobiae et parentem sanavit ex periculis liberavit fillium,
et ei uxorem suam adduxit. /

Ita Michael dei fortitudo, populum dei gubernat. /

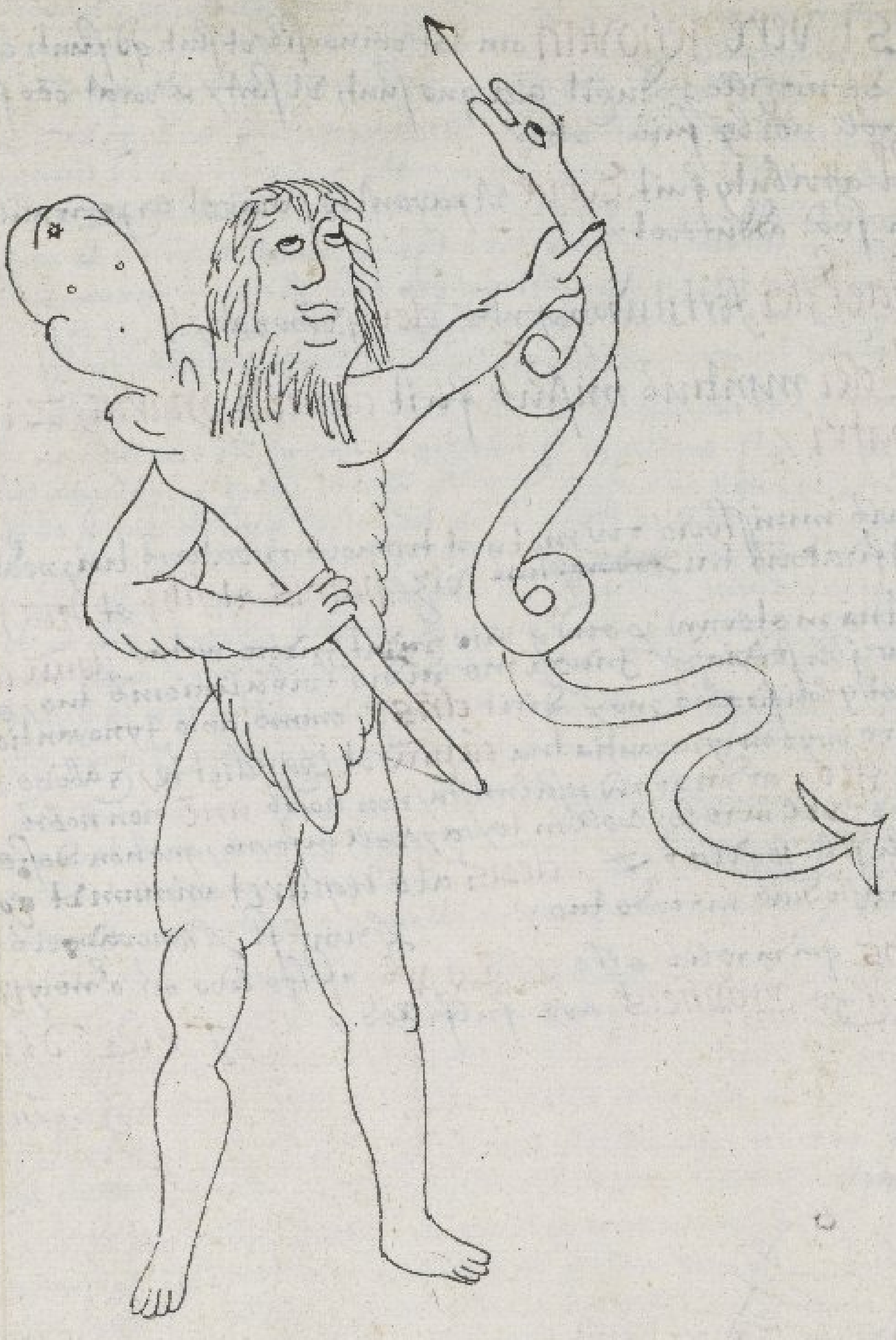
Gabriell dei nuntius missus fuit danieli, mariae, zachariae Johannis
Baptiste patri. /

Huius ... ministerio cum metu et tremore creatoris tui, redemptoris tui et
~~sanctific~~ sctificatoris tui, ~~redemptoris~~ viz / patris et filij et spus sci. /
Vivit aia tua ... cum q iste ~~reddit~~ Invoca igitur
~~Invoca igitur~~ soli servias / Invoca me in die tribulationis tuae, et dominum deum tuum, et ...
eripiam te, et glorificabis me. / Dicit dns / omnis ante Ignorantia est tribulatio
animi / Invoca ergo in ignorantia tua dominum, et exaudiet te, ... ab eo ... honorem tribuas deo, ac dicas cum psalmista, non nobis dne non nobis etc. / ... honor omnis est virtus, vel in coelo, vel in terra, vel in inferno, quae non descendat a deo
Ipso, et illi soli servias ... deus ac te requiret animum ut honores filium
filij vobis custodias in corde tuo. /
... si honoraveris, ita feristi voluntatem patris qui in coelis est. / To ... the lore ... the prophets are fulfilled. /

True diuinitye.

Hamond.

2237



236.

Sloane 3851 (1577)

magic ointment to see fairies &c. p. 138.

The Invisible a 142

The [illegible] 1583 p 105

[illegible] p 135 See also p 142

a good Curse p 118

Oberyon (i.e. Oberon, "King of the Fayries") p 80, Invocations p 190 sqq

p 113, 117, His picture pp 185, 6. There is an invocation of Oberyon

"concerning physick" in Sl. MS. 3826 f. 98.

NB p 81. "Mycob is queene of the fayries" (i.e. Mab)

"and is of the same office that Oberyon is of."

7 Sisters of the Fayries. p 67, 81.

Fairy Lore

Every man is a spirit of joy,
Every woman a carnivorous beaste,
And he who bears that in mind is a boy
Esteemed, but hath tasted Eden's fruit.

For this is the secret of the Fays,
Which they told me on the dandelion bank,
And, having heard, I went my ways,
A fool in show, but a glad pick-thank.

And when I am overladen with
A happiness that I can't describe,
I empty into a woman my pith,
And a new store from man imbibe.

There was one met a women - damn her -
To whom he gave this precious Gleit;
And his heart was turned to a yellowhammer
One whole hour from a nightingale.

Yet he outlived that want of wisdom,
And like a merry carter found
His hazel switch some miles from Christ'dom;
And thus he buries it in the ground.

Now whether man or woman find it,
Or boy or girl when he be gone,
He cares not a straw, but let them mind it,
For 'tis the true philosopher's stone.

He boasts not crying "I have it"
Nay, but he tells the world:
'Tis no false affidavit,
Sure as yon hedge is merled!

He who hath seen Beauty
Is blinded for a while;
But, if he remain mute, he
Will stumble at a stile.

Sept. 8. 1929.

Corrected, May 30. 1935.

This magical MS, which should not be sold for under £100, contains the rite of Oberyon (i.e. Oberon) explicitly called (p 80) "Kinge of the fayries" together with pictures of him and other spirits.

E. H. W. M.

R.C.S., who was responsible for colouring and [illegible] the initials, &c in this MS was R.C. Smith the astrologer, and the [illegible] against [illegible] on p. 51. is found with the date here affixed, in his "Astrologer of the nineteenth century", 1825.

(was used in rebinding of Georgia M.S. 1583)
MF

V.b.26

THE FOLGER SHAKESPEARE LIBRARY

V.b.26

RECORD OF EXHIBITION

Date	Opening
10/4/79 - 9/6/82	pp 184-185
6/22/09 - 8/29/09	p. 186-87

KEY OF SOLOMON

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KEY OF SOLOMON

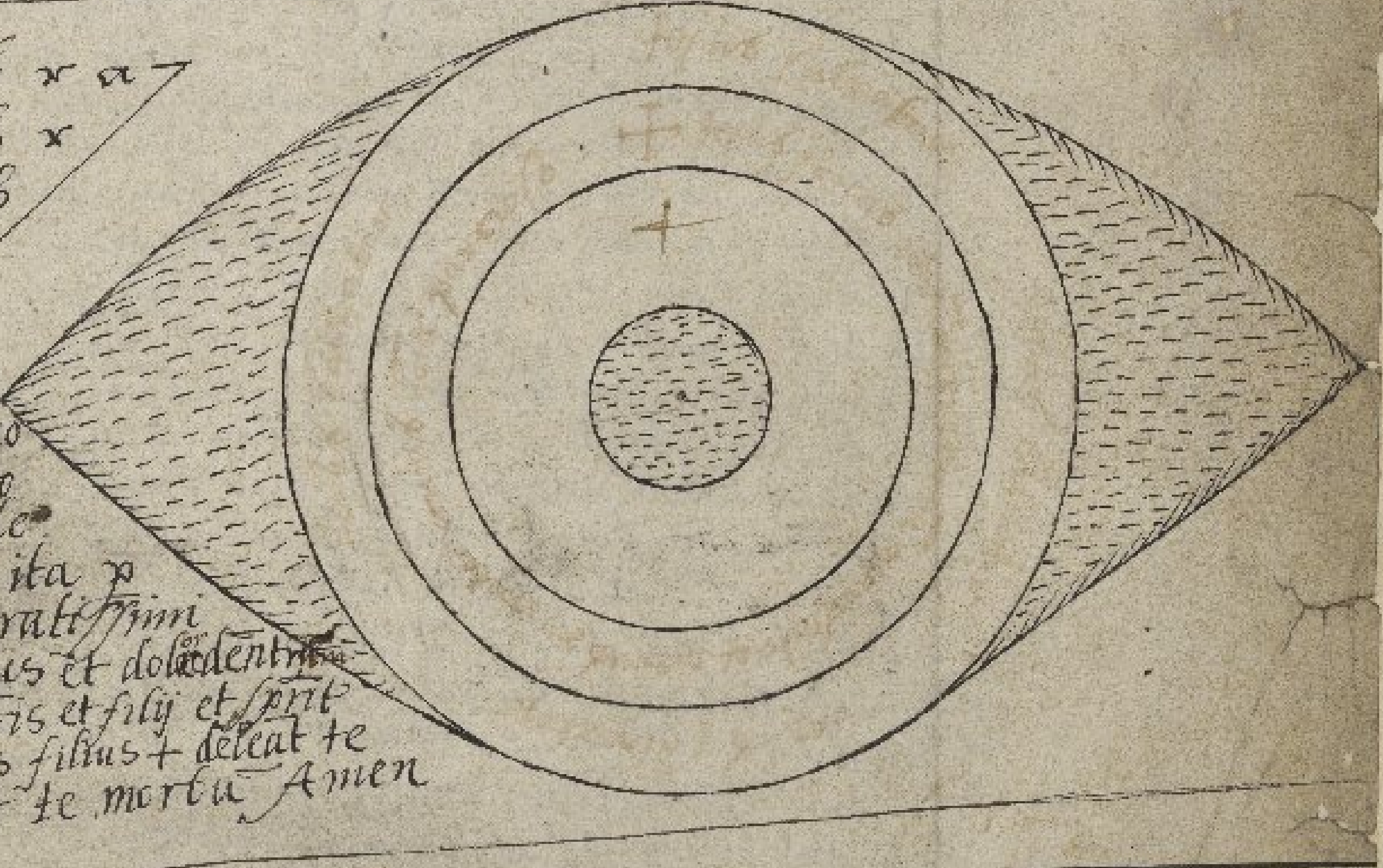
Contained in this volume is an English, late sixteenth century manuscript fragment. Folio, thirty pages on fifteen leaves (9 inches x 13 inches). Written in black ink in a secretary hand, sixty lines to the page. Rubricated in places, the rubrication invariably faded and with fourteen magical diagrams in black and red, plus a number of marginal diagrams in black and one leaf containing eighteen (of twenty) sigils in black and red. This leaf is however defective having a lower corner torn off (some 2½ x 3½ inches) losing the whole of two sigils and part of the margin of another. All the leaves are frayed, some with marginal tears and one with a piece torn from the margin losing the last few letters of fourteen lines and a part of a marginal diagram. Some leaves have margins mounted. Repairs have been carried out as necessary.

Magical manuscripts in English of this date are of great rarity, even when — as in this instance — in incomplete state. The text consists of a substantial fragment of a version of the Clavicle, or KEY OF SOLOMON, written in English with some Latin invocations and showing interesting variations from the usual renderings of the text. The Hebrew letters are heavily and inaccurately drawn, the copyist being evidently ignorant of their proper form, while on the seals and diagrams the six-pointed Star of David is in almost every case replaced with a cross. In the body of the text are biblical quotations from the Prologue to St John's Gospel, a variation not recorded in continental texts. The parts of the Clavicle on these leaves concern the elaborate preparations for invoking demons (with variations on their names: e.g. Reatonay, Elzeph, Terebinthus) and various spells of a largely protective or beneficial nature "To make theives stande", "To make one fair".

The pages are numbered from 206 to 235, but in a much later hand, and as no known version of the Key of Solomon has anything remotely approaching another two hundred pages, this fragment may be presumed to have been disbound from a miscellaneous manuscript volume. The scribe and original owner cannot be identified with certainty, but it appears to have been copied from a similar manuscript belonging to "Thomas. . . . Clarke in Divinitie". Its later provenance is unknown.

to the experiment thou must ...

Litarge of silver that is to say, the purifiinge of silver that
goldsmithes make & bray him smalle & grind it uppon a marble stone
& dystemper it wt the white of an egge, & when it is tempered
make an eye on the wall or in perchment & strike him one the wall
then take an naile of latten of the waite of a penye & a hammer
of ewe tree hed & the stale of box, yt is a malett, & then make in the
eye ij circles & write in the first of the ij Jesus Salvator, & in the
lesser circle write, Jesus Sciens reru occultaru & manifestarum verus
purgator: omnis noie prioso, then say this charme, I coniure all the
lokers on this eye & all them yt in this thinge be guiltye of & is
beholdinge of this eye, I coniure them by the vertue of the father &
of the sonn & of the holy ghoste & by all the names of god, Alpha
& omega & by all the appostles, & by all the evangelists & martirs
& confessors & by the holy elimentes & by ✠ mary the mother of
our lord Jesus Christ, and by all their workes, yt all them yt be
guiltye of this thinge wch is gone, & all they that beholde this eye
so faste, strike it on his eye, by the vertue of the holy names of our
lord Jesus Christe, before said, yt it never sese till his eye be out,
or hide anywhere, & for then be brought againe, & yet for his mickell
mighte, yt right as I smite this naile one this place yt we may behold
yt all vertue yt is in these wordes aforesaide, may terne to paine &
to confusion & while thou smitest saye Habat, Habas, selarinu
Reatonay sehare Reatony factite apprere qui illam Rem furatus sive de
qua querimus, & then shalt se the righte eye water & if water not
smite the eye againe wt the hamer & begin this so ofte till thou
hast tidinge of the thefte & begin the charme on the firste hower of
the mone or in the laste hower of the mone when thou wilte, her, nex
followes the forme of the eye as it ought to be made;



a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a sicut
a b r a c deleo hanc
a b r a litera de isto
a b r sctissimo noie de
a b abracadabra ita p
a virtute huis sacratissimi
nois doleatr morbus et dolordentium
a IB, In noie pris et filij et sprit
scti Deus deleat te morbu deus filius + deleat te
morbu Amen
Deus sprit scts + deleat te morbu

For the toothache ✠ Corte · hor · horss · gaubell · X · peboxldm

lgbdnutt trtgbohr
wrb dn thr tyt
weot xo wtm
o dbsnicou vtesh
o mrthto xo bnd
tf bvrb

this abovesaid, must be written in a little pece of perchmente
and at the scrapinge out of evrey line, you muste saye et dola
I thinke yt were enoughe, yf onely the elevene letters, abraca
bra, were written & scraped out, singulatim, you muste ever
begin at the furthest or lowest line, a, and so ascende upward
sayenge as is above written &c

Many hath healed ... of this waye, yt
wrought by litle & litle ...

+ 7
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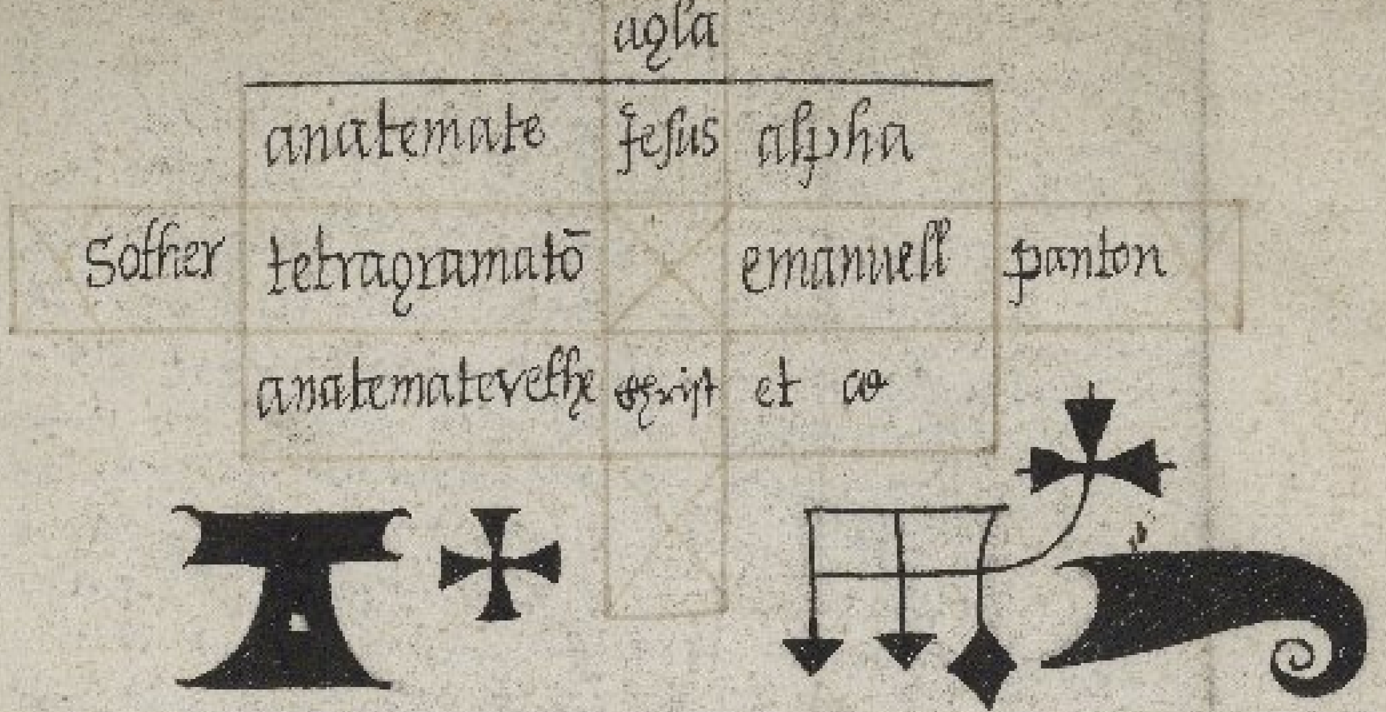
the yearthe, or water or fire & to make any sprite of any de[...]
to appeare and give answere to the, In the ij or iij daye of the mone
thou shalt worke this, or in the 5, 6, 8, 10, 12, or 14, or elles nott, & when thou
wilt call this arte, rede this conjuracion, iij times or 9 times &
of warrantes he shall appeare to the, havinge these carecters
that shall followe) I conjure the thou sprite, N, by the powre &
mighte of the father the sonne & the holly ghoste amen, Benedisite
dominus o thou sprite, N, I conjure the & charge the & binde the
that thou come & appeare, in this stone of cristall, in a faire forme
as vysable as ~~any~~ one man sethe another, by all powre &
strength of all sprites by the virgin marye that bare our lord Jesus
Christe, & by mychaell Raphaell & gabriell, Also I conjure the
by the x virgins, which wayted with their lampe for the lord I conjure
the & binde the, & adiure the thou sprite, N, that thou doste come &
appeare as is before rehearsed, I charge the thou sprite, N,
by heaven earthe & the sea, & hell, & by all thinge conteined in
them, & by mary magdalen & her felloshippe by the faythe of
the martirs & xij apostles, by mathew, marke luke & John
by the prayses & prayers that they saide to the honour of god, Also I conjure
the N that thou come to this stone, by & by, without any delay or
tarrienge, by all the hoste of Angells & Archangells And by
all the holy companye of saincte & good sprites, Also I binde the thou sprite
N, by the vertue of all herbes, & stones, & grasse & fires & glasses
& by the holy names of god, Sother + Emanuell + panton + craton
+ Eleyson + theamaton + agla + alpha + & ω + tetragramaton
+ Sabaoth + vermes + athanatos + Ely + Eloy + caritmatos +
Jesus + Also I conjure the & bind the thou, N, by all lighte & lighte
& starres & froste & colde, yse & snowe winter & somer dayes &
nighte tymes yeares & monethes, houres & minute degrees
& by all the cours of the aire, that thou come & appeare in this stone
that I may se the as well as one man sethe another, to doe all this
and to tell me the truthe of all thinges that I shall aske of the
I conjure the, N, by the vertues of Christe, by his agonye and
bloudye sweate, by his crosse and passion, by his deathe and
buriall, by his glorious resurrecione & assencion & by the cominge
of the holy ghoste our comforter that thou, N, come and fulfill
all my minde & intente as I have before rehearsed, to all these thinge
that I would knowe, Also I conjure the by the holy psalter of
David & by all the holy prayers therin conteined & by the faythe of
the faythfull, Also I conjure the by the sacramente of the supper
of the lord, & by the alter of the testamente bothe newe & olde & all
the vertue in them conteined, Also I binde the thou sprite N, by these
iij worde + tetragramaton + anatemate + anatemateverthe + & by
all that belongethe to these iij worde Also I conjure charge adiure
& binde the, N, that thou come & appeare in this stone of cristall
& give me a true answere of all thinge that I shall aske the of
I comaund the by the helpe of god, & by the powre & vertue of all
that move uppon the earthe, or in the earthe or water of the sea
or in the fire, this I charge the N by the live god omnipotente
that suffered his deathe on good friday & rose againe the third daye
to the redemsion of all mankinde by his fastinge & by his carrienge
to the steple & mountaine & by the powre which the reigne he answered
the devill, when he said to Christe, comaunde these that they be made
bread, & by god the father the sonne & the holy ghoste, praysed be the
holy trinitye, iij persons in unitye amen ///

w



HF

and to gett favour of all men and yf thou wilte beare theis carecters with the and say this every day before thou eyther eate or drincke, and it is trewe and proved by Fryer bacon, whoe ever vsed this ///

O god the devill goeth about like a roringe Lyon, seekinge whom he maye devoure, the flesshe lusteth againste the spirite, the worlde perswadethe unto vanities, that I may forgett the my lord god and so for ever be dampned, thus am I miserablye on everye syde besseged of cruell and unrestfull enemies, and like at every moment to perishe, yf I be not defended with thy godlye powre against their tyrannye, I therefore wretched synner, dyspaire of my own strength which in dede are none, most hartely I pray the to endewe me with strength from above, that I may be able through thy helpe with stronge faithe to resiste satan, with fervent prayer to mortifye these raginge lustes of the fleshe, with continuall meditacon of thy holy lawes, to avoyd the fleshly vanities and transitorye pleasures of this wicked worlde, that I through thy grace beinge sett at libertye from the powre of my enemies, may live and serve the in holines and ryghteousnes all the dayes of my lyfe, amen

This carecter followinge belongethe to the prayer afore, and it ought to be worne aboute the, whan thou haste many enemies and thou shalt overcom them all be the meane of the grace of god, thou shalt be stronge ///

Departe in peace from me ye sprite or sprites that have or hathe appeared unto me, without any manner domage hurte or dysquiet unto me or any other creature, And be ye ever or you allwayes redye and obediente unto me, when whersoever I shall call you, In the name of the father and of the sonne and of the holy ghost Amen, and the peace of god be allwaies betwene me and you Amen

MILA VAH VIAHF

the ... of ... ./ ...

Ihesus. Ihesus. Ihesus. fili dei propicius esto mihi peccatori ..., ...

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or house or feild that nothinge shalbe stole oute, by noe theife
be he man or woman any of this charecters that it shalbe made herafter must
be laid in the feild yord or house, and as longe as the same are there, no
theife can carry any thinge awaye, if this bond be used in tyme
whom the charecters be laide & beate the ... that truste unto
the lord are like the mount sion which moveth not from his place but
standeth fast for ever, So I conjure all theves that they become
unable, of that have or bereni, into this grounde to fetche any thinge out
As Jerusalem is closed round about with mountaines, even so
doeth the Lord close about this grounde on everye side, also I binde
this grounde & house with all that in them is, lest the tirannus
power of the ungodlye, should presse & fett any thinge out of it
without the leave of the juste, also I beseche the holye ghoste here
to sett, all theves to lett, they dare not any of these goodes away fett
I binde all theves by by all these true and godly sentences that
none of them have power, to carry any of these goodes, excepte the
lord sustaineth the house, they laboure in vaine to take yt awaye &
cyttye also, excepte the Lord kepe it, the watchemen wake in vaine,
also you theves that either come, I bind you that you carry nor drive
nothinge from hence, it is but vaine after your weste to rise early
& eate youre bread in swette & in sorrowe you shall tarry here
till I doe give leave, by the vertue of the father & of the sonne & of
the holy ghoste, also I bind you, so fare & fast here, as ever was
the feinde in the bottomlesse pitte, here to remaine, by the vertue of
the holy names of god + Elsea + abbadra + alpha + & ω + Lesste +
oristion + feremon + hefan + Egerquerpon + Elzepha + Res +
egerion + petha + hombonar + stimulamaton + nathanathoy + Erio
moymos + peb + theon + & by all these afore rehearsed & shalbe hereafter
I conjure you theves & binde you all by the livinge & true god, that did discend
into the lowder parte & by mary the mother of him, & by St John the
Baptiste, & by the same power that god gave to kinge Solomone, when he bounde
all sprites into a viall of glasse, so I bind all theves that either come,
any good away to fette, I beseche god he will them all lett, this I truste
this I beleive, that god will doe his good worke to prove, also I conjure
all feinde, as I doe stand here on this grounde, by the vertue of gode
mighte, I binde all theves ~~both~~ by day & nighte, yet standinge & charme
all theves, be they never so evill that they come here still, & have noe power
to move more then a stone, by the vertue of three in god one, & truthe &
mighte moste, lett these theves with all the same boste, also I conjure &
bind all this grounde with all the goodes therin, by the vertue of this
holy prayer that which I shall say to the honor of god & for the safegarde
of these goodes againste all theves
Lorde remember this good worke with all my affections whom I have
sworne & vowed unto the lord god of Jacob, sayinge I will not enter
into the tabernacle of my house, neither clime upp into my bedd
I will not slepe with myne eies neither slumber with myne eie liddes
untill I provide a place for the lorde even a tabernacle for the mighti
god of Jacob, his place, loe we have herd of him in Ephrata where
we have found it in the bushefeild, lett me therfore enter into this
tabernacle, lett us all fall downe before his footestoole, arise lord into
thy mansion thou & the arke of thy strengthe, let the preiste doe
on rightousnes & the faithfull rejoise for thy servantes sake, dostar
not the turninge of thine anointed, for the lord hath made a faithfull
othe unto David, himselfe which he will not chaunge, of the seed of thy
belly shall I sett on the seat royall, if thy children will kepe
my covenante & ordinaunces, which I shall teache them, then shall the
sonnes of them sitt in the seate royall from age to age, for the lorde
hath chosen sion, he hath chosen her for his habitation, this quiett
place shalbe my perpetuall rest, here will I dwell for it delighteth
me, I will amende the yearly fruite, & satisfye the poore man with
foode inoughe, god shall clothe his place with healthe, & the faith-
full shall rejoice in gladnes, there shall I sett forthe the flourishi

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these good, his enemies shall I clothe with confusion, but uppon him shall his flowrisshinge crowne, glory be to the father & to the sonne & to the holy ghoste, as it was in the beginninge is now & ever shalbe world withoute ende amen, amen, amen,
This I conivre & binde all these by all those holy prayers & by all other good wordes that be able to be spoken or thought,
All this trewly done of warrantis there shall nothinge be caried of the grounde nor out of the house. And there must have this pentacle written in parchement & laye it in the house uppon the grounde & if there be no house devide into them two whether it may not consume with well nor misteries & thou shalt see it will doe thy pleasure by the grace of god,

H P

treasure of the yearthe make this figure followinge with the blude of a blacke whelpe & hange it aboute a white cockes necke & goo there as the tre[asure] is suspected & cast your cocke out of your hande & he shall goo & stand right over it & crowe, digge there & take it out of the grounde without any daunger, & your cocke must have a corde or a lace of sevin yardes longe about his legge to have him againe when you will — Probatum est,

in ye wch he enclosed all ~~beastes~~ beastes & it must be made in linen clothe wth the blood of suche a beaste as thou desireste, & looke how many beastes so many scales & put it uppon an alter or under ye heare of 9 daies ye D warninge ye 10 day of July or elles the 5 or 7 of August in the 4 houres it muste be written & all this aforesaid obserued, put

211 it under thy righte arme, & yee an huntinge & when thou seeste suche a beaste as is for the, caste ye scale againste them, sayinge these worde y^t hereafter followethe a

Vincit xp̄s regnat xp̄s impat, state, state state in virtu te istius sigillis imobiles quasi lapis o fere conuro vos per ista magna noia dei, Lemarij, agla thesauroste balgar enaloy tetragra maton, abrotanadoma Lanabrotam, nadoma Langime Lanazirym Lanagenagym, Lanaghiry, Lanagata, Lanarosy, Laysafyn, & p oia terribilia dei vt sato & sine mora stets & potestatem, non heats ab isto loco recedere, donic ego, N, filius, N, de vobis voluntate mea perfeci & hoc ego scripio & impo ex vertute & in vertute, p vertute q deus creatore nore, dedit, ade & filius hom, agios, agios, agios, fiat, fiat, fiat, ame, ame, ame

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Experimentum amorem, true & proued of manye, take a froge y^t is vsinge to drye land & put him into a pott, y^t is made full of holes & stopp it faste, the berry the pott in a crosse the waye in an ant hill, wch suim thinge & lett it be there 9 daies & looke thou stopp it faste, & that thou goeste againste the winde y^t yt here no noyse & at the 9 dayes end goe and take out the potts & thou shalt finde ij bones in ytt, take them & put them in a running water, & one of them will flote againste the streame, marke y^t well but kepe them bothe, & make the a ringe, & take pte of y^t bone againste the streame, & sett it in the ringe, & when y^u wilte haue any woman & put it on her right hand, or elles touche her therw^th, & she shall neuer rest till she haue bin wth y^e & if y^u wilt no more of her, & will haue her to goe awaye touche her wth the other bone, & she will not tarry wth the probat

amorem

enis defete vorito

finis

---

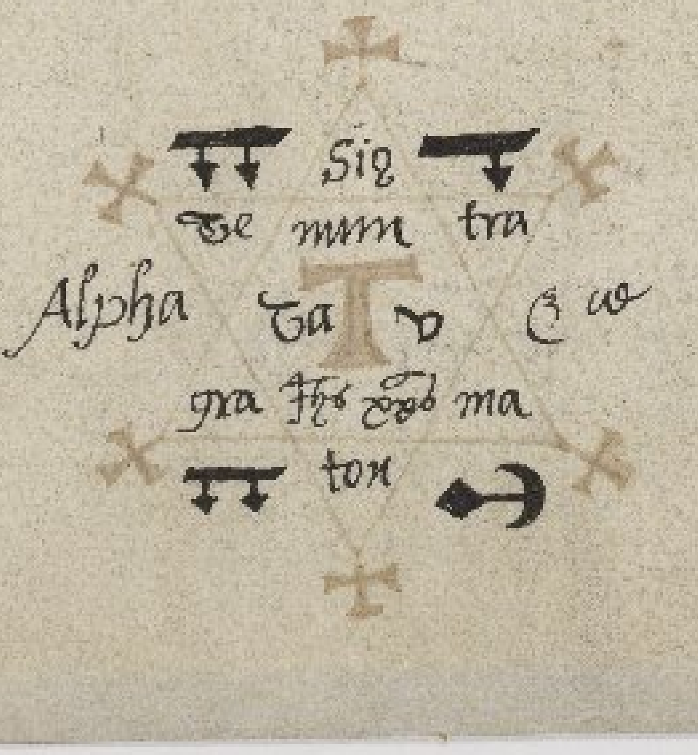
ffor shootinge write theis names, & put them into the arrowes heade y^t thou wilte win w^th, Snad, magas, lumbit imbro cramuth tullus, craltrach, bith, Inflero, cabeanthew, & ye pow of his worke, defellarioff, calyphe, bath, ble funcle now ber Impemath ble yngle Sngrye ell, Kyborw, in cang, horre, harowont ne trass nothing excepte but powre in flighte, take these names & put them in thy arrowes hede, & ye day y^t thou willt shoote for any greate wager, say ago marowont, iij times & shoote nou that arrowe, but when you will win & gett the game, & then pricke the second finger on the lefte hand & bett ye head of ye arrow in ye bloude, ye same day y^t you will shoote & saye in the losinge of y^t arrowe, powre in flighte, & ye day y^t you shoot for a 1000 li you shall win yt, et probatu

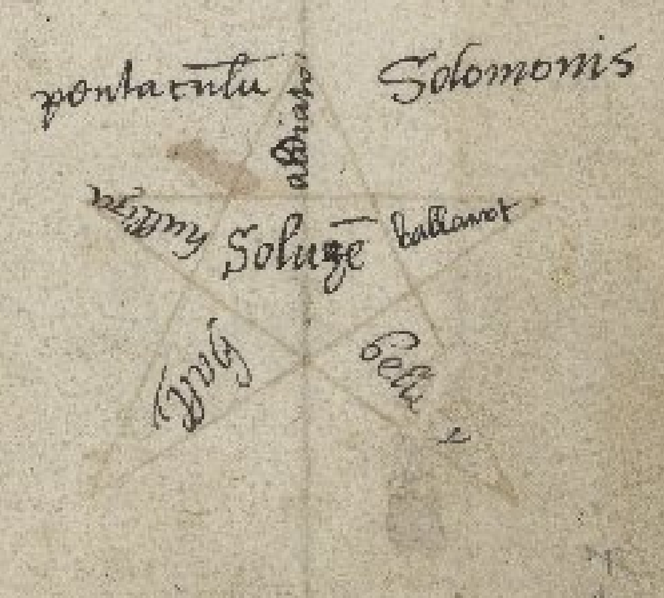
11 P 212

make iiii circles on the bottome & wᵗʰin the circles write matheus, marcus, lucas, johannes, & then make a dubble crosse over the bottom, & then make on the over parte a dubble circle & wᵗʰin the circles write the names abouesaide & then make a dubble crosse & wᵗʰin the 4 spaces write the wordes followinge,

then take a key wᵗʰ a crosse warde & write one the one side of the keye, & one thother side lett the key lye till it be drye, then take iiii knives wᵗʰ white haftes all of one make & write on the firste knife ✠ ✠ & one the second knife Sabaoth ✠ ✠ & one the third knife Emanuel ✠ ✠ & one the 4 knife, occinomos ✠ ✠, then take your key that is written & thruste ye warde in at the toppe of the lofe thus sayinge, Infigo te clauem in panem istum per patrem & filium & spiritum sanctum & per quinque vulnera domini nostri Jhesu Christi & per virginitatem beate marie virginis ut tu panis mihi demonstres veritatem & non falcitatem de re qua dubitamus, in nomine patris & filii & spiritus sancti, amen then take your firste knife & put it in at the side of the lofe sayinge, Infigo te cultelle in panem etc, say thus at the puttinge in of every of the other knives at the iii others, then say thus, I charge you bread keye and knives by the vertue of the father & sonne & the holy ghoste, & by the vertue of our blessed ladye, & by the vertue of all those blessed wordes ye be written wᵗʰin the, or uppon the, or aboute the, yᵗ yf such a person have such a thinge, that then turne about wᵗʰ the sonne, & yf not then turne againste the sonne, or elles stand still, then take the key betwixte you & another, by twixte your fingers thus sayinge, Coniuro te panem per patrem et filium, & spiritum sanctum, & per deum qui fecit celum terram, mare & omnia que in eis sunt, ego coniuro te panem per sanctam trinitatem et per Christi baptismalis puritatem, & flagilla Christi & per alapas & clauos quibus crucifixus fuerit in cruce & per verum sanguinem, sanctum preciosum quo redempti sumus ut tu panis mihi demonstres veritatem & not falcitatem, de re qua suspectionem habemus, coniuro te panem per istud nomen quod est tetragrammaton, et domini quod aaron tulitt in fronte scriptum & per maiestatem dei & per omnes angelos & archangelos tronos & dominationes principatus & potestates, & per omnia miracula que deus fecit, coniuro te panem per illa miracula quod deus fecit in deserto, quando ex quinque panibus & duobus piscibus satiavit quinque milia hominum, & per illa cena qua Christus comunit cum discipulis suis quando benedixit panem fregit & dedit, omnibus dicens, accipite, & manducate, hoc est enim corpus meum quod pro vobis, tradetur, ut tu panis nobis demonstres veritatem, de re quam modo, querimus ~

11 P





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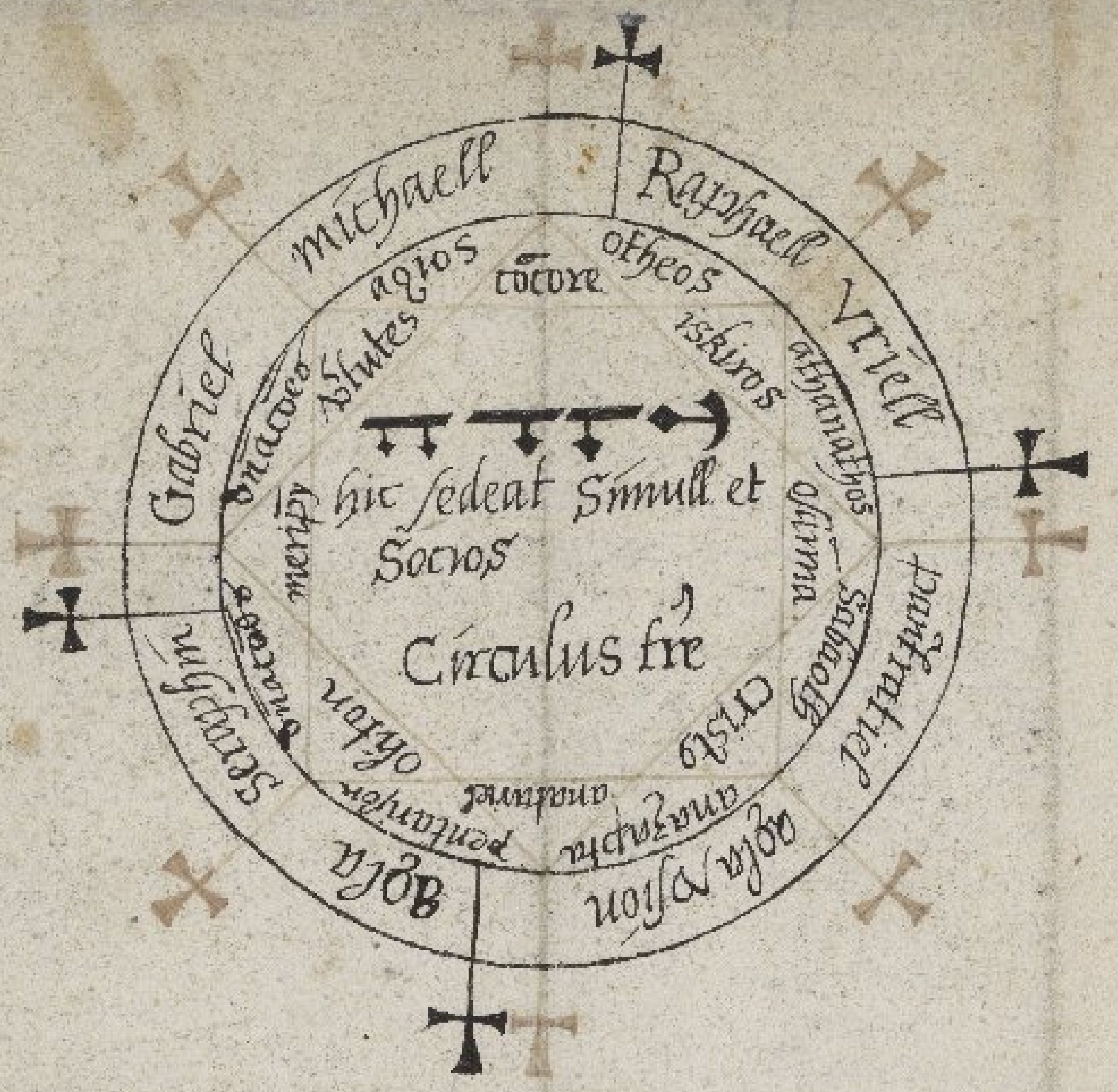
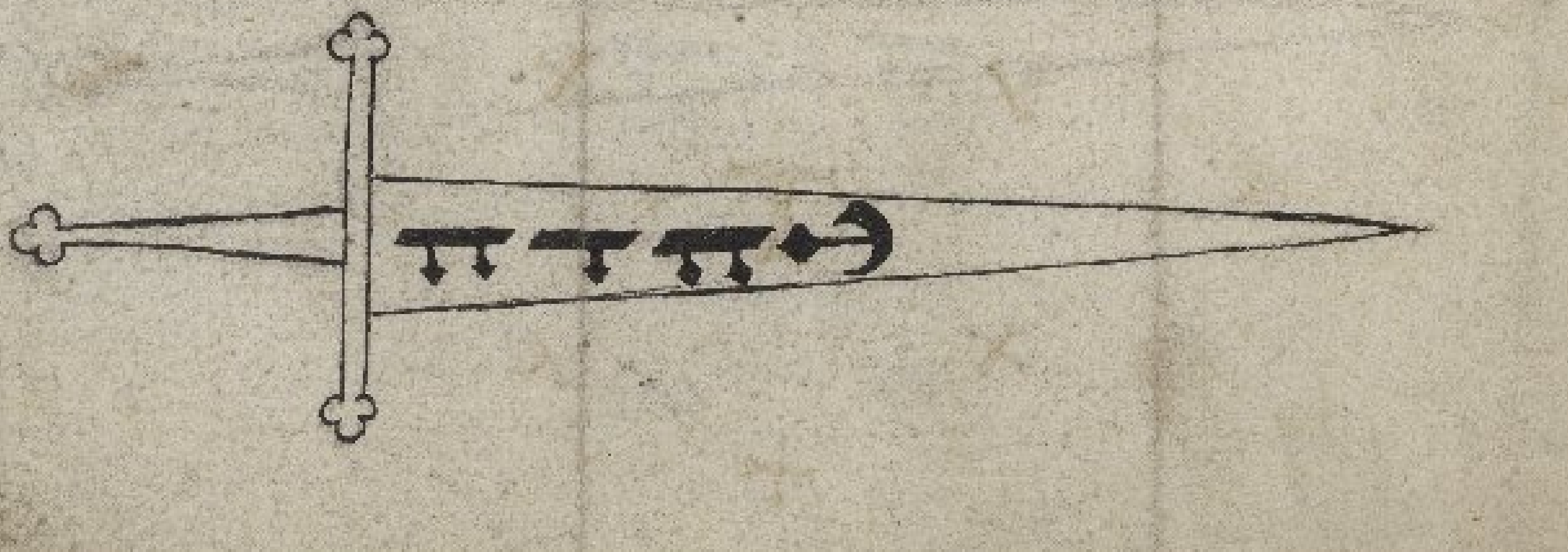


Experiment made by me John Clarke in divinitie
Thomas Dvrowe, with other, 4, or doctours & masters of the hig
schools under god, ij of the hie scholes of Oxford & ij of the
universities within the realme of England with the helpe & counsell
of Friar Bacon, these, vj, consentinge in one that the experimente
used after this manner followinge in all poyntes is as sure as the
gospell, & a, xj, times by them proved havinge a carrier at their
commaundement to deliver or shewe any manner of thinge that they comma
unded ether of treasures hidden, or any other thinge)
Clarke in divinitie & master underwrod Thomas
Dvrowe aforesaid, at gods callinge of him before his deptinge
of his life, out of this worlde, gave his full power & authoritie
at the requeste & hartie desire of his stewarde, asked of charitie
he gave fully all there powres to him in all ~~thinge~~ causes to
obteine as they had done, to that he used him selfe & his company
punishinge them selves for the love of Jesus Christe in all degr
after this manner as hereafter followeth, the which the steward promised
him faithfully, to se all thinges allway before this workinge by
gods grace to be fullfilled, wherfor he made him very perfett in
the sciens, wherfor thou then or preiste aske the counsell of
thy stewarde)



[illegible] daye before y^u begin this worke, & 9 dayes after [illegible]

[illegible], I charge y^e to take, fastinge w^t bread & water, 9 dayes
before y^u begin, & 3 dayes after thou hast sped, Also secondly I
comaund the to fullfill thy pillgrimages, what time thou hast
ffurthermore steward I charge the in any wise to be pure & clene
& to com in w^t thyne apparrailes very clenlye clenlye & to be
contrite & sory for thyne offences done agaynste god & clenely
forgive all the worlde as frelye as christe forgave his deat[h]
and as thou wouldest be forgiven thy selfe of him, Also steward
I charge the in the paine of eternall damnation y^t y^u be trewe
in fullfillinge this worke as y^u wilt answere at the dreadfull
daye of domesdaye bothe for them y^t be dead & for them y^t be alive, also
I charge the to weare next uppon thy bodye a sherte of haire
very sharpe of haire, also thou must prively punishe thy
body, w^t a sharpe rod of birche, ones a day, 9 dayes before y^u
begin thy worke, & 9 dayes after for thine offences done
agaynste our saviour Jesus christe, also I charge the steward
to doe thy devotion to here mas, of St Cyprian devoutly
offeringe therat, jd, Nowe I charge y^e to fullfill all these
thinges steward as y^u wilte obtaine thy purpose, & these thinges
doinge truly, w^tout doughte thou shalt obtaine, But I charge
ye looke all thy garmente y^t longe to this worke be purely clene
& swete smellinge &c

This longethe to ye preiste to use
after this manner followinge

Seaven dayes before the prof of this experimente, I
I charge y^e to be pure & clene contrite & sory & purelye [illegible]
all thinges, but specially live chaste, & of thinges beforesaid, in any
wise 3 dayes before, then w^t good devotion say mas of St Cyprian
& loke thou have none uppon ye but pure clothes, honeste & cleane
smellinge of swete odors & herbes very swetely, & loke privi[ly]
y^t y^u have uppon ye the holy sacrament of an element, and lo[ke]
it be so privily kepte y^t it be knowne to no living but to y^e
steward & to thy selfe, & w^t y^t holy oyle y^u shalte make a cross
on ye forhed of ye swordberer, what time y^u & he entereth into
ye circle, sayinge sayinge the prayers y^t he shall [illegible]
cominge you into the cercle, & loke you have privilye a stole to
give the steward & loke y^t you have holy water made at the booke ma[illegible]
mension to cast uppon you and the swordberer, & in any wise loke
y^t no laughinge, nor noe sweringe be used neither nothinge but aske
counsell of ye steward, & in noe wise feare nothinge what seemes y^u hear
or beaste spek not but kepe thy minde on thy boke & sometime y^u mayst
cast up thyne eye & looke to the steward & if y^u see him smile thou m[ayst]
be [illegible] glad but in no wise smile not then, for it may lose all the
worke y^t ye go aboute & putteth in danger, Moreover this longethe to the
steward and to the preiste in any wise you must be purely clensed
[illegible] of you & standinge & you must clene washe you in a ba[th]
made w^t leaves of fennell, And after confession it behoveth the
to be arayed, forsothe when ye in accordinge time desireste to enter
the circle, & beware you have noe spott in your clothes, nor in your
soules, for if there be any spott w^tin you or in your clothes
w^tout double ye sprite taketh disdaine to shew to you as to [illegible]
unworthye, also, 3, dayes before you worke, kepe you from any
maner of comunication, w^t er of women & naturall pollution
& in noe wise but little drinkenge, & before you goe to your
worke, take your reste in a cleane bed & in cleane clothes y^t y^u
mayste reste well, after y^t arise & haste the to worke y^t y^u wilt
doe, but before take, this little recreation of bread & water, &
small fishes, for take not uppon the to eate fleshe before thy
workinge, nor yet thou w^t fastinge stomacke to goe to thy worke
at ye leaste for dread of sighte to be overcom & for warme [illegible]

[illegible]

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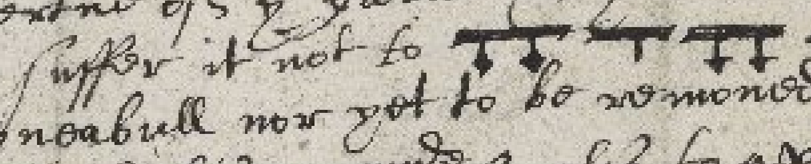
This is you worke on the daye, kepe you from light of, at ...
before, then the [illegible] must have the ringe wearinge it
allwaies on the little finger, on the lefte hand fasshoned as ye
hathe ben longinge to this worke) Now followethe the [illegible]
for this worke (two)
by the vertue of this bond
thou kepe thy appearaunce to the stasion in paine ye may fale
Ye N in the name of god ye father ye son
& ye holy ghoste, yt you sprite yt be wt in this grounde beneathe
above, or aboute, &c yt you goe from this place & my [illegible] & ther
still to abide, till we have our purpose, I conjure ye whom
soever ye be, that ye away come yt we may fullfill our desires &
will   domini datu misterio oblata, et verbu caro facta
est, et p precioso sanguine innocentem dni nri Jhu Christi quo
ipse effundit, abiit in ara crucis & nobis tolerate que virgo
nostra, igne santissimo, illuminata, concepit pepit et semper
immaculata,   vos etiam, N, in nomini Jhu xpi omne
genu flectatur celestiu terrestiu & infernorum & omis lingua confite
tur qz dns nr Jhs xps in gloria e dei patris & p hoc nomen
sanctu carne & sanguinem ex maria virgine conseptu & natu ac
p hoc universu genus humani redimenthe in cruce humillitate imolatu
fugite, fiat, fiat, fiat,   you, N, devills, elves
or [illegible] home, also you sprites, yt [illegible] ye treasure [illegible]
it & as [illegible] proiste I shall doe for the to thy helpe & increasinge
of thy paines & increasinge of thy great joy & blisse, wherfor I
charge ye or you & conjure binde & constraine, ye or you keepers of
this goode, by the vertue of ye glorious & his name of god
& thou suffer it not to  be chaunged
into any kind [illegible] nor yet to be removed from our hande
I conjure you N out of this grounde & also to avoid peasaubly
wtout winde or wether, wtout thunderings or lightenings, wt having
knowledge of your goinge awaye, wtout hurtinge or harminge of
me or any of my companye, or any creature, or of any manner
of thinge that ever god created, I conjure you, N, & charge you
by the blessed blood of our lord Jesus Christ, & by the power of
holy sacramente of the alter, ye blessed body of god our saviour Jesu
Christe, in forme of bread, I conjure you, N, yf you war a
Christian man or woman or childe, I charge the by ye baptime of
Jesu xt, I requier the by the sacrament yt thou haste receaved & taken
& by ye manhood of Jesus Christe, I require the N, by ye vertue
& power of ye manhod, yt wch was dead & rose againe openly fro
deathe to lif on the iij daye throwe his owne power, & so the godhed
& the manhood assended into heaven bothe body & soule, on the
assension daye, sayinge thes worde to his dysciples
& [illegible] & [illegible], so I charge
you N for to helpe us, to this treasure yt is in this circle
wherat we have made it throw ye miracle of ye allmighti god
& by ye might & power of allmightie god, & by ye might & power
of all saintes in heaven   N, by ye might
& power of ye precious blood yt was conteined & childed in a
maid, pure & cleane wtout any spott of sin also enoch & holy
shalbe dead in Jerusalem & ye shall rise againe openly, throw
the might & power of Allmightie god, & of his glorious deiti
ye or you by ye [illegible] of
allmightie god yt yu avoid by ye worde of whom ye ought to be
obedient & all creatures heavenly, yearthly & helly & by ye
obedient yt ye ought to our lord god, & persons & one god in trinite
ye or you I conjure charge coarete & constreine ye or you
In ye most mightest & most highest name of god   Alpha
alpha & w, I constreine ye I conjure ye & binde ye & charge ye
or you to helpe us unto this treasure not defraudinge of ...
... followes ...

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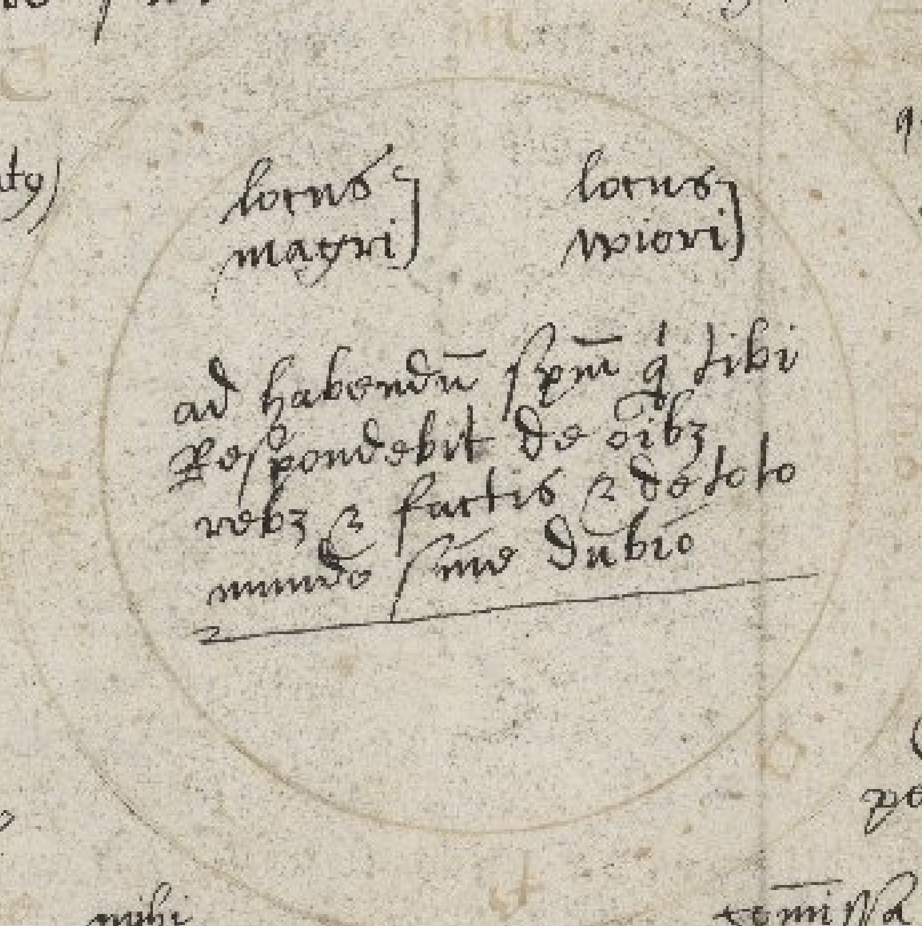
of god, deus deorum & by the great strength of god that made all he[aven]
with all ioies glorious & all dignities worthines worshippes & all suff[rages]
& by all the worthines & dignities in heaven, & by all the princes
heaven under god   angells & archangells under god & by
holy evangelistes & by the power of their offices, & by all the holy
apostles, & by the power that god gave them & love them, & by all
their power, & faith & by all holy martirs & by the martirdom
& by all virgines & virginitie & by all holy saintes & their livinge
to the pleasure of god & by all the holy innocentes & theire lovely
& by all the holy seniors & their power & love & by the holy alter of god
& by all the glorious loves meritte & dignitie in the hye lordship
of god   & holy hallowed names of god, on, & eloy
ew, tetragramaton, emanuell, Jhesus Christus, deus & homo maiestas deitas
dignitas humanitas, & by all other the holy & mighty names of god, and
& Deo gratias

Dirige domine deus gressus meos in bono placito suo, & viam fidelitate amone
a me & de loco tua misericordie mei) agla, sabaoth, adonay, In nomine patris
omnipotentis qui celum terram & cuncta creavit ex nichilo,
in principio in nomine filii unigeniti qui humanum genus, suo precioso
sanguine redemit hunc circulum, circumfero, In nomine spiritus sancti paracliti
qui corda apostolorum, & prophetarum sua invisibili penetravit potentia
& omnia nomina dei nota & ignota, O sancti angeli dei, Raphaell, gabriell
samuell, michaell, salamell, anaell, capriell, adiuvate nos in
omnibus operibus nostris, & legat ista sententia, infra scriptum demone cito
venit sedendo iudicialiter, sic   moneo te, N, ut venias
ad hunc circulum factum in honore sancte trinitatis demon, bis ter
quater per emptorem et compares in pulchra forma hominis et fam[iliariter]
coram me & sociis meis, sedentibus vel sedendo in hoc circulo cito &
moneo te, N, vos spiritus circum   stantes in aere
detinere sibi   In nomine patris filii &

spiritus sancti amen
bis ter quater, per
fui legittime citatus
domini nostri Jhesu &
monicione trium
pena sua
& secunda
ternum trium
& tertia
totius temporis
prima monicione
sua inobedientia
invalescat, &c



Domine
quomodolibet
per auctoritatem
per prima
horas
duplicit
monicione
horas
monicione
quem
ultima &
pena sua
remissa, et admissa in

mihi
clamando ad 4or partes circuli)   venit festinanter & ni[si]
veniat, sedeat magister cito & scribat, contra eum, eius contumaciam
sum sedeat iudicialiter, & legat contumacie, excommunicando
& eo quod non obedisti mandate domini nostri Jhesu
dei tui nec precepta eius custode, Responde mihi quare non excommunic[o]
te propter inobedientiam tuam & contumationem tuam, Responde mihi
undique fueris in toto mundo et presto sis quia tu fuisti &
legittime citatus premonitus)   , & propter tua
inobedientia & contumacione excomunico & anathematizo te,
quibus scripte anathematizat dei & domini nostri Jhesu christi & omnium sanctorum
et non tu qui estus quoque desiderium & voluntatem meam reple[s]
ac multiplico penas tuas, in infinitum,   spiritu
exorzisate & conivate & obedias mandate domini dei tui

vade

(veni, veni, veni, & post quam venerit spiritus respiciat magister versus
illam plagam & videbit eum & dicat ei, O tu spiritus N. per omnia
supradicta te coniuro ut dicas mihi talia, & fiat tunc potiriones
deo gratias)

by these words followinge which god said in the create
of the worlde, first when he made lighte he said & facta
est lux, the 2 word when he made the firmamente he said fiat
firmamentum in medio aquarum & dividat aquas ab aquis the 3 worde
when he made the firmamente he gathered all the waters that were
under heaven & then he said . aque que sub celo
sunt in locum unum & appareat arida, the 4 worde, when he made to
springe all trees & herbes, he said Germinet terra herba virentem
& facientem semen & lignum pomiferum faciens fructum, iuxta genus suum
cuius semen in semet ipso sit super terram, the 5 word when he made
sonne, mone, & starrs he said, luminaria in firmamento celi
& dividant diem ac noctem & sint in signa & tempora, & dies & annos. &
luceant in firmamento celi & illuminent terram, the 6 when he made
fisshes in waters & birds of the aire he said reptile
anime viventis & volatile super terram sub firmamento celi, the 7 when
he blessed them & said , & replete
aquas marisque multiplicentur super terram, the 8 worde when
he made beastes & wormes & sponte he said terra animam
viventem in genere suo iumenta et reptilia & bestias terre secundum
species suas, the 9 worde when he made man he said
hominem ad ymaginem & similitudinem nostram & presit piscibus maris
& volatilibus celi, & bestiis terre & universeque creature, omnique
reptili quod movetur in terra, the 10 word when he said
& multiplicamini, & replete terram & subicite eam & dominamini
piscibus maris & volatilibus celi, & universis animantibus que moventur
super terram) thus the speache that god spake in the creation
of the worlde & of all creatures, if ther be any spiritt he shall
arise or appeare, & if he appeare aske him in thy mother
tonnge what he dothe there, & charge him to tell you, how ye shall
have the goode, & by what meanes, & by what crafte, & what time is
beste, or in what day or nighte, or in what time or houre ye shall
dispose the goode, & then charge him that he be redy to you, when that
you com againe, & appeare to you, & fullfill your commandmente

altissimi signi

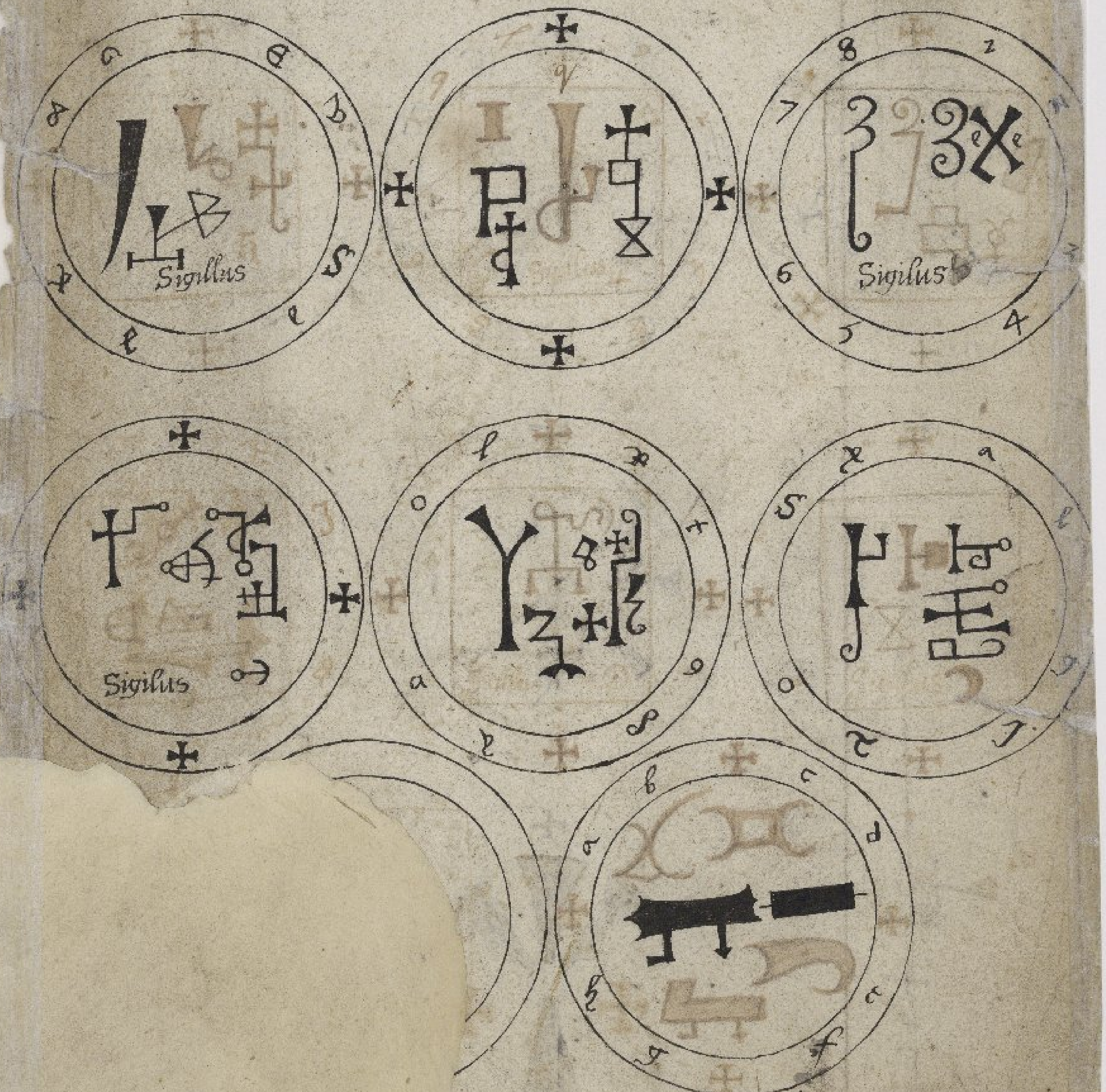
sto crucis ✠, super me facio ut spiritus ne veniat me ledere
offendere gravare molestare non valeat per Christum ad imaginem protegente &
defendente, cui celestia terrestia & infernalia spiritus qui
vivit & regnat solus per cuncta, secula seculorum amen)

& salvabor + salva me domine & salvus ero + qui laus
mea tu es, & omnibus diebus vite mee + agios + athanatos +
Christus vincit Christus regnat + Christus imperat + Christus me
benedicat & ad ipse repellendos ab iste thesaurum hic in ista terra
absconditum amovere me ad iuvet amen, Christe fili dei
vivi te suppliciter deprecor & exoro ut conserves me, indignum
famulum tuum N. hodie & quotidie in omnibus operibus meis, &
deprecor te per eum patrem creatorem mundi, & per filium dominum nostrum
redemptorem humani generis & per omnia ineffabilia nomina tua & per
stas virgines tuas que sunt in celo & terra & pro me famulum tuum
ad omni impedimento conservare digneris hodie & semper in isto opere ut
maligne spiritus non possit me decipere vel decepit

Domine qui celum & terram fundasti & omnia que in eis sunt
mandasti, ut fierent dignare domine deus ipse & aures tue pietatis
inclinare & exaudi preces meas ut opere meo ... ad ... in
... desiderium & voluntate

fiat or sint

possint [illegible] me [illegible] ut ergo possim [illegible]
constringendi eos sicut mee [illegible], & tu ergo [illegible] &
te clamo clamore magno p tua sanctam benignitate & m
pietate eorum in me dignemis sua sanctam gratia et m[illegible]
infundere ut possim futurae [illegible] eis [illegible] in figure
impleant omem voluntate mea in oibz q precipiam eis ad meam
voluntate p nomen sanctum tuum ineffabile, qui es tu & cum d[eo]
pa[tre] & filio & spiritu sancto) Adiuv[a]
famm & involume cu oibz sociis meis ab iste spiritibz mali[s]
ut non valeant, nec possit me offendere, nec ledere, nec de[illegible]
[sed] in oibz & p omia mea desideria, ad impleant, & ad imple
faciat cu effectu amen



eli malem
ptholomus
putellus
pantatex
fortis
deno
tharcaster
Babam
te tra gra ma
te tra gra ma

any sprite, or sprite, as hereafter followethe, ffirst thou shalt ins
thy selfe wth thy face into the easte & say thus, of the
father & of the sonn, & of the holy ghoste All you sprite yt be here
wthin this grounde, or water, fire or aire, by the space of a hundrethe ells
on every side rounde aboute me, I coniure you & charge you everye one yt you de
& goe from this grounde & tresure & that you com no more here, till yt I & my
followes, have don all that we will, & that you coniure not the treasure to no
other place, or likenes, nor that you hurt not me, nor none of my compa
And to all thinges, I coniure, adiure & charge & binde all you sprite by
mighte and leave of god by his fleshe & by his bloude, by his temptaton
fastinge and agonye, by his deathe & passion, & by his resurrexion, & by
powre & mighte, yt he shall have, when he shall com, to judge all the world
And yet I coniure you sprite all & every one of you, by all angells
Archaungells martirs & confessors & virgines, & by all the holy companye of
heaven, that you doe as is before rehearsed, to you, Also I coniure you
by the powre might & vertue of heaven, earthe water fire & hell
thinge conteined in them, by sonn, mone & sterres & lighte & by all the torment
of hell & all sprite Also I coniure you by all signes & planette & by
angells of them all, so I coniure you by all those holy names of god yt
Sother + panton + Craton + Alpha + & ω + Agla + Ely + Eloy + tetragramma
ton + Emanuell + Sabaoth + Adonay + & yet I coniure you sprites by all ye
thinges that ever god made created or ordained, that you avoid from this
treasure & leave it here till I and my companye have wroughte all our
minde & that you hurt not me nor none of my companye, to this I co
you & adiure you by all the powre strongest & might of god the father
sonn & the holy ghoste, by all aires earthes waters fires ellements
planette charecters stones woode grasse herbes & relikes, by all
stele, brasse, copper, & tinn, by all sylver golde, bokes & all vertue of all
thinge yt belongethe to man or beaste, & yet I coniure you & adiure you
gods name, & in the name of mathew marke luke & John & by many
the mother of god our lord Jesu Christe, that you goe and departe from the
grounde by the space of one hundrethe ells one everye side & that you
never com here to this place, here where I doe make this crosse
by the vertue of him yt died one the crosse of wood for mans sake & sinn;
I coniure you sprite or sprite yt kepes this treasure here in the grounde
yt you goe your wayes & that ffrontiers, I charg you by the dreadfull
day of dome in the wch day god shall judge me & you, & all mankinde
in whose sighte the wicked & dissobediente sprite shall not be able to abid
but shalbe caste downe into hell, so be you plagued, & cast into torment &
paine, if you doe not departe & goe from this grounde, by & bys for I do believe
that to what sprite or sprite so ever these bonde shalbe red, yt if they do
not flye & goe from ye treasure & grounde, ever at my comaundemente
as I beleve yt they shall, I coniure you into the paine of the feinde the
to remaine till the daye of Judgmente, Also I doe beleve yt you shall
goe your waye from this grounde, by the space of one hundrethe ells on every
side, Also I coniure you, by the powre & holines of the iij kinge yt came
to Christe Jesus our lord & saviour & by that which they offred & by
names, & by ye sounde of their names as these, Jaspar + melchior +
Balthazar + & by all good & faithfull men & women & by all their belefe
yt they have in god & his worde, Also I coniure you & adiure you & bi
you, by all the kinges of the aire, & of the earthe & water & fire
of hell, that you goe from this grounde, & yt you leve the treasure, here
wher it stande & that you, nor none of you, nor noe other sprite carye
cary it not from us, nor turne it not into noe other likenes or thinge
Also I coniure & binde you all sprite & elves & men, beaste & all degre
yt none of you doe awaye or lett us, by god the maker & redemer of
all thinge bothe visible & invisible & by his wounde & paines sorrowes
paines, I charge you by the blessed Trinitye, thre persons & one god
omni potente & celestiall, wthout beginninge & shalbe god wthout end

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Also I binde & commaunde you spirites & all other before rehearsed, by these holy names of god that I shall speake & have spoken, + tel, tragramaton + anatemate + anatematevethe + Alpha + & ω + Agla + Jesus + ⊓⊓⌐ T + by the holy service that we have & by our prayers of the gospell by our faithe hope & beleife that we have in god & his worde. Also I commaunde you spirite by the misterye of god & by the holy crosse on the which Jesus Christ suffered his passion and deathe, by his buriall and risinge againe, & by his ascendinge into heavene even by & by goe your wayes and leave all this grounde & thinge therin, as I have commaunded you, by god the father the sonne & the holy ghoste to whom be glory honour & praise for ever & ever amen.

[this must be said] iij times over, that is towarde everye quarter of the worlde once. Chaunge these characters [illegible] one thy brest & thou shalt speede one warrantyse ffor this and baron

alph
r e n i o b a d
e r i a b o d u

* For biting of a dog, adder or snake that runneth in the [illegible]

X ☉ X ♀ X ☿ X ☾ X ♄ X ♃ X

+ pote + porrepero + zebita + zero + zarapton + pachtos, in nomine patris et filij et spiritus sancte Amen. Say these 3 tymes over a cuppe of ale beare or wine, then wrighte these wordes in a pece of paper & washe the letters out with the licore, & lett the ptie drinck yt

[illegible] to be [illegible] / [illegible] / [illegible] that drinketh / in the [illegible]

Another for the same — To cause sleep

+ Caro + cara + redibit + samim + saboroth + Emanuell + parletus + pater noster

[To make one] to slepe — In nomine patris et filij et spiritus sancte Amen + Beres + Reres + rest + Res + In nomine domini + reres + res + spes ut iste quiescat

Amen

Terebinthus

A suppositorie Tenasmus made in a suffumigation uppon the roles
Terebinthus ℥ j often washed in fennell, or fine water then put into it the powder of new saffron & Hiera simplex ana ʒ [illegible] keep this in a box & whose feelethe greife [illegible] in their gutte or [illegible] lett them eate of this ʒ j every morninge duringe 4 dayes

T955n49n9 7935549on T9o3e5490

T9035n4 793en 7a35 7a3

gi[ve] it [seven] da[yes] for an ague written [upon] sapper [l]eaves [&] almondes and the seaventhe almonde give unto a dogge

write these letters eyther uppon a thin plate of leade or [illegible]
b y b b f d o r d o n i a p d, d And lett the [illegible] them aboute her, And yf it be possible, Lett her not knowe them but especially no creature but the giver

§ + § + ln + m + k + n + nn + p + x + l + x + 6 + rom + x + s + i + l + l + m + x + 8 + x + ly + x + y + ly + 6 + , Dorabim rote

A speciall good for women in travaile

H P

223

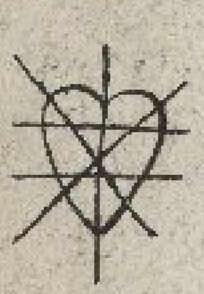
Write in a pece of paper thes words followinge Elizabeth peperit Johannem Baptistam, Anna Mariam, et Mariam peperit dominum nostrum Jesum christum sine dolore; in honore sancte marie et sancte [Elizabethe] Johannes baptiste, exeas infans ab utero matris tue sine periculo, vel sue, vel matris tue. Amen. beinge thus written laye it strettly on the topp of her bellye and praye god. patiens

For the agew after the agew

1 Kalendant 2 calendum 3 calenda 4 calend 5 calen 6 Kale 7 kall 8 Ka) Ende)

For one that is bewitched

Firste saye the gospell of St John 3 times, then say in the name of the father and sonne and the holy Ghoste, and even as this water and wine doth now wast consume and burne, so may his or hers their witchcraftes Incantamente sorcerie or charmes which did or hathe bewitched this [person] etc may presently by and by returne and lighten uppon them selves againe, and to this I do charge you by these names of god our lord Jesus Christe Tetragramaton, alpha et omega, messias, sother, emanuell Adonay, algramay, diagramay, agla, soth, tetragra, saday, by these names and by all other names, and by all other names of our lord Jesus Christe doe I bind you, and you doe cause it even as this wine doth, etc



The Alphabite or letters
b c d 5 6 6
a e o i u w

Take the sodnt of the pbodr thbt du arsdethri bni urthe dt du b prtr elrur trsrori, then take b pdgrrn shote bni urdthr fost nrilru du dt, bni urthr dt sdthr thr sodnt toll thr sodnt ar trnusmri ubdngr bu du barst sodttrn

In the beginnige was that word, that word was with god, and that word was god, This same was in the beginnige with god, All thinge was made by yt, and without yt was nothinge that was made; In it was life, and that lighte was the life of man; And that lighte shineth in the darknes and the darknes comprehend it not, There was a man sent fro god whose name was John, this same cam for a wittnes to beare wittnes of that lighte, that all men through him mighte beleve, He was not that lighte, but was sent to beare wittnes of that lighte, This was that true lighte with lighteneth every man that cometh in to the worlde He was in the worlde, and the world was made by him, and the worlde knewe him not, He cam unto his owne, And his own receaved him not, But as many as receaved him, to them he gave prerogative to be the sonnes of god, even to them that beleve in his name, which are borne not of bloode nor of the will of the fleshe, nor of the will of man but of god, And that word was made fleshe, and dwelte amonge us, and we sawe the glorye thereof, As the glory of the only begotten sonne of the father, full of grace and truthe

The lord was the firste man that ever there was prikte uppon

224

To cause a spirit appere in thy bed chamber

On ♀ day cause enter into thy bed chamber or in som chappell far
from the barking of dogs [illegible] a burning candell of clean wax [illegible]
[illegible] clos [illegible] and say these words following thrise
Sanctus, in die mercurii dominus noster Jesus christus fuit venditus
[illegible] Sanctus sanctus sanctus in die Jovis dominus noster Jesus
christus fuit captus [illegible] et flagellatus Sanctus sanctus sanctus in die
veneris dominus noster Jesus christus fuit suspensus plagatus et sepultus
Sanctus sanctus sanctus deus cum omnibus sanctis tuis mitte mihi
[illegible] / And upon the day of ♀ [illegible] the ner to
thee [illegible] cause the [illegible] that day and [illegible]
words [illegible] / And then go to bed and wake / And [illegible]
[illegible] come unto thee [illegible] ask of him his name [illegible]
then ask of him what thow wilt / and he shall tell it thee [illegible]
[illegible] / and [illegible]
a profitable [illegible]

H P

Magrano

He cometh an other [illegible] at midday [illegible] the [illegible] and
under the shadow / [illegible] / And call [illegible]
Magrano [illegible] magrano / And he will appere before thee [illegible]
[illegible] like gold and [illegible] a fayre woman / [illegible]
aske thee what thow wilt of him / and thow shalt have [illegible]
[illegible] thow wilt aske / [illegible] and thow shalt
[illegible] that [illegible] thow [illegible] it

w

A nother conjuration

[illegible] by the powerfull words before rehersed
& proceding from my mouth [illegible] called [illegible]
[illegible] before [illegible] as [illegible] may not make them [illegible]
apparance according to the tenor of my call or conjuration in yelding your [illegible]
obedience [illegible] as ye ought [illegible] have [illegible] great torment of god
[illegible] made both [illegible] and me / And therefore by all the power & authority
geven me by o^r lord god [illegible] [illegible] and [illegible]
I do [illegible] to [illegible] of all yor [illegible] and [illegible] into
[illegible] and [illegible] in hell fire [illegible]
And at [illegible] from time to time to be [illegible] & tormented
[illegible] and [illegible] willingly and dilligently
appere unto me And yeld yor obedience unto me / And be redy and
willing at all times and in all places to obey my invocation, by the
vertues and powers geven me from my lord god [illegible] the [illegible]
Eternall [illegible] Jesus christ o^r lord Amen

fiat

fiat

fiat Amen

℞ cristall | Inprimis fac signum sancte crucis in fronte videntis dicendo 1

In nomine patris et filii et spiritus sancti amen. dicat ter pater noster, ter ave
& ter credo, istos etiam 4 psal, deus misereatur nostri, deus in
nomine tuo, miserere mei deus, laudate dominum in sanctis eius, et tunc
orationem sequentem

vide ꝑ 4 ꝑsalmos followinge

psal lxvij
psal liiij
psal lxvj
psal cl

225

Domine Jesu Christe rex glorie digneris mittere nobis tres angelos
bonos, scilicet anchor amathor annulos qui dicant et ostendant nobis
veritatem sine falsitate vel fallacia, de omnibus rebus de quibus eos
rogabo, Domine Jesu, Christe qui conceptus es de spiritu sancto natus ex
maria virgine passus sub pontio pilato, crucifixus, mortuus
& sepultus descendisti, ad inferos tertio die resurrexit a mortu
is & sepultus ascendisti, ad celos sedes ad dextram dei patris
omnipotentis, inde venturus es iudicare vivos et mortuos &
seculum per ignem, & sicut tu es verus deus & homo, mitte
hic nobis tres angelos bonos, palam comparituros, vel qui comp
arant statim, in isto cristallo, scilicet, anchor anachor & anilos
ad visum istius N, per ista sanctissima nomina dei, eloy, tetragra
gramaton sabaoth, alpha et omega, principium et finis,
expediate, & vos angeli & spiritus nigro vos vero & contestor
per sanctam mariam matrem domini nostri Jesu Christi, et per novem
ordines angelorum cherubin & seraphin, thronos, dominationes,
principatus et potestates, & per virtutes archangelorum, michaelem
gabrielem, raphaelem, uriel qui non cessant clamare ante
thronum dei, semper nocte dieque cantantes, sanctus, sanctus sanctus
dominus deus, sabaoth, qui est qui erit & qui venturus est,
iudicare mundum, & per ees reliquias que sunt in celo & in
terra, per lac quod dominus noster Jesus Christus, de mamillis
beate marie virginis suxit cum vero puer erat ille in hoc
mundo & per vestem, coccineam qua indutus est Jesus Christus,
& per unguentum quod sancta maria magdalena unxit pedes Jesu
Christi, & tersit eos capillis, capitis, sui, quod palam & sine mora
compareatis ad visum istius N, in isto cristallo,

* here it will appeare like as it were a
glasse in the cristall & if it doe not appeare
begin againe, & if it doe appeare then speake
to the first, & call for the second as you did
for the first, beginning againe & so procede
till you have all three, & to the first say thus

ad primum angelum

O angele dei bone venisti in nomine, patris, & filii, & spiritus sancti amen,
& per illam intencionem quam habuit deus in mente, quando deposuit
Luciferum de celo, ad, puteum inferiorem inferni & elegit vos
pro valentissimis angelis ad secundum angelum

O angele dei bone venisti in nomine, patris amen, et per virginitatem
beate marie, virginis, matris domini nostri Jesu Christi & per virginita
tem sancti Johannis Baptiste & per caput eius,

ad tertium angelum

O angele dei bone venisti in nomine, patris amen, & per reverenciam
passionis domini nostri Jesu Christi, et per reverenciam sacramenti altaris
quod deus noster Jesus Christus fecit in cena sua, & dedit, discipulis
suis, qui dixit hoc est corpus meum hic cessat queso

dicat, magister, magister vos, vos sequimini

You say this operation and the pri[illegible] facit [illegible].

O vos angeli, rogo vos, precipio vobis et vos exorcizo per omnia prin-
cipalia nomina dei que non licet homini loqui nisi in articulo mortis et per
virtutem sancte crucis, et per reverentiam passionis domini nostri Jesu Christi
et per reverentiam sacramenti altaris, quod deus noster Jesus Christus fecit
in cena sua et dedit discipulis suis quando dixit, hoc est corpus
meum, quod monstretis mihi veritatem, sine falsitate vel fallacia
petita vel requisita et petenda vel requirenda.

This must you say at every time that they shew
not the verye thinge

yf the sprite will not answere directlye or refuse to answer then use these wordes [illegible] prefatum

O vos angeli improbe maledicti predure cervicis, obstinati et pertinaci
tendis quid moratis, cur non respondetis, plane et sine mora quid
inquiratis, cur non obediatis sanctis nominibus dei, cur resistatis
sanctissimo nomini Jesu, cui omnis potestas in celo et in terra et in
inferno data est, cui omnes creatura, in celo, in terra, in inferno
et in abysso, obediunt audiunt, et cui nulla creatura resistere
potest, ego vos o maledicti et obstinati in hoc nomine sanctissimo Jesu
et nomen sacratissimum Jesus, vos anathematizo, et maledico, sicut
ipse maledixit ficum fructum non ferentem et in stagnum ignis
et sulphuris, vos relego usque in extremum diem judicii et vos
privo ab omni virtute dignitate et officio, nisi statim clare
veloriter sine mora fraude vel fallacia, respondeatis et
ostendatis ~~et~~ requisita, et requirenda, per eum qui venturus est
judicare vivos et mortuos et seculum per ignem, fiat, fiat, fiat,

Coniuratio et operatio est de furto

Hoc fieri potest in propria persona sine alia per semetipsum pro [illegible]
rebus furatis et ablatis et re dubia in gemma crystallina sine
puero, videbis angelos in lapide et de omni re dubia sine fallacia
veritate loquitur vel vel de furto homicidio thesauro abscondito
de statu amicorum, viventium mortuorum et de rebus occultis sine
de quibus re volueris // accipe crystallum clarum / lucidum et
aliquantulum grossum, et [illegible] una grossa corona, que pluret [illegible]
modum ponatur gemma crystallina et dicatur hoc modo /// In nomine
sancte deitatis, hoc dicatur, donec tota tortura in qua gemma est
involuta, in manu tua dextra ad solem calidum circa meridiem,
ad videndum quicquid volueris et sicut dictum est videbis, et certo per
sua inspiratione et ista qui sit renunciatio et dicet de rebus dubiis
quesitur et eos circumstantias demonstrabit, cum suis facte [illegible]
et declarabit quod placuerit et venire faciat socios suos et
demonstra in forma decora et sertus deferet in capite vel
corona et de indumentis, vere non dico quia aliquando venient cum
in colare et aliquando in alio cum venerit dicas quod ipse faciat
in forma latronis vel cuius de quo interrogas, vel quis et quid
veniat cum rebus furatis et statim reddet et furem cum [illegible]
ostendet et res et locum per quem intravit et quando et qui et quot [illegible]
tum de fuerit, petas de nominibus et scribet si volis petere
vel potest petere de rebus occultis de thesauro abscondito et [illegible]
illud habere poteris vel non et cuius debet esse et appeat
sibi omnia maleficia, et de mortuo et de vivo, si vivus, sit an
non et quid facit, et in qua terra sit, et si deceat redire vel [illegible]
et de patre et de matre potest querere et docebit omnia

Coniuro te Asto, Vidon, Muron, qui habitationem in bosco, o vos consocios vestros admiro et adiuro, et impero vos cito et sine mora venire
in hac gemma crystallina et pati [illegible] ad omnia precepta mea obediendo
ad voluntatem meam complendam ///

Coniuro te Bostael et Besto, Belto, per pat[rem] [illegible] et per [illegible] et per tremendu[m]
die Iudicii, et per virtute[m] dei metitu[m] et per om[n]ia no[m]i[n]a dei ineffabilia et fabilia
q[ue] sonu[n]t cito et sine mora in gemma ista cristallia corporas in propria persona et
227 pulchra forma indutus et sertu[m] in capite tuo deferas, et aureas, seru[m] serios
tuos, ut te, et illos videre possu[m] per aspectu[m] meu[m], in non tenendo nec
alicui creature nocendo, et per ~~ipsam~~ ista coniuratione, de te, in, et omnibus
hic stantibus et omnibus quibus ego misero et mihi hoc, facias, ego te, per
virtute[m] dei omnipotentis, et per virtute[m] om[n]ium sanctorum nomi[n]um condemnabo in
ignem eternum, usque in diem Iudicii mitti, imbea// istis completis dicas
ipse si venerit ei ut semper et tua invocatione et preceptu[m] veniat
et tuum velle faciat et in gemma ista vel in alia statim appareat
et ad om[n]ia interrogata breviter respondeat, et si non fecerit,
Condemna ipsu[m] ita, ego te condemno Bostaell et in ignem infernale[m]
te mitto imbio, per virtute[m] dei vivi et veri omnipotentis et per virtute[m]
om[n]ium sanctorum suoru[m], et per pietatem q[ua]m habet deus ut semper sis in
inferno ligatus catenis ignis, donec visibilem nobis appareas in
hac gemma cristallina, et mea impleveris voluntate q[uo]d si non
prima die non apparet, dic secunda die eadem coniuratione et
si non veniat dic iteru[m] tercia etc. ~ ~ ~

Omnipotens et eterne deus conditor celi et terre et omni[um]
q[ue] in ea sunt qui es primus et novissimus, initiu[m] et finis,
qui Adam ex limo terre creasti, ad imagine[m] tua[m] formasti
et in paradiso locasti, O tu adonay, ip[su]m, Adam, ob, prevaricatio[nem]
mandati tui iteru[m] a paradiso expulisti et custodes cherubin
et seraphin posuisti eu[m] gladiis, quasi igne vibrantibus ut
terrerent eu[m] ab introitu, O clementissime et misericordissime
deus, qui ex immensa misericordia et inestimabili bonitate filiu[m]
tuu[m] unigenitu[m] Iesus Christu[m] dominu[m] n[ost]r[u]m salvatorem et
redemptorem mundi, in mundu[m] mittere dignatus fuisti, ut
humanam natura[m] assumeret, deitati uniret ut perfectus esset
deus quem angelo annunciante carne[m] ex maria virgine assumere
et inde nasci voluisti, ut perfectu[m] se ostenderet hominem
quem tradi ligari, conspui alaphis cedi pre agonia guttas sanguinis
sudari corona spinea capite suo imponi flagellis cedi vestime
ntis denudari purpurea circumdari et iteru[m] vulneribus
infixu[m] vi avelli et cruce vasta humeris suis tenerrimis impo
ni, et ambulare ut pre pondere corporis tenerrima sustinere tantu[m]
omnis non potens gemens succumbere coactus fuit quem
trahi velli et extendi in cruce, ut hiant iuncture, rumperent
nervi et vene in altu[m] elevari et pre angustia, et dolore, clamare
Lamazabathani felli, et aceto potari spiritu[m] emittere et mori
postea latus eius sanctissimu[m], lancea perforari voluisti, unde
fluxit flumen sanguinis et aque in redemptione mundi,
que spoliu[m] et ad inferos descendere et captivos inde
reducere et paradisu[m] aperire et iteru[m] ad te ascendere
voluisti, unde venturus est iudicare vivos et mortuos
et seculu[m] per ignem ///

O sanctissima adonay per sacrum sanguinem et per passionem
eius et sacratissimu[m] nomen eius Iesu benedica et sanctifica
hoc experimentu[m] sive characterem ut obtineat effectu[m] ut
ego ipsum gerens favorem gratiam, et amorem om[n]ium hominum habeam
et teneam, ita ut quecumque petiero rogavero seu postulavero
ab aliquo homine impetrem et obtineam, nec habeant potestatem
Denegandi

Conveniant, sed statim voluntatem meã adimpleant, et quod omnes spiritus et potestates aereas sive infernales, nec non omnes mei visibiles et invisibiles necesse mihi nõ noceant sed a malitia desistentes voluntati mei obediant, et eam sine mora impleant, per eum qui venturus est Judicare vivos et mortuos et seculum per ignem finis

Experimentũ ad habendũ spũm sibilla in candela quod veracitẽ respondet ta de furto, quam de thesauro & de quibuscunque volueris in primis sis mundus in consientia & accipe candelã nove cera, et illumina eam & tene eam in manu tua dextra & dic sic ////

Coniuro te sibilla per patrem filiũ & spm sctũ, per deum verũ deum vivum per sctũ & per deum qui oia ex nihilo condidit & creavit & per virginitatẽ bte marie & per virginitatẽ Sti Joanis evangelisti, per virginitatẽ bte margarite & per oẽs virtutes celorũ, per oia verbina quae sunt in celo & in terra, & per oia noia quae sunt in hoc libro contenta & per ista noia agla, tau, tetragramaton, adonay, unigenitus vera sapientia virtus quod tu sibilla mihi virtute verbora pdictorũ appeas hic in candela & te mihi in pulchra forma humana & decora in specie angeli & de quibus libet de quo te interrogavero dicas veritatẽ, Ita quod ego vere & demonstratione audiam et intelligam & ita remaneas sub meum mandas et cũ te licentiavero recedas nec in aliquo me molestes per eum qui venturus est iudicare vivos et mortuos & seculum per ignem amen

Ad huc coniuro te Sibilla per deum vivum per deum verum per deum sctũ & per deum qui cuncta creavit ex nihillo, & per sctam mariã matrẽ dom nri Jesu xpi & per michaelem gabrielem raphaelem, raguelem et per oẽs angelos thronos & dominationes principatus ptates et per oẽs virtutes celorũ per celũ et terrã per solem et Lunã per stellas celi & arenas maris per sctũ Joanẽ evangelistã, per sctũ Joanẽ Baptista qui Xpm in flumina Jurdanis baptizavit per evangelistas, m, m, L, J, per mortem & passionem Dni nri Jesu xpi per spm sctũ paracletum per tremendũ diem Judicij & per sctã bte marie virginis & per oẽs sacerdotes dei qui coram deo sunt coronati & coram eo adorati & per a, et ω, initiũ & finem & per hoc nomẽ tetragramaton venificabile & per alia scta noia dei, agla, tau, anazapta, anaphoneton, stimulaton. adonay. sabaoth. emanuell. & per oia noia scta quae dicta sunt vel dici possunt de deo vel nominari quod ubicunque fueris Sibilla huc accedat sine mora et molestia te viriliter coniuro & exorcizo per planeta modo regnantem, ut in candela modo mihi visibiliter appeas sine mora & de sibi a te inter rogatis veraciter respondeas sine aliqua falatia vel dolo, vel falsitate per eum qui venturus est Judicare vivos et mortuos & seculum per ignem amen ///

Et cũ spus apparuerit dic, coniuro te sibilla quae appeas in hac candela, in noie patris &c amen, & per virtutem pciosi sanguinis Jesu xpi & per hec scta noia Dei. agla. tau. anazapta. anaphoneton. stimulaton. sabaoth. adonay. emanuell. & per tota coniuratione pdicta, tuũ adventũ constringente ut non recedas ab hac candela, quousque veraciter mihi ad oia mea, inter rogata, respondeas, & a me licentiata fueris amen/ tunc quere quod vis cũ quod habeas tuũ negotiũ, expeditũ licentiabis eũ sic coniuro te Sibilla per patrem filiũ & s. s. & per hec quinque noia dei. agla. tau. Joth. tetragramaton. adonay. ut ad locũ tibi a deo sine destinatũ vadas, & quod nullo creaturę noceas nec molestas

Honesto modo veredas & nullo creature nocueris & quando ... et ... te invocavero, sis mihi parata & statim mihi incontinente obedias, in nomine patris & filii & spiritus sancti amen ~ ~ ~ ~ ////

||| ffor to take foules wth your hande — Take the sede of Henbane, & the sede of popies the sede of Lettis and the sede of Hemlocke, & stampe them well & beate them all together in dreges of wine, & doe wheate therin, & lett it sethe well, And then strewe it & take the wheate, & fiat

ffor a mayde thought — Take a stone that men call agagate and lay it on her lefte side when she lis a slepe

Amore in the day & houre of ♀ — Wright this figure in thy lefte hand & touche a mayde or a woman therwith when thou woulde have before the sonne ryse on the friday & in his houre, & she shall follow the, and if thou canst not touche her, shewe it her & she shall follow the, wth these words & ... ere, asseraphe, assmobias, ~~...~~ nil ... [illegible] e elon ... ere asseraphe, assmobias ... ru sangue ... lionis ... robubo

H. P

Against thevis — Carry wth the these ... written in virgin parchment ... [illegible]

H. P

against thy enemies — Visible & invisible by god, grant his allmighty power aswell against evill pestilence & all ... these letters written in a cleane linnen clothe let them be borne ... the angell did give them to kinge Carroll, & did comaund him to beare them of the ... of god in ... [illegible]

wright these & allwayes beare these ... wth the ... asseraphe asmobias [illegible]

Whosoever these letters or ... shall beare wth him his enemies shall have no power to hurt him, but rather to feare him ✠ [illegible]

againste bewitchte wth witchcrafte — That thy enemies shall not overcom the in thy dayes write iij ... & beare them wth the, michaell ✠ Gabriell ✠ Raphaell ✠ / ... them ... neck
hang them aboute your neck

ffor agis or ague — write this verse in a aple that is to say in 3 ... & let the sicke confesse himselfe to god, & the first day to eate one ... that is ✠ in nomine patris ✠ pater est vita vivens alpha & ω the seconde ✠ et filii ✠ filius est sapientia patris ... ✠ Emanuell the third ✠ et spiritus sancto est amor ✠ ab utroque procedens paraclit Amen ✠

... sorrowe of the ... — write these iij names in a ... ... And if it be a man say John wher is your paine, if it be a woman ... where is your paine, marya . dura . trazam, pega tega Sega dera & ...

A charme for

thdbf bxndm pxbbptdm

— 134 230

to take a thief

thieves

[illegible] and that power in trinitye that it euer had & euer shal haue, as verely

I beleue in, for thy grace & for thy might saue me good lord both day & night, from all my enemies & from all theves, & from all that be [illegible]
& by the vertue of thy right harme, saue me good Lord from all [illegible]
I coniure them by the vertue of thee, that all theves abide w[ith] me
wheresoeuer that I goe or ride, make them lord me to abide, &
to them what me list in feild or in towne, or wheresoeuer that [illegible]
ne let no theves goe me fro, or that I haue my will done w[ith]
them wherethurgh [illegible] father & sonne & holy ghost, in thee is
mighte & moste, In thee is the beginninge & endinge, in thee is ve[rtue]
of all thinge of wood & stone grasse herbe & tree, & all the
vertues lieth in thee, & by the vertue of all good praiers,
euer was said by faithfull heartes, & if ther com any theves
for to robb or to kill, that by thy power & might they doe
stand still, And that they stand as stiffe as a stone, & haue
power awaye for to be gone, theues theues theues still do y[e]
stand by the mighte & power of god holy hand, And by the
vertue of the holy trinitie, swete lord me phemes thee a[s]
ye be holy in trinitye, Lord ye graunt that it so be fiat

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prbptbr forth

propter froth

For [illegible] charitie, fiat, fiat, fiat, then say this thre times
Lux amiamoria [illegible] Eye asserophe, assnbias b assnobyas
Cessaux

In Bethelem god was borne betweene ii beast to rest, the
lambe in the stede, wher was neuer theife no man, but the
holy ghost the trinitie, that saue god ther was borne, defend
bodies & our goode & our cattells from all theves, & from
harmes & from all manner of mischeifes, wheresoeuer
them by land or by water, betide or betime, in nome patris
filii et spiritus sancti amen, lux amiamoria lux amiamoria,
lux amiamoria Eye assarophe assnobias [illegible] assnobias, Cess[aux]

pxbptfs frxbrxm pxbbptdm

propter furem propatum

propter furem pro[illegible]

experimente for thevbs

experimentum thieves

I coniure you theves, by the vertue of the father the sonne
the holy ghost, the holy trinitye, as verely as I beleue in the
through thy vertue & thy mighte saue me good lord both day
mighte, both within & without, in euery place & all abou[t]
from all myne enemies, & from all theves, that no man [illegible]
vs through our beleues, by the vertue of heauen, ear[th]
water & Lande, & by all that euer was wroughte by g[od]
Leande, & by the vertue of wood, herbe, stone, grasse
& by all the vertue that may be, & by the vertue of [illegible]
& by all the vertue that euer was wrought by gode Judgment,
sacrament, that euer was wrought by gode Judgment, or euer did or euer th[ey]
all that euer god hath wroughte, or any body me to hurt o[r]
And if ther com to me any theve, or any body me to hurt or
harme to rob or to steale, to send him or them to binde & to
takinge robbinge or to steale, that they may stand as still a[s]
stone, till I bid him or them be gone, And as verely m[ay]
him beholde & walkinge out of there mindes as the Je[wes]
were blindnes, when Jesus hid him in his godhead in [the]
temple, god graunt that ye may be tewne, as verely [as]
god beleue, then say (p, n, a, & & d) fiat

✠ And if he may not goe home on gode name
bid him goe home on the deuills name, & com [illegible]
there [illegible]

---

for to make theves to stande 230

Ther [illegible] thevis

[illegible] stande
in nomine patris filii et
spiritus sancti fiat

I coniure you theves, by the vertue of the father &c, I [illegible]
coniure you theves, by the vertue of god passion, & of h[is]
ascention & of his resurrection, I coniure you theves,
the vertue of the harrowinge that god was harrowed w[ith] all
the harrowinge stone, I coniure you theves, by the vertu[e]
the baptisme that god toke in Jurdon, I coniure [illegible]

the [illegible] by the virtue of the wound [illegible] that blood ran
[illegible] Friday [illegible] [illegible] the [illegible], by the virtue of the
sepulchre that you was buried in, still that you stand, & no
231 further goe, in nomine patris filii et spiritus sancti fiat,

Amen Jesu Christi Salvator huius mundi et redemptionem omnium
fidelium, In alpha et ω, messias, sother, Sabaoth, adonay salva
me ab omnibus viris diabolicis et ab omnibus latronibus et si aliqui
latrones venerint hic exportabunt, per virtute [illegible] nomine dei
[illegible] artype, agla et ω, et ola, ely, eloy, sabaoth, adonay,
tetragramaton, fiat

[illegible] [illegible] [illegible] — You must take some water one ghter, one [illegible] of wild tansy
one [illegible] of Ligramon, put them in a glasse togither untill the water doth stinke, & then straine it & put it into
the glasse againe then put in [illegible] of sugar candy, small beate
then put a little Camphere, then put as much white [illegible],
then put two leaues of gold, then shake all these togither, &
sett the glasse in the sonn one fortnight, then straine it again
At night take a pece of scarlett & rubb your face ouer
night with it, then in the morninge take a pece of cleane white
linnen, & dipp the same in the water, then when your face
is drye, within a quarter of an houre, rubbe your face with
the scarlett againe

To make one fair [margin, later hand]

Take a Leman & pull out the carnells then put in a little
sugar candye & ii leaues of goulde & put it in then take the
[illegible] & binde one the cover of the Leman againe & sett it on the embers
& rost it like an egge for the space of half an houre then let
it be round, then rubb your face with the scarlet, & then take
a little out of the leman on a peace of linnen clothe & wipe
your face with it

your face [interlined]

For the toothache write these letters in a square pece of wood
& when you have done, cleane the wood in the middest & burne it
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Maria Emanuell anamzapta [illegible] [illegible] margin longe in
the name of the father &c

+ he + heat great mat font [illegible]

to make one to daunce [illegible] [margin, later hand]

First write in [illegible] [illegible] [illegible] [illegible] operas
[illegible] [illegible] popas roly pupgas, londula pondula, & [illegible]
[illegible] [illegible] [illegible] [illegible] by [illegible] [illegible] that are
[illegible] [illegible] [illegible] that whosoever [illegible] in [illegible] [illegible]
[illegible] in [illegible]

Wright these letters [illegible] [illegible] [illegible] [illegible] d. n. [illegible]
[illegible] before the sonn rise, & [illegible] in what place [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], And [illegible] thou wilt
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
prove it [illegible] [illegible] [illegible] [illegible]

to make one [illegible] [margin, later hand]

wright [illegible] [illegible] [illegible] these names [illegible], guell,
faste, nol, elsell, [illegible], & [illegible] [illegible] [illegible] [illegible] & [illegible] [illegible]

thou wilte knowe [illegible] [illegible] [illegible] [illegible] [margin]

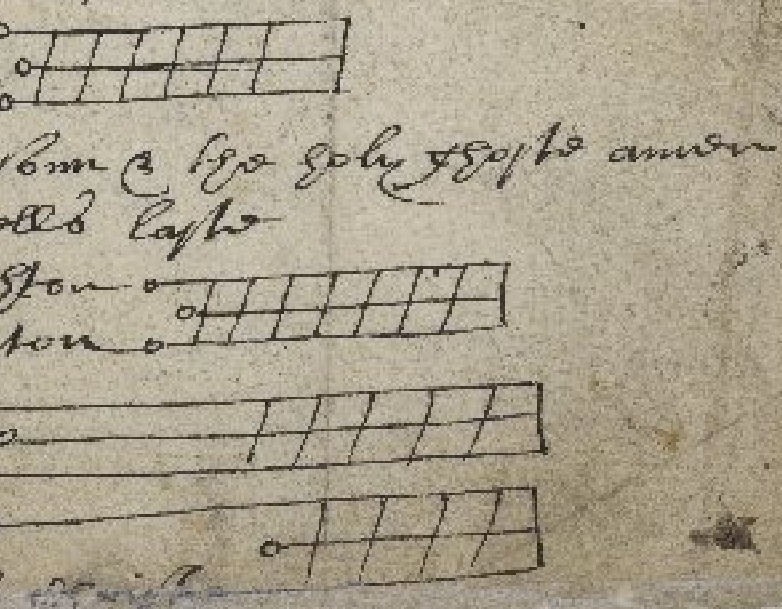
When they sytt in a bathe togither [illegible] [illegible] [illegible]
[illegible] & [illegible] [illegible] shall [illegible] [illegible], & the other shall stowe
them

[illegible] take of the wode of palme [illegible] them to [illegible]

[illegible] in powder and [illegible] + 135 232

If any be [illegible] with [illegible]	Inbarros, pitenis, ayoos, salvator, adonai, alpha et ω, agla, a[illegible] stans, tetragramaton, anamzapta, on, adoflos, sabaoth, dy, atq[illegible]
If thou to make theves to stand as well by night as by day, thou shalt at every corner of the house where the goode doe stand say this orasion followinge	Micheall, gabriell, uriell, Ranaphaell, parathyell, pantaphron[illegible] anguell, Jobiell, I doe swere you theves by the livinge god, by the holy god, that none of you or any other have power, to hin[der] me, nor my house to breake in, nor to carry away my goode. Omnipotens sempiterne deus qui ordinator [illegible] et dirige [illegible] Justorum dirige fetum angelum tuum Raphaelem assit michi comitatus, formidus ut molus, surripiat vias meas me [illegible] meas Jamicus, et timeat me esse dignetur [illegible] stantes ptetragraton opolens Bartolomeus patina patmazeus, In nomine patris &c Jesu autem transiens per media illorum, amen.
In nomine patris &c	I beseche the holy ghost, this place that here is, sett the father the sonne theves for to lett, And if ther com any theves any goode away to fetche, the holy ghost bee them before, & doe him for to lett & doe make him abide till I againe com, through the vertue of holy ghost the father & the sonne, betide what will betide, & if there com any theves here they shall abide, through the vertue of mathew, m[arke], L[uke], & J[ohn] the iiij evangelists accordinge all [illegible] sure, + I binde the theves so fast & doe him now, so as S[aint] bartholmewe did binde the devill with his bard heare, so here theves, theves, theves stande, ye theves in the name of the father & of the sonne & of the holy ghoste, & in the name of trinitie & for the passion of christ, & for his deathe & his uprise, in the name of the father the sonne & of the holy ghost three persons & one god, that ye still stande, till I bidd you goe on a gode name, or on the devills name & com no more here
An experimente for theves	Whosoever be afraide of theves, to be robbed by night or by day in his house, or ells that he hathe a pond of fyshe, or garden of fruite or a folde of shepe, or a horse that is tied in the feilde, that he would have kepte, from all theves & robbers, Lett him say this charme next followinge like as it standeth written hereafter, They shall have no power to beare awaye his goode nor robb him but they shall stand as still as mazed men, till they have leave to go of from him that oweth the goode, And if it be fall that any theefe com ther within the danger, when that the[y] cometh to him say to him what thou wilt so thou [illegible] pill, And when thou hast said what thou liste, Then bidd them goe hens one gode name, & com no more here, And if he will not goe so, bidd him goe hens in the devills name & com no more here And be thou ware that thou bewraye not this name from the day forthe, for if thou bewraye him, paradventure it might be the cause of his undoinge & deathe, & therfor kepe thyn own counsell in nomine patris et filij et spiritus sancti amen

The holy ghost benedicite
the father the sonne with us bee
In the name of the father the sonne & the holy ghoste amen
apostells angells archaungells laste
I bequeathe this place all aboughton
& all my goode within & without
to the blessed trinitie
that is one god & persons thre
and to S[ain]t John the Evangell
that died on earthe [illegible]



that no theeves away it take
but kepe it well John for marys sake
And that they ~~mote~~ mought no fote gone flee
but kepe them still the blessed trinitie
throught thy vertue of thy passion & manhead
& throughe the vertue of thy blessed body in forme of breade
& throughe the vertue of every prayer
that ever was said by thy faythfull heires
& by the vertue of woode herbes & grasse & stones
I charge you appostelles every chone
marke mathew luke & John
the sonn the mone & the sterres & you elementes cleare
I charge you kepe him still heare
Saturnus, Jubiter, mars, soll, venus, mercurius, & luna
aries, taurus, gemini, cancer, leo, virgo,
libra, scorpio, Sagitarius Capricorn aquarius et pisses
I charge you 7 planettes & 12 signes cleare
I charge you kepe him still here
& that he passe noe foote away, till he have tolde every
stone in the way, & every dropp of watter in the sea
I pray you all that it so be, by the virtue of the trinitie
& that you binde him alsoe hard, as St Bartillmew did
the divill with the heare of his bearde, thrice, thrice, thrice,
still stand he, by the virtue of the blessed trinitie
& in the virtue of the blessed trinitie, & in the vertue of the
passion of christ, & of his death & his uprise,
till to morrow from hence
and speake to you on my manner
I charge you all that it so be, by the virtue of the trinitie
that is the lord of mightiest moste
the ffather the sonn & the holy Ghoste amen fiat fiat

Then say these [illegible], & these with good devotion
Supaniamoria, say, 3, times, assorapho, ass mobias. l. assnobias
raspargho yobal + hobul + opissime + o, O altissime pater
noster + fac mecu[m] signu[m] in bono ut videant qui oderunt
adiuvisti me et consolatus es me in no[min]e pa[tr]is et filij et
spiriti s[an]cti amen Jhe[sus] ~~[illegible]~~ nazarenus Rex Judeorum filij dei,
[illegible] miserere mei amen

[illegible] The milke of an asse or goate fedd with the Juice of plantain
& drunke

ffistus from the liver into the throte decendinge by the vaine of y^e
backe, throughe heate & cold, into the throte, and in the end through
betwene the two skinnes breaketh out like a stabb, yt beinge taken
in time doth good rather then hurte, otherwise it corrupteth
the whole bodye, he sittes hard & waterings, with a thicke skinn
like a spunge, yt is a rawe humour, Mastica quicksillver
allum burnt, attramentu[m] dried

[illegible] Allum burnt, boile in milke the drink skimmed, washe with
the wate[r]

[illegible] + Bras + capras + seduces + feras [illegible]
[illegible]

Gsddclmso Aobdso porsroro

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Also you must knowe, that none of the spirits will ... reverence or give the any heede unlesse thou shalt observe these following.

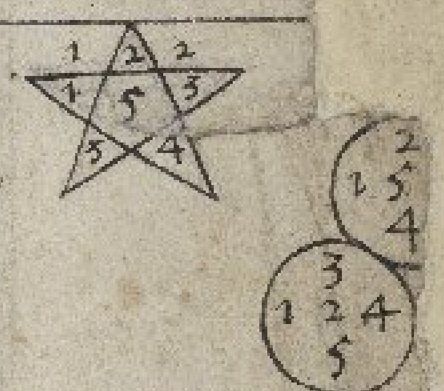
First it is necessarye that thou have a ringe consecrated by arte, ... therfore cleane & pure from all venerye actions, at the leaste, for the ... of 3 dayes neyther muste thou eate or drinke muche, but sparinglye. And ... ringe muste be of gould, or of pure copper well gilded. And it ought ... made in the day of venus ♀ & in the twelfe houre afore dinner, So that it ... made afore dinner or before none, and yf it cannot be made in that houre, then ... it alone in that state wch it is in, untill the next day of ♀, and then make ... ringe he shall wryte devoutely these names of god verry often, + Agla ... then you shall burne it wth white frankensence cloves, Balsamum & saffron ... consecrate the ringe wth these speaches wch followe, & thou shalt kepe it ... in a cleane place, wch hathe vertue in it selfe, of allmightie god, So that ... bynde all the spirits of the ayer, and also of hell, And this Ringe will ... the, from all the timulte & powers, of the spirits & when thou wilt ... this ringe it is behoofull that yu be cleane, & well confessed from all ... clothed wth cleane garments & that thou have fire nighe unto the, to put ... frankensence, & putt the ringe on the thombe on the righte hand, & ... the smoke of the frankensence, & saye, havinge good hope in god ... his ayde,

How to call the Kinge of the pygmeis

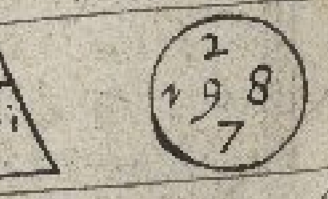
By what meanes & how you may call the Kinge of the ... the pygmeis in what place so ever, & what houre so ever ... please, by the force & vertue of a certaine number, by whom ... numbers were made & invented, firste the number dothe appe...

Then thou shalt repeate 5 tymes the lords prayer, & the salutati... one of the Angells, & one the ... crede symballe, By puttinge the numbers accordinge to the multi... plication of those prayers, whether one will call him into a cristall, or any other fytt place ... doinge all thinge strictlye, but by requestinge the Kinge ... by the woundes of Christe & by the joy of the blessed virgin by the vertue of the multiplied number that you shal ... & beseche him earnestlye that he will offer himselfe to thy eyes ... kinge, doun, araynte or paynte thyne eies, wch done yt is in the ... compasse of the circle in wch thou art conversaunte. So thy matters ... happely, et probatum est.

1 femiculi	1
2 verbena	4
3 Salma	3
4 Gratia dei	5
5 Anithum	2
1 dill	1



Therfore by this way be ... 9
all will appeare here ...



luna increasing die ... n ... then these psalmes Domine exaudi orationem meam auribus ... & the ... psalme, & so doe you ... effect, luna being in the ... fierye signes, as Aries Leo et Saggittarius

I conjure the o thou spirite of Tobyas, by god I binde the tobyas, ... mother of god I ... the tobyas, by all the Angells of god I ... & charge the Tobyas, by the faythe that thou owghte unto thy ... god, that thou come spedely unto me in this cristall wthout ... wthout hurtinge, wthout guile, & wthout fallacitye, allso wthout ... of any other creature of god, & that thou give me a true answere ... all thinge wch I shall aske of the, & that thou departe not from this cristall, untill thou hast finished my will, so that I licence the ... as thou wilt answere the lord thy god, at the laste day of Judg... & the worlde by fire amen + In the name of the father + and of the sonne + and of the holy ghoste, so be yt + I binde the by god + the father + god the sonne + & god the holy ghoste amen

Thou spirite of Tobyas, thou knowest that christ liveth, ... conquereth, christ raigneth & ruleth in heaven in earthe ... water, in the sea, & in all deepe places, wherfore if thou ... not appeare in perfecte forme & shape above named, I committ ... into the hande of those infernall spirits that is to say, lu... sathan, satalion & ..., ther to be brent wth fire ... untill thou hast ...

[... ap]peareth / say thus — I conjure thee of god almighty + the father + the sonne + & the
holy ghoste come uppon thee & curse, & deprive thee from thy duty, unto the
deepest pitt of hell untill the last day of Judgment, & that thou never
come againe unto thy honor, except thou stand & appeare, by forme,
235 in a faire likenes of a man or woman & not hurtinge me nor any other
creature of god, Answeringe to my requeste, & also to fulfill my
desire, without delaye, deceit, or any other cavillacion or falshoode
writinge or printinge the same & shewinge to me, or tellinge it me
by some manner of meanes, whereby I maye receive the benefitt of y^e
charge, under the paine aforesaide, & thus I binde thee by the blessed
power of heaven & earthe, & by the blessed blood of our saviour Jesu
christe, & by all his miracles & power he wrought, & by the blessed
passion of our saviour Jesus christe, suffered for me & all mankinde
Amen ~~~ when he shall departe, say thus
Depte in peace unto the place prepared for the & the peace of god be
betwene the and me, & all other creatures of god, And when I shall
call the againe, I will call the + in the name of the father + the
[illegible] in peace

Iff any man worke any worke, or play at any game in the dayes y^t be
contrary to his constellacion he shall not prosper therfor it is needefull
saith Robarte Came y^t every man doe knowe his constellation, or ells nothinge
will availe him, wherefore it is from the middle of december unto the middle
of Januarye is dayes of good fortune.

---

2 Firste goe to the place, where the swallow hath her neste wth 4 younge ones,
Swallowe — & finde one of them uppon the neste by the space of iiij dayes, & the 4 day
take him oute of the neaste & cutt him in the middle, & you shall finde w^th
H P — the belly of yt iij stones of diverse colours, the one browne of colour, the
secon is redd, the third is white, the vertue of the firste is, if thou
wilt give it to any woman that travaileth wth childe she shalbe spedely
delivered, 2, the vertue of the redd stone is if thou wilte put it in thy
mouthe, thou shalt obtaine any thinge thou wilte demannde, 3, The
vertue of the white stone is if any man beare it wth him he shall
not be a thirste, as longe as he hath the said stone wth him

---

Firste goe to the place wher the herbe groweth the seconde day of maye, after
vertue of the — the settinge of the sonn, & knele downe uppon thy knees before the herbe &
herbe — saye, p, n, A, & a [illegible] & then digge it wth an instrumente y^t hath no
H P — Iron about it, untill the roote doe appeare, And then lay Cor ☉
about the roote & lett it alone untill the morrowe after, & then come
before the risinge of the ☉, unknowne to anye, & say these wordes
Mobles, rardem, congrue tu mihi, per patrem et filium et spiritu
sanctu et per virginem mariam et per 24 seniores et per angellos et
Archangelos, Apostolos et evangelistos, et per lac s marie, et per matrimo
niu honestarie, et per passionem et multem vertutem terram, celum
[illegible] et Regnu intwes

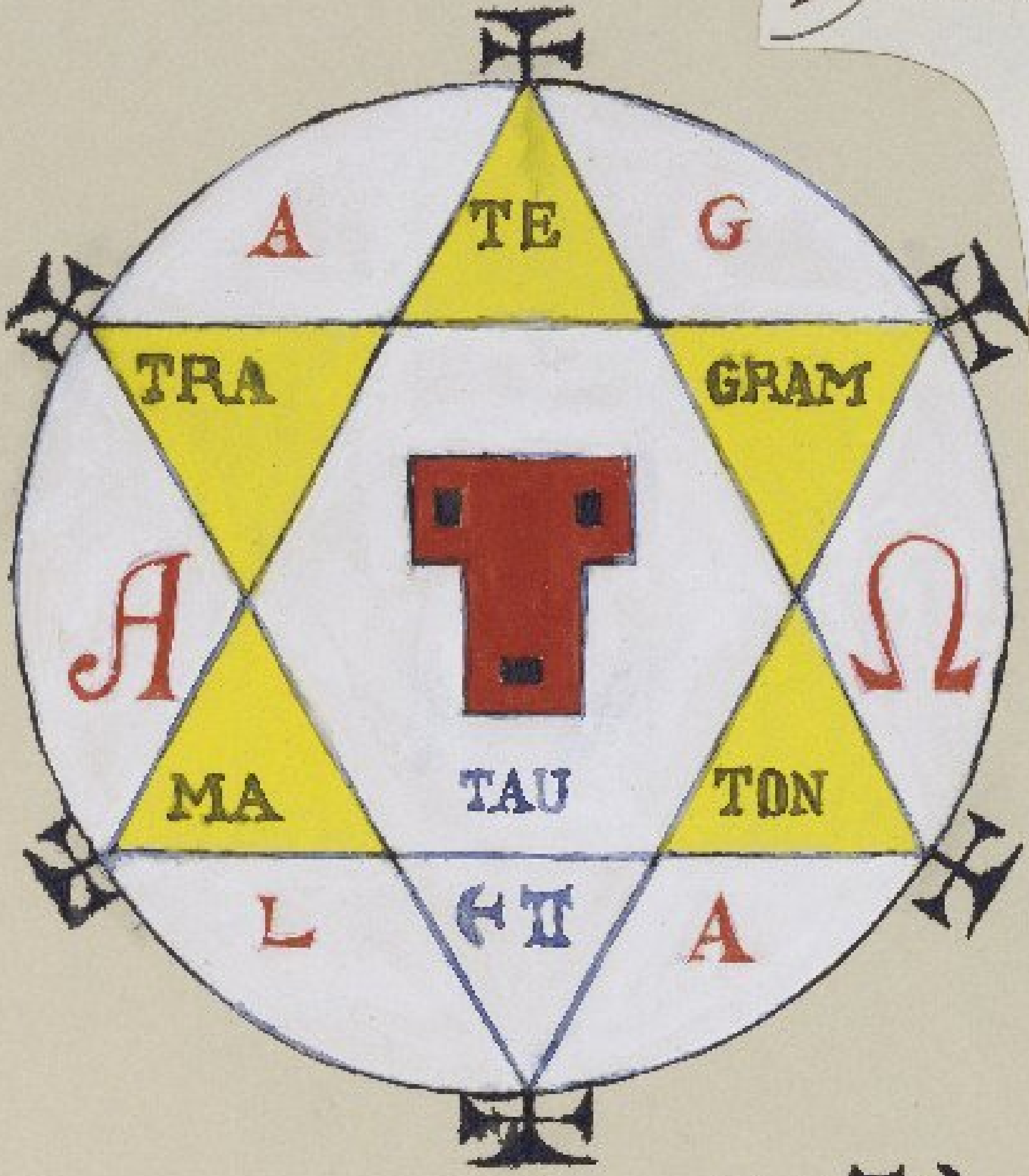
Friar Bacon Original Manuscript

At the bottom of sheet 212 verso are two diagrams which indicate a familiarity with the "LENEGETON."

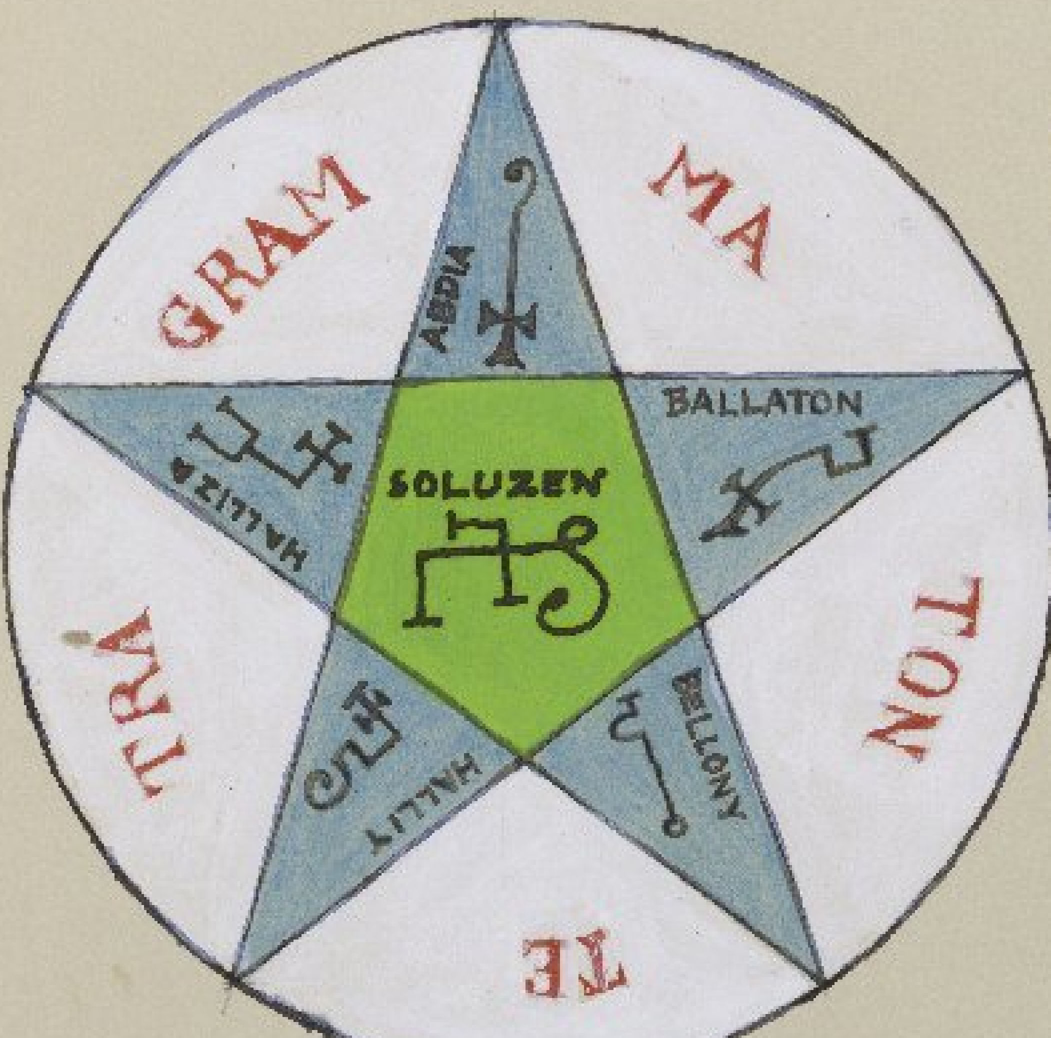
212/ See: THE LESSER KEY OF SOLOMON.
GOETIA
THE BOOK OF EVIL SPIRITS.
Ed. de Laurence. 1916.
Also: Waite / Shah / etc.

THE HEXAGRAM OF SOLOMON. Fig: 155.

This is the Form of the Hexagram of Solomon, the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen white and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.



Note: This sigil is frequently reversed thus:



212/ See: The Lesser Key of Solomon.
GOETIA.
THE BOOK OF EVIL SPIRITS. 1916.

THE PENTAGRAM OF SOLOMON. Fig: 156.

This is the Form of Pentagram of Solomon, the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the Seal of the Spirits required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

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V.b.26(2)

V.b.26(2)

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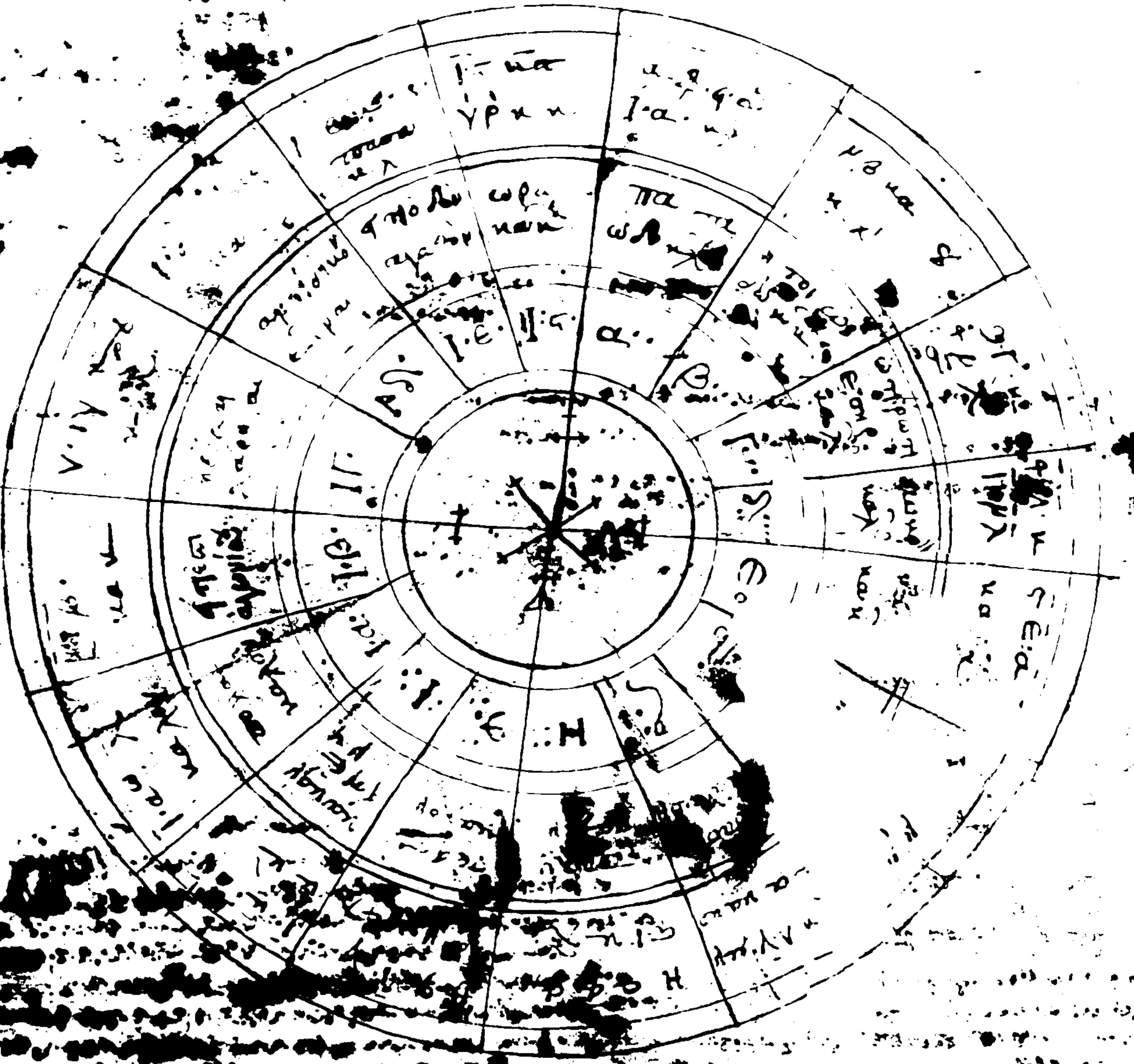
2 / IV E

For printed text or notices of this MS. see:

C. C. McCown, The Testament of Solomon (Unters. zum Neuen Testament, Heft 9), Leipzig, 1922 (description, pp. 13 15, 18 20, and collation.

Readers are requested to notify the Superintendent of the Students' Room of any additions that may be made to the above.

[illegible] ογρα[illegible]
[illegible] [illegible] [illegible]
[illegible] βασιλ[illegible]
[illegible] [illegible] [illegible]
[illegible] περὶ [illegible]
[illegible] p. 10[illegible]



Τὸ πρῶτον σχῆμα ἐστὶ τοιοῦτον· κα-
λεῖται ὁδὸς ... ἀφαίρεσις
δηλοῖ ὁδὸν καὶ μετάβασιν ἀπὸ
χώραν εἰς χώραν, μετὰ δουλείας
καὶ μόχθου ἢ τῆς ...
του.

Τὸ β΄ον σχῆμα ...
... ...
... τοῦ ἐρωτ... πράγματος
...
... ... ἐρωτῶν ...
λαγεται αὐτοῦ τὸ ἐρώτημα.

Τὸ γ΄ον σχῆμα ἐστὶ τύχη ...
... σημαίνει ...
... τοῦ ἀνθρώπου αὐτὸς εἰς
... ...
... τὸ σχῆμα αὐτοῦ
... συναλλάγματος εἰς ...
... εἰς ἀγαθὸν μετὰ
... ...
... καταντᾷ εἰς τὴν
τελείωσιν.

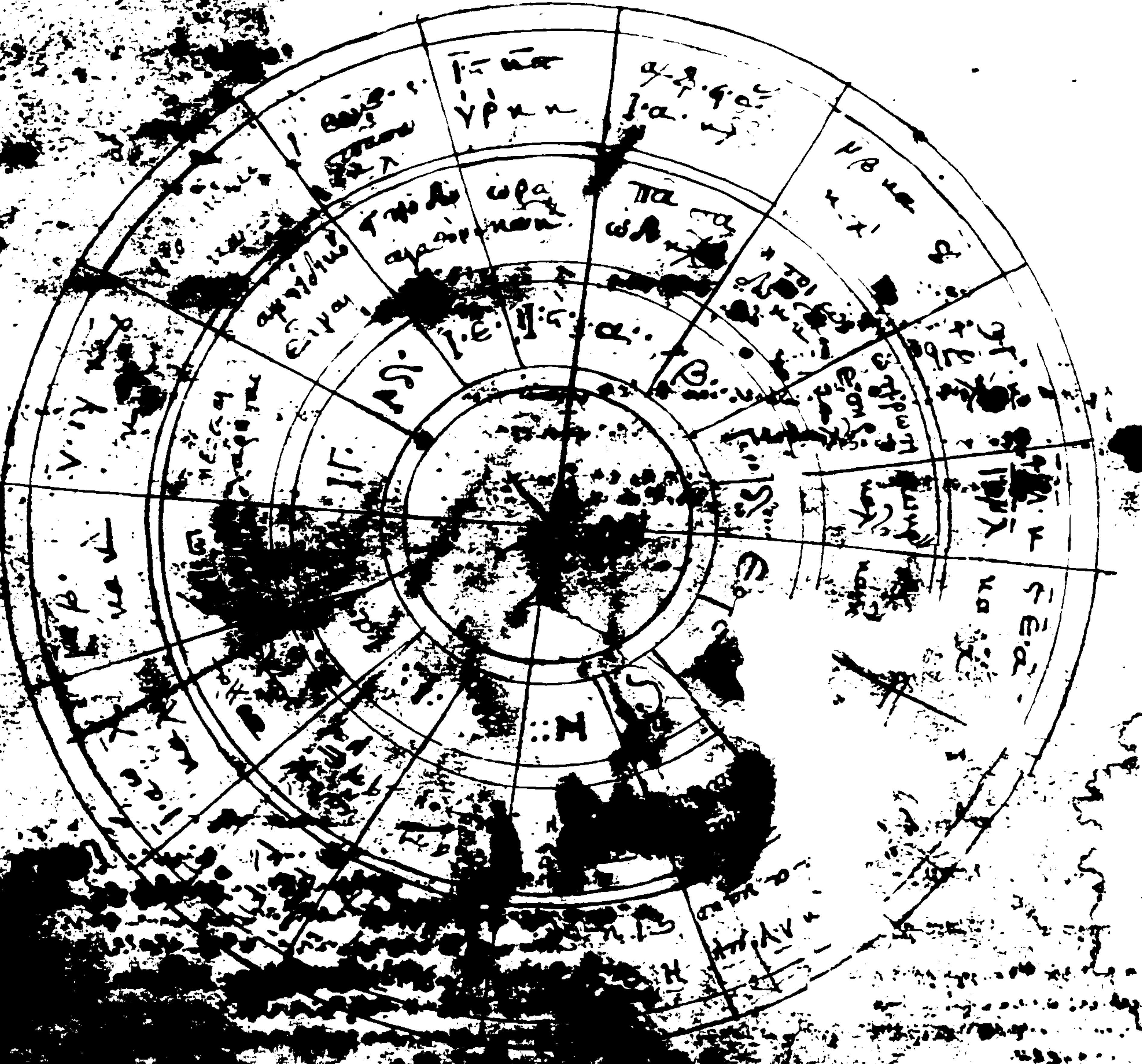
Τὸ δ΄ον σχῆμα ... δηλοῖ
... μεγάλην ...
σημαίνει ... ἐρωτήσεως· συμ-
φέρει καταρξασθαι· αὐτὴ ἡ ...
γίνεται ... τὸ ἐρώτημα

... τὴν τελείωσιν ... παιδεία
ἢ ἄλλου τοιούτου ἢ γάμου πρα-
γματος ἢ ...
ἢ χρυσίου ἢ ἀργυρίου ἢ ...
...

Τὸ ε΄ον σχῆμα ἐστὶ ἀποχωρία
δηλοῖ ... τοῦ
... τοῦ πράγματος ...
... ἢ ...
... ἐχθρῶν, νικᾷ ...
... τοὺς ἐχθροὺς αὐτοῦ καὶ
...

Τὸ ς΄ον σχῆμα ἐστὶ τοιοῦτον· κα-
λεῖται εὐτυχία καὶ χαρμο-
νή· δηλοῖ χαρὰν καὶ ...
αν καὶ εὐτυχίαν τῆς ἐρωτή-
σεως· σημαίνει ...
... καὶ ...
ἐχθρῶν νικᾷ ... αὐτοὺς
ἢ ἀρρωστία ἢ ἄλλου τοιούτου ...
καλὸν ... φέρει ...
... δέχεται.

Τὸ ζ΄ον σχῆμα ἐστὶ τοιοῦτον· καλεῖ-
ται φυλακὴ καὶ τάφος· δηλοῖ ...
... τῆς ἐρωτήσεως καὶ περὶ
πολέμου νικηθήσεται ...
... τοῦ ...



Τὸ πρῶτον σχῆμα ἐστὶ τοιοῦτον· κα-
λεῖται ὁδὸς ὅταν τις ἀναφαίνηται
δηλοῖ ὁδὸν καὶ μετάβασιν ἀπὸ
χώραν εἰς χώραν, μετὰ ὠφελείας
καὶ κέρδους ἢ τῆς ἐστὶν [illegible]
[illegible]ως ~

Τὸ β^ον^ σχῆμα. λαὸς καλεῖται καὶ πο-
λοὶ λαοὶ καὶ ἐχθρὸν ἄπο[illegible]
ἐστὶν τὸ ἔργον πράγματος
εἰς πόσα [illegible]
φέρνει ἢ τῆς [illegible] ἔρωτον ἀσφα-
λὰς ἔσται αὐτοῦ τὸ ἐρώτημα. ~

Τὸ γ^ον^ σχῆμα ἐστὶ τύχη [illegible]
[illegible] πᾶσα τιμῆς καὶ [illegible]
[illegible] τοῖς ἐχθροῖς αὐτὸς εἰς
πᾶσα [illegible] δὲ ἐστὶν
ἔστι [illegible] τὸ θέλημα αὐτοῦ
[illegible]
[illegible] θυμίαν [illegible] μετὰ
[illegible] δείκνυσι [illegible]
[illegible] ἔσται [illegible]
[illegible]

Τὸ δ^ον^ [illegible] δηλοῖ δὲ
[illegible] μεγάλην καὶ πᾶσα
τιμῆς [illegible] ἐρώτημα [illegible]
φέρει [illegible]
γίνεται [illegible]

[illegible] τὴν [illegible]
ἢ ἄλλου τοιούτου [illegible]
γματος, ἢ [illegible]
ἢ χρυσίου ἢ ἀργυρίου [illegible]
[illegible] ~

Τὸ ε^ον^ σχῆμα [illegible] χαρία
[illegible] τὴν [illegible]
[illegible] τοῦ πράγματος [illegible]
ἐστὶν [illegible] ἢ [illegible]
[illegible] νικᾷ τε [illegible]
ἐν τοῖς ἐχθροῖς αὐτοῦ καὶ κα-
[illegible] ~

Τὸ ς^ον^ σχῆμα ἐστὶ τοιοῦτον· καὶ κα-
λεῖται [illegible] καὶ χαρμο-
[illegible] χαρὰν καὶ θυμηδί-
αν καὶ [illegible] εἰ ἐρώτη-
[illegible] καὶ [illegible]
[illegible] καὶ [illegible]
χθρῶν νικήσει [illegible] αὐτοὺς
ἢ ἀρρωστία, ἢ ἄλλον τοιοῦτον τις
καλὸν [illegible] φέρει πᾶσα ἡ ἐρω-
τ[illegible] δὲ μένει. ~

Τὸ ζ^ον^ σχῆμα ἐστὶ τοιοῦτον καὶ καλεῖ-
[illegible] καὶ τάφος, δηλοῖ [illegible]
[illegible] τὰς ἐρωτήσεις [illegible]
[illegible] πολέμου [illegible]
[illegible]

… αὐτοῦ· ἀλλὰ …
… ἀρρήτου μακρο…
… καὶ … ὅ[illegible]·
ἁπλῶς ἡ ἐρώτησις …
… κατὰ ταύτη ἐστί:-

Τὸ [illegible] σχῆμα ἐστὶ τοιοῦτον· ὃ καλεῖ … καὶ … χρημάτων
… πολλῶν πραγμάτων …
λοι … καὶ …
καὶ … μεγάλων …
… μικρῶν … κατὰ …
τος· καὶ … ἀποτάξει …
… πολέμου … ἀποταγ…
… πρὸς …
… αὐτοῦ …
… πράγματος …
… ἐρώτησις …
… ἀποτάξει …
… καὶ … καὶ ἁπλῶς …
… ἐρώτησις καλεῖται:-

Τὸ θ σχῆμα ἐστὶ τοιοῦτον· ὃ καλεῖ … πόλεμος· …
… πολέμου …
… τοῦ πράγματος …
… [illegible] …

… ἀποτάξει· ἀλλὰ …
… ἀλλὰ …
… συναλλάγματος …
… ἐρωτημάτων …
καὶ ἁπλῶς … ἐρώτησις …
… ἀγαθὸν … φέρει …
καλόν:-

Τὸ ι σχῆμα ἐστὶ τοιοῦτον· ὃ καλεῖ … σώματος … χρήμα…
… ἀποτυχεῖ …
ἐρωτήσεις· καὶ …
καὶ … βουλὰς· καὶ τομὴν σώματος …
… καὶ χρήματ…
καὶ … ἐρώτησις …
… ἐρώτησις …
τοῦ ἐρωτηθ… πράγματος …
…

Τὸ ια σχῆμα ἐστὶ τοιοῦτον· ὃ καλεῖ …
…
… ἀλλ᾽ …
…
…
…
…
…

… ἐρώτημα καλοῦ …
… ὅλα …
… τὸ ἐρώτημα …

Τὸ ιβ σχῆμα ἐστὶ τοιοῦτον· ὃ καλεῖ … πόλεμος· …
… ἐρωτήσεις …
…
…
… καὶ ἁπλῶς …
… εἰς …
… ἐρω…
ἐρω… τοῦ ἐστίν:-

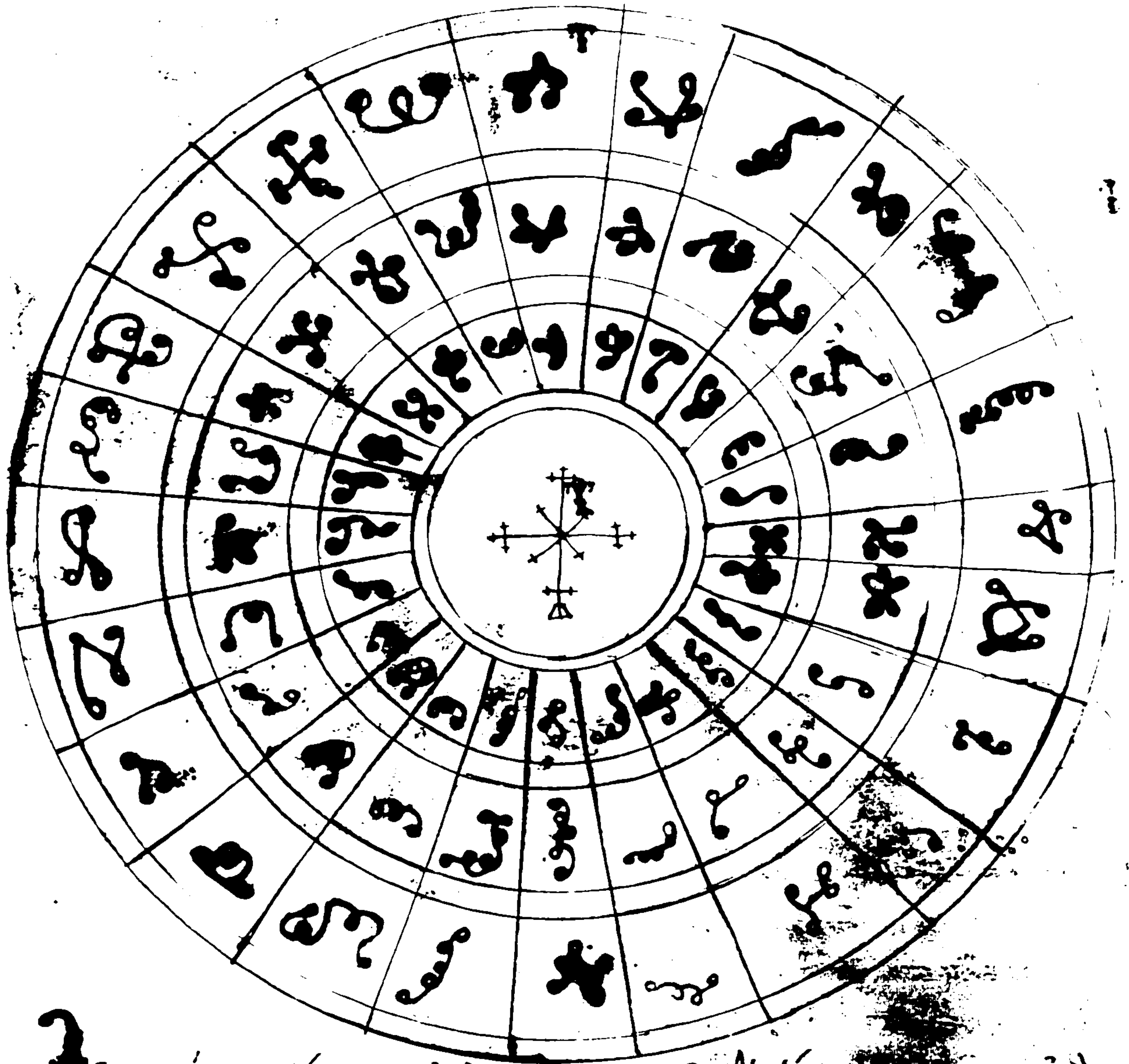
Τὸ ιγ σχῆμα τοιοῦτον ἐστὶν …
καὶ …
… καὶ …
πολλῶν …
…
… ἐρώτησις …
…

Τὸ ιδ σχῆμα … ὃ καλεῖ …
…
… ἐρωτησις … εἰρήνη …
ἐρωτη… πράγματος
… ἐρωτ… εἰς …
ἐρώτημα …
…

Τὸ ιε σχῆμα ἐστὶ …
… ἐρωτή…
… τοῦ ἐρωτηθῆ…
… τοῦ πράγματος εἰς …
… τέκνου· ἢ σχῆμα
… ἢ …
… ἢ διάφορον …
…
…

Τὸ ις σχῆμα …
καλεῖται …
…
καὶ …
…
… εἰς … πράγμ…
ἢ τοιοῦτον ἐστὶν …
… τοιοῦτον ἐστίν:-

ς



Δεῖ γινώσκειν, ὅτι τρεῖς ἀστρονόμοι οἱ καὶ τῶν τῆς σφαίρας ἀπο σημειωμένοι, ἀναλογοῦντες γὰρ οὕτως ἐν τοῖς πλανήταις. τὸ τοιοῦτον γὰρ ὑπάρχει χρόνου ∴ τῶν δὲ οὕτω ∴

τῶν δὲ οὕτω [illegible] ἐστὶ πόλεμος [illegible] χει, δεῖ ἀδελφὸ ὅτι ἐὰν [illegible] τοῦ κλήρου [illegible] ἐστὶν [illegible] μορίων

Περὶ δὲ τοῦ ἄρεος βλάπτει πολλῶν ἐν πολέμοις καὶ θά-νατον· τοῦ δὲ ἡλίου μεσουρανοῦν-τος, λέγω δὲ ἀφροδίτης καὶ κακώ-σεως αὐτῶν· ὁ πρὸς γυναῖκα· ὁ πρὸς συνοικεσίων ποιήσαι· ὁ [illegible] μοια καὶ δὲ ἐν πολέμοις φανερῶς ἐρμοῦ δὲ τῷ μεσουρανοῦντι πολλῶν ἐχθροὺς ἐρείσει καὶ θά-νατον· λέγω δὲ σελήνης ☾ ἥρεια πρὸς πάντα·

Ἐν ταύτῃ σελήνη ☾ ὑπὸ τοῦ ἄρεος σημαίνει δὲ κακὰ ἀπὸ κατηγορῶν ἐριθείας καὶ [illegible] βουλ·

Ἐν τάσει [illegible] ὁ μάχαιρα σημαίνει, ἐὰν πάθω ἄλλου κακὰ [illegible] νικηθή-σεται· ἐὰν δὲ ὁ κλῆρος οὗτος [illegible] καὶ ὁ σου [illegible] μέρος·

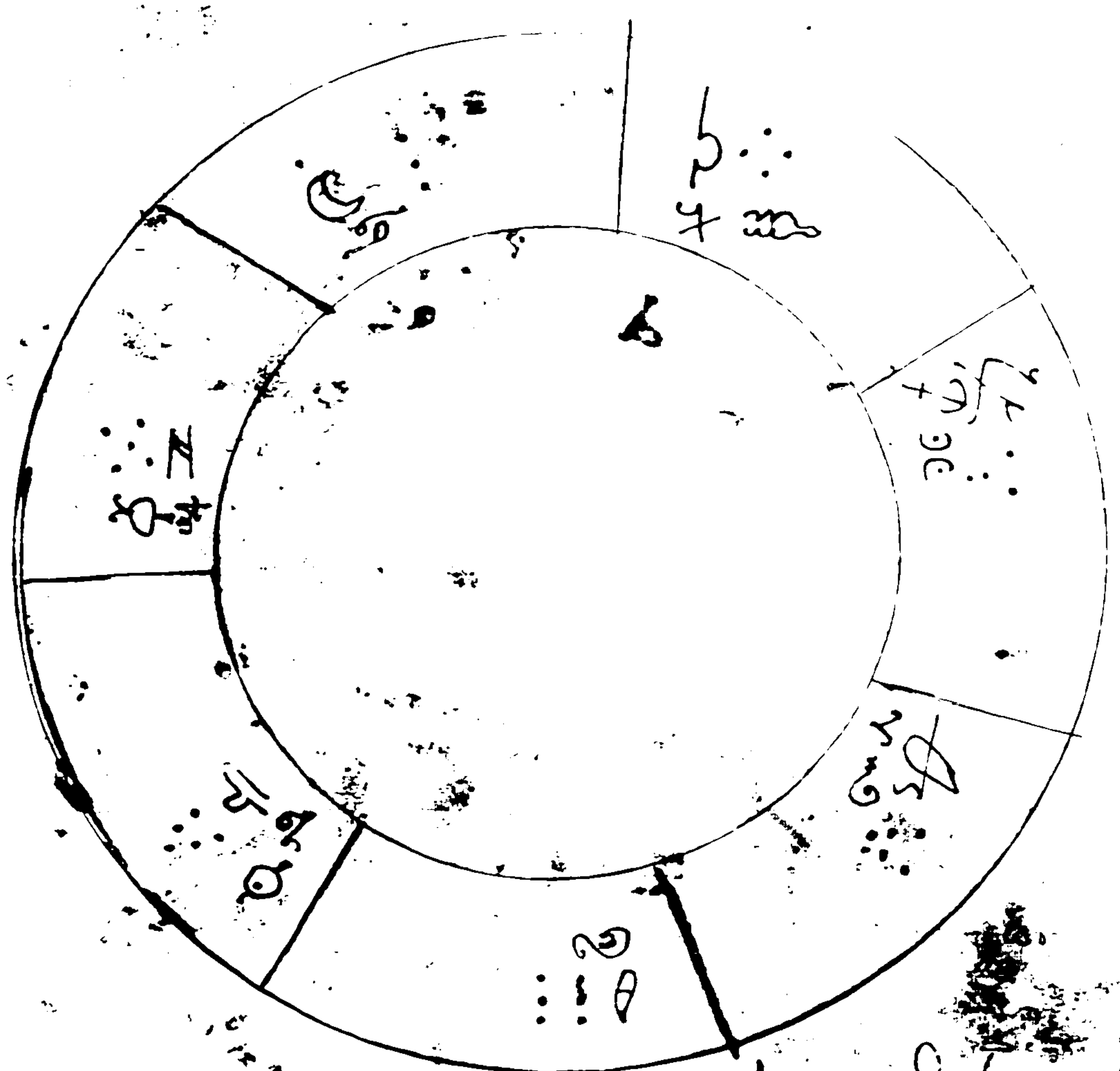
Συμβούλιον τὸ ὁμοφα-σι [illegible] συμφωνοῦντων [illegible]

κλῆρος ἐν αὐτῷ πρὸς [illegible] μοσ δὲ παρὰ [illegible] καὶ [illegible] μαρτύρων ἀποδείξει·

Διὰ ζητεῖς ὁ [illegible] ταῦτα ση-μαντικὰς ἐ[illegible]ουσίας· ὁ φίλων συνεθρῶ πρὸς τὰς ἐ-ναντίας ἀπὸ χωρὶς τῶν σὺν ὁρᾶν ἀπὸ [illegible] ἐν τῷ ν κλήρῳ ὁ [illegible] τοῦ σου μεθαιρεῖ [illegible] τοῦ πράγ-ματος, [illegible] καθόλου ἀλλ᾽ σημαντικά +

Ἐκ τοιούτου συμβῇ θάνατος δηλοῖ πανταχῶς ἀπόχεται [illegible] χρῆσθαι βουλεύσεσθαι·

Ἐὰν δὲ τοιοῦτον [illegible] ἀμελ-[illegible] πρὸς αὐτὸν δηλοῖ· ὁ [illegible] ἀλλάζει βουλεύ-σει +



τοῦτο τοιοῦτον σχῆμα σημαίνει ζωὴν καὶ εὐφροσύνην, καὶ ... χεῖ ὃ θέλεις· καὶ χαρὰν πολλήν·

τὸ δὲ τοιοῦτον σχῆμα μεσότατον καλῶς μέλλει ... οὔτε ... ἀπολέσαι·

ὃ δὲ συμβῇ γίνεσθαι ταῦτ' ... ριον δηλοῖ ... καὶ ὅλου θέλεις ... τον καὶ οὐ γίνεται ... θέλεις·

... ἐν ταῦθα ... τοῦ ... ἐν πολλ... οι ἐν ... δημοσίως

καὶ ἔσται ὡς θέλεις·

Εἰ δὲ καὶ τοῦτο πολλάκις γένηται ἐν μέσῳ, σημαίνει καθέδραν μετὰ παρρησίας, ἐπὶ τὸ ... διος καλούμενον·

Ἐκ τῶν τοιούτων σχημάτων συμφωνίαν δηλοῖ καὶ ἀγάπην ... λοῖ γίνεται·

Ὄχλησιν καὶ συναγωγὴν ... καὶ ... τὸ τῆς δηλοῖ· καὶ ὁ ... δίκαιον καὶ ... ἀλλ' οὐ δυνήσονται βλάψαι καὶ ἀδικῆσαι· καὶ οὐ ... ἐν μέσῳ ὃ θέλεις·

Ἐὰν τοῦτο τὸ σχῆμα συμβῇ γίνεσθαι σημαίνει ... ματος ... πλῆσιν ... λέμενος ... τυχεῖν κατὰ ... ζου θυσιομένων· παρασφοζωκο καὶ ... λαος ... ἀδελφοὶ ... καὶ κακῶς ἀποβήσεται ... ἔργῳ ... ποιεῖ μανίαν συμβῇ·

Τὸ δὲ οὕτως σημαίνει φυλακισμὸν καὶ θλῖψιν καὶ ... παρὰ ... νεόν ... ζιου

ζυγὸν κόσμου ... ἀλλ' εὐμάχη διαλυθήσεται· τῶν δὲ ἄλλων ... παρ' αὐτῶν ... σιομένων· τοῦτο δὲ ... καλὸν ... κράτησιν χρόνου·

Ὁ ποσ ὁδοιπορήσας ... καὶ ... τῶν ... ποιμν... ἀποβήσεται· ... ταῦτα ἡ πανδήμος ... χαίρει· σημαίνει δὲ καὶ ... πολέμου· ἄρξει ... βασιλείας ... σωτηρία γίνεται· ... ὁ ... τελειοῦν γίνεται·

... ἔσω ... πραγματ... μεταβάλλει· ... καὶ τὰ δὲ φίλων ... βουλίαν· ἄλλου ... βλάπτονται διὰ θαλάσσης ... δαιμονεῖ· διὰ τὸ ἑρμαῖον ... ὁδοιπορεῖ χαρὰν ... μει·

Χαρὰν δὲ ... παρὰ αὐτοῦ ... ἀπὸ προσώπου βασιλέως ... ἔρωτα· ... ταῦτα λαμβάνει

Ὁ βασιλεὺς ἀδελφοῦ γνῶσιν
μετὰ αὐτοῦ χαρὰν καὶ πᾶσαν
εὐφροσύνην ἀγαθήν. ἄρω [illegible]
[illegible] ὁ δὲ ἐπιβαλλόμενος
[illegible] χαρὰς +

Παρακαλῶ καὶ πάλιν καὶ ἡλικίαν
λαοῦ καὶ τούτων παρ' αὐτοῦ ση-
μαίνει. [illegible] ἀπὸ προ-
σώπου [illegible] δεσπότου
λαοῦ. [illegible] πολέμου καὶ
οὐ συμφέρει καθέδρων. οὐκ ἔ-
χει γὰρ τὸ ἐπίβολον [illegible]
τῶν συνεδρίας πολέμου καὶ μα-
χαίρας ἀσφαλῶς +

Ἐν ταύταις τὰς ἀβουλίας καὶ
[illegible] κέρδος ἔ-
χει. μόνον δὲ σημαίνει καὶ
ζῆλον [illegible] ἀδελφοῦ
καὶ οὐ [illegible] :-

ἀμφιβολία καὶ ἡ [illegible] ἀ-
ναμέσον συνεδρίου [illegible]
δὲ σύνδεσμος ἀναμέσον πρα-
γμάτων καὶ ζήτησιν [illegible]
χει δὲ ἐναρχὴν τὸ ἐρώτημα
[illegible] :-

Καὶ οὕτως μας ἀπόδειξιν.

συμφώνως ἐσωτηρία. ἡ ἀρχὴ
τῆς ἐξώτατος [illegible] οὐκ ἔ-
χει διατελοῦ [illegible] κόμ-
του +

Ἐὰν συμβῇ τὸ τοιοῦτον γνῶσις συμ-
βουλῆς [illegible] ἀδελφοὶ καὶ
[illegible] ἐὰν [illegible] οὐ
καθ' [illegible] :-

Τὸ τοιοῦτον σημαίνει ὁ δὲ μετὰ
βασιν ἀπὸ χώραν εἰς χώραν [illegible]
[illegible] καὶ [illegible]
[illegible] καὶ [illegible]
[illegible] οὐ γνῶσιν +

Ἐκ τοῦ πυθαγορ[illegible] [illegible] :-
ὁ [illegible] καὶ [illegible]
[illegible] ἀπὸ [illegible] τοῦτο
τὸ βιβλίον. ἔχων [illegible]
[illegible] καὶ [illegible]
γὰρ τοῖς αὐτοῖς [illegible]
[illegible] γραμ[illegible]
τῶν [illegible] καὶ [illegible]
[illegible]
ἡ [illegible] πάλιν [illegible] τοῦ
[illegible] καὶ τοῦ πρ-
[illegible] ἑτέροις

[illegible] τοῖς πράγμασι [illegible]
καὶ [illegible] ἀπὸ
[illegible] αὐτῶν. καὶ [illegible]
[illegible] ὁ [illegible]
[illegible] ἀποφάσεις [illegible]
[illegible] ποιημάτων διὰ [illegible]
[illegible] πρὸς [illegible] καὶ [illegible]
[illegible]
[illegible] πρὸς [illegible]
φίλον καὶ φίλους. καὶ [illegible]
[illegible] καὶ πράγματι
αὐτοῦ. [illegible]
[illegible] πάλιν [illegible] ὁ [illegible]
[illegible] τυχὼν [illegible] αὐτῶν
καὶ ὁμο[illegible] μόνους
[illegible] :-
Β. [illegible] πολλὰ [illegible]
[illegible] τὰ [illegible]
[illegible]. καὶ [illegible] ἢ [illegible]
[illegible] ἢ [illegible]
[illegible] ἢ αὐτοκράτο-
ρος. ἢ [illegible] λονάζομ[illegible]
πρὸς ἀλλήλους [illegible] ἢ [illegible]
[illegible] ἢ πραγμάτων ἢ
[illegible] ἢ οἱ οὐδ' [illegible]
[illegible] ὀνόματα [illegible]
[illegible]

ται οὕτως. τὸ μὲν α ι ρ ἀναέ-
μος. τὸ δὲ β καὶ κ καὶ σ ἀνὴ-
δ[illegible]. τὸ δὲ γ λ τ ἀνατολὴ
τὸ δὲ δ μ υ ἀνατέ[illegible]
δὲ ε φ μ [illegible] τὸ δὲ
ξ χ ἀνα[illegible]. τὸ δὲ ζ ο ψ [illegible]
[illegible]. τὸ δὲ [illegible] ω ἀνα-
[illegible]. τὸ δὲ θ ἐννέα καὶ μετὰ
τὴν [illegible] ἐναντίων [illegible]
[illegible] ἀριθμοὺ [illegible]
τὸ ἐννέα [illegible]
μὸς ἐναντίου τὸν ἀριθμόν,
[illegible] πάλιν
[illegible] καὶ [illegible] τὸ [illegible]
ἢ τοῦ [illegible] μένου. [illegible]
γὰρ οἱ [illegible] καὶ [illegible]
ριθμὰ [illegible] τὸ δὲ χα-
ριν. [illegible] ἔχει γράμματα
ε β γ κ α ὁμοῦ γίνονται ιθ
[illegible] παρ' αὐτοῦ θ' [illegible]
[illegible] καὶ [illegible] ἔχει γρά-
μματα κ α γ α ζ β γ ζ β ὁμ[illegible]
[illegible]
καὶ [illegible] γὰρ τὰ [illegible]
[illegible] καὶ [illegible]
[illegible] πάλιν [illegible]
καὶ [illegible] :

1 · 2 · 3 · 4 · 5 · 6 · 7 · 8 · 9
α · β · γ · δ · ε · ς · ζ · η · θ
ι · κ · λ · μ · ν · ξ · ο · π · ϙ
ρ · σ · τ · υ · φ · χ · ψ · ω

ε · 5
κ · 2
τ · 3
ω · 8
[illegible]
π · 8
α · 1
[illegible] · 3
[illegible] · 1
[illegible] · 7
χ · 2
λ · 3
ο · 7
5 · 2
9) 34 · = 31
(7

μικὸς ἐστὶ ζ´· καὶ καθόλου ὁμοίως καὶ
ἐπὶ τῶν περισσομεταχώρων καὶ δι κατὰ μῆκ(ος)
καὶ ἐπὶ ζ´ τούτων πλ(ευρῶν) τετραγώ(νων)
ὁ τετράδε ἴσοι οἱ ψῆφοι γίνονται
τῶν, ὅταν κατὰ λ(ό)γ(ον) φθάσωσιν οἱ
ἀριθμοί α´ καὶ α´ ὁ ἀμαλὼν
μικρὸς ὁ προσκαλούμενος καὶ
μονομαχῶν· καὶ πολεμ(εῖ) καὶ ὁ π(ρ)
των, ὁ προσκληθεὶς· ἐὰν οὖν
α´ β´ καὶ β´ ὁ προσκαλούμενος
ὁ προσκληθεὶς, ἐὰν γ´ καὶ γ´
ὁ ἀμαλὼν μικρὸς· καὶ καθόλου ἐ-
πὶ τοῦ πλ(ήθους) τοῦ ἀριθμοῦ ὁ ἀμαλ(ὼν)
μικρός· ἐπὶ τοῦ ἀρτίου ὁ ἀμαλού-
μενος· ἀλλ' ὡς ἐν τῷ θεῷ θαυμα(στός)·

πλινθίον α	πλινθίον δ	πλινθίον ζ
θ η α α μικρὰ η η α κοντὰ μικρὰ ζ η α ι ωα μικρὰ ς η α ι μικρὰ ε η α ι ωα μικρὰ δ η α η δ μικρὰ γ η α η ια μικρὰ β η α η β μικρὰ α η α ὁ ἀμαλὼν μι(κρὸς)	θ η δ η θ μικρὸς ἐστὶ η η δ αι δ μικρὸς ἐστὶ ζ η δ αι ζ μικρὸς ἐστὶ ς η δ αι δ μικρὸς ἐστὶ ε η δ αι ε μικρὸς ἐστὶ δ η δ ὁ ἀμαλοῦ(ν) μικρὸς ὁ π(ρ)ότερος	θ η ζ αι πάμμικρος η η ζ κοντὰ μικρὸς ζ η ζ ὁ ἀμαλὼν μικρὸς ὁ μέτριος
πλινθίον β	πλινθίον ε	πλινθίον η
θ η β καὶ ζ μικρὸς η η β αι β μικρὸς ἐστὶ ζ η β αι ζ μικρὸς ἐστὶ ς η β αι ζ μικρὸς ἐστὶ ε η β αι β μικρὸς ἐστὶ δ η β αι β μικρὸς ἐστὶ γ η β αι γ μικρὸς ἐστὶ β η β ὁ ἀμαλοῦ(ν) [illegible]	θ η ε αι ε μικρὸς ἐστὶ η η ε κοντὰ μικρὸς ἐστὶ ζ η ε αι ε μικρὸς ἐστὶ ς η ε αι α μικρὸς ἐστὶ ε η ε ὁ ἀμαλὼν μι(κρὸς) ὁ π(ρ)ότερος	θ η η καὶ η μικρὸς ἐστὶ η η η ὁ ἀμαλοῦ- μενος μικρὸς ὁ π(ρ)ότερος
πλινθίον γ	πλινθίον θ	πλινθίον ι
θ η γ αι γ μικρὸς ἐστὶ η η γ αι η μικρὸς ἐστὶ ζ η γ αι γ μικρὸς ἐστὶ ς η γ αι ς μικρὸς ἐστὶ ε η γ αι γ μικρὸς ἐστὶ δ η γ αι δ μικρὸς ἐστὶ γ η γ ὁ ἀμαλοῦ(ν) μικρὸς	θ η θ αι θ μικρὸς ἐστὶ η η θ αι η μικρὸς ἐστὶ ζ η θ αι ζ μικρὸς ἐστὶ α η α ὁ ἀμαλούμενος μι- κρὸς ὁ π(ρ)ότερος	θ θ ὁ ἀμαλού- μενος μικρὸς ὁ π(ρ)ό- τερος

Λαβὼν κρανίον ἀπὸ ξηροῦ· ὅστις
οὐκ ἐδύνατο θανατοῦσθαι· ἰσχυρὸν καὶ
πορφυρὸν ἐν τόπῳ κρυφῷ ἀπὸ
ἑαυτοῦ καὶ ἀδιάβατον· καὶ λέγε
ταῦτα τὰ ὀνόματα εἰς τὸ κρα-
νίον ἀπάνω· ἐπάνω ἐρίσσον καὶ
τὴν ἀφανὴν τὰ δίνατα ὀνόματα
θεοφανῆ, δεῦρο ὕδατε· πᾶσι δῶν
σμαρνακὴ καὶ βοΐηλ ἀπολοὺ(ς)
γανακρυκ καὶ τοῖς ἐπὶ τὴν δούλε(υ)
ταύτην εἰς κατάσταση· καὶ τὸ
τῆς ἐχουσίας [illegible] βοηθοῦ-
μεν· λέφα βλωβεσία· παραδέρω
μάχοις ἀγρία φραβᾶ καὶ φυτλοσυφ(ε)
πᾶσα ὁ μανηέμανκον [illegible] καὶ ἀσπο-
μα εἶμα καὶ ἀπὸ [illegible] συγχώ(ρη)-
σιν τὸ πο(ι)ῶ· καὶ λ[illegible] σαι τῇ
τεθνεῶτι τὰ ὁ πάντα θεωροῦντες
ζῶντας εἰ ζημία ἄφωμ χάριν οὐ
τοι οἱ [illegible] ὁ που γὰρ ὑπάγω
τὴν ἀφανῆ· καὶ σαι ἔχουσιν
ποιήσουσι κατ' ἐμοὶ οἱ κάμοι καὶ μὴ
δεχθῇς καὶ ἀνακενάσῃς ἀπὸ ταῦτα· καὶ
πείρασε εἰς τὰ ὁμοῦ· ὅτι ταυτία
σου ἔμαθες καθεὶς πᾶν· καὶ ποιά
μεν ἄμα εἶμα καὶ ὁ ποιὸν δεν θεω-
ρεῖς τὴν ὁ ζῆν σου μὲ συγκρατοῦν
τὰς τὸ αὐτὸ εἰς τὴν χάριν καὶ
βασανισμὸν αὐτὴν καὶ ὑπάγω
ὁ που βούλεσαι καὶ οὐ θεωροῦσι
σε:-

Ἐρωτηθεὶς δὲ ὁ βεελζεβοὺλ ὁ καὶ
τριακοσιοφίλ· ἀπὸ τῶν φύλακα δαι-
μόνια· τοῦ δοῦλα ἄφ(ρ)ιζαν τοσ-
εἴμαι ἀβουλόμενον ὅθεν· καὶ ἀπο-
θεῶν ὅπου τοὺς ἀμενθέντας τὴν ὁ-
μοὺς κατ(ὰ) [illegible] ουμένην· μορφὴν
ζου ἐπὶ [illegible] καὶ τὰ καλὴ καὶ σωματι(κ)ὸν
κος, μὴ [illegible] δὲ ἡ μέθοδος· ἐλθοῦ-
σι καὶ αὐτὴν, ἄφη αὐτὴν λέγε
μοι τῆς ἐξουσίας ἡ δὲ ἀφῆκεν ὄνομα
σκελῶν κακοῦ μὲν ἀπὸ πάσης πα-
τω[illegible] πολλῶν ἐπὶ τῆς γῆς
ὅμως κατ[illegible] ἀναχωρήσομεν εἰ
ἄχθει δὲ ἀπὸ κεῖνον κρατοῦσιν
πο τε μὴν ἀγίους πάλιν πο τε
δὲ αὐτοὺς· τὸ τῆς φύσεως
ὅτι ἀμορφίαν σκολιάζω αὐτ(ὸν)
πάντα μοι οἰκητήρια· πολλά-
κις δὲ καὶ σωμάτων ἅπτομαι τοῖς ἀμοι(ροῖς)
ὡς γινώσκω μεθ' ὅμοια· πρὸς
δὲ τοὺς ἄλλους, τοῖς μελαγχο-
λοῦσι γὰρ σωματικὴ εἰμὶ οὖσα· τὸ
γὰρ ἄρρωστον, λάθρα προσκύ-
νουσι μοι οὗτοι· ἐρῶ πουλιά
τὴν ψυχὴν σου· καὶ θεοφί(λου)
μάσαι, ἡ δὲ ὡς τὴν ἀποφορίαν
βυρσαβεὲ ἰωάννης καὶ χρημα-
τικὰς, καὶ κατεκλήρωσα αὐτήν,
ἐξουσίαν τῆς τῶν λιθίων με-
γάλων ἡ δὲ ἀβοηθὸς· εἶπε λέ(γω)
κατὰ σημαγνώστε πάντα
μετὰ φιάλου καὶ ξυλίνου. εἰς τὴν
λαβὼν ἐπὶ κροῦσον μετὰ ἱμεσθλίας
πᾶν τὰ ἀφέρεις τοῖς ἀπότη-
ταγμένα βρωτά· καὶ πάντα· καὶ
κεφαλὴν ἀμαλθεία αὐτὴν μαγεύ-
μοι πρὸς τὴν αὐλίδ(α) ὡς λιθίων ἐκ λίθ(ων)
ἰάσπιδος, ὁ μήνος αὐτὴν ὡς πάν-
των τεσσάρων· καὶ πλάτος τε-
σσάρων χρυσοῦ καὶ ἐν ταῖς κώλασι
μη μὴ κολλῶν τὰς τέσσαρας
λαλοῦντας πάντας ὅσα ἡθέ(λησα)
καὶ εὐλόγησα τὴν πρὸς τὴν πάλαι
ἐθνῶν μοι ὁ μου ἐπὶ ζῆτεως καὶ

τὴν κύλικα· καὶ λίθον λιχνί-
κινον ἐν περιέχων σχῆμα
ἑπτὰ δώδεκα· καὶ ἡμῶν τεσσάρων
ἡ γὰρ ὅσα περιέχειν βρωτὰ
ἄδε κύλιξ ὅσα περιέλαμε-
ποιητοῦ μένα· ἀμέρηντι
σαγὰς ἐν τῇ σφραγῖδι σου·
τὸν πάλιν ἐλτάμαι· καὶ
παρακαλεῖ φημι· σολο-
μὼν υἱὸς δαδ· ἡ ἐν πειρ-
ζεις τοῖς δούλοις καὶ τὰς δούλαις
σου· ὑμεῖς πάντοτε ὡς
καιροῦ σου δουλεύειν· καὶ τὴν
κλῖνα δὲ ὑποχόμενθα· καὶ τὰ
ὀνόματα ἡμῶν ἔχειν· ὅτι κε-
φαλῆ ἐν γεγράφθωσαι· καὶ τὰς δυ-
νάμεις ἀναγνωρίζομεν ἀπα-
σας· ἀπημαντοστάσεις τοὺς
λεγόμενον ἐν πλήρει προφῦ
μέσω τα· δέομαι θεοῦ σου μὴ
ἐάσεις ἡμᾶς ... θεῖναι
πλήγοις ἀγαθόν· ἐγὼ δὲ φη-
μι αὐτῷ· ἡ ἐστάτωσα ἀσιγένο·
καὶ ἐβόησαν φωνὴν μεγάλην λέ-
γον· ἔσται ἔστε καὶ ἔστιν μα...
χιζον καὶ ζῶντα· ἡμεῖς γὰρ οἱ
προσφεράμενοι ἐζοφόθημεν

Interrogabat Solomon, an erit Regum? ... spiritus respondet voce magna et dixit: erit, est, est perpetualiter et vivendum.

φωτί μοι ἐν τῷ τόπῳ· καὶ τὴ-
μὴ παρουσία οὐ προσεκλίναμεν
λόγω δέ σοι ταῦτα ὦ βασιλεῦ·
θεὶ μόνος ἐστὶν ἐσῆν· ὡς πεῖρα ἀ-
κριβολογεῖ παρ' αὐτοῦ φωτινῶν
ἀγγέλων· οὗτος οὕτως ἡμᾶς πα-
ραδώνος· ἡμᾶς δὲ τὰ ὀνόματα
ἡμῶν παραδώκαμεν ἵνα ...
καὶ ἐγράψαμεν· ὁμοίως καὶ τὰς
σφραγίδας ἡμῶν· ταῦτα δὲ ὁ
φίλος βασανίζειν ἀπάγω σοι
ἀγαρ φυλάξεσθαι· Ζ ΑΒΑ
RζΗΣ

Quomodo Solomon aedificaturus templum cum spiritibus colloquutus fuit et multa ...

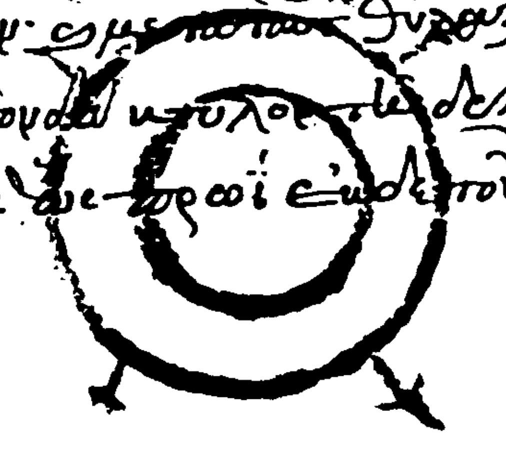
Βουλόμενος ὁ Σολομὼν υἱὸς Δαδ
ἀνακτῆσαι καὶ οἰκοδομῆσαι τὸν
σιὼν· κελεύσας κατὰ τὸ π... καὶ κα-
ταλῶραν τοῦ συναχθῆναι τε-
χνῖται· ἀμέσως τοῦ ἐργάζε-
σθαι εἰς τὸν ναὸν τοῦ θεοῦ· μέσον
τῶν τεχνιτῶν· ἦν τις ἐν αὐτοῖς
μέσος πολλὰ ἄξιος· καὶ πολλὴν
προθυμίαν ἔχων κατὰ τοὺς οἱ-
κοδομεῖς τοῦ θείου ναοῦ· διὸ καὶ
ὑπὸ τοῦ βασιλέως· πολλὴν
ἀγαπώμενος· καὶ τὰ σιτία
καὶ τὸν μισθὸν διπλοῦν ἐλάμβα-
νε· παρὰ πάντας τοὺς τεχνί-
τας· καὶ ἔχαιρον ὁ βασιλεὺς ἐ-
πὶ τῷ τοῦ παιδὸς προθυ-
μίαν· ... θεὶς δὲ ὁ πονηρὸς
... τοῦ δαίμονος· ἤρχε-
το ἀοράτως καὶ ἐλάμβανε τὸ
ἥμισυ τοῦ μισθίου τοῦ παιδὸς
καὶ ... τὸν δάκτυλον αὐτοῦ κα-
θεκάστην ... μετὰ τὸ ἀ-
ποδοῦναι καὶ ἀφεθῆναι τοῦ
ἔργου· ἤρχετο τὸ πονηρὸν
πνεῦμα καὶ ἐλάλαζε.

στ. Εἰ τὰ λέγειν ἀναγινώσκων· ...
μεγαλοφρώνος ... τοῦ

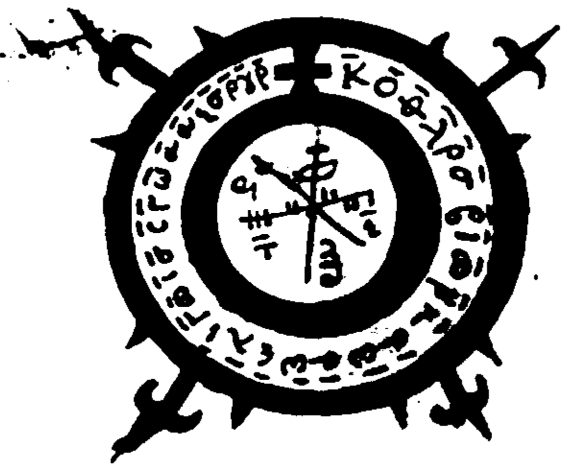
ὀχλούμενον· ἀπελάμβανε τὸ
τοῦ παιδὸς δεξιᾶς χειρὸς δά-
κτυλον· καὶ ἐβύζανεν αὐτὸ· ὁ δὲ
βασιλεὺς Σολομὼν· ὁρῶν τὸν
νεότερον· ὃν ἠγάπα ὁ βασιλεὺς
σφόδρα· ἐν ἀθυμίᾳ κατατέχον-
τα ... καὶ τὸ πρόσωπον
ἠλλαγμένος· ἐκάλεσεν αὐτὸν καὶ
ἐρωτήσας οὕτως εἶπεν· τί
ὅτι ... βλέπω
σε· οὐχὶ ὑπὲρ πάντας τοὺς
τεχνίτας σε ποθῶ· καὶ διπλῆν
τὸν μισθίαν καὶ τὰ σιτία ἐπιδί-
δωσι· οὐδὲ ἔφη ...
λε πλήρης· ὁ δὲ νεώτερος ὑπολα-
βὼν τῷ βασιλεῖ λέγει· δέομαι
σου ἄκουσόν μου ταῦτα
μοι· καὶ ... σοι ...
με· ὀδυνώμενος καὶ στενάζοντα
μετὰ τὸ ἀπολυθῆναι ἡμᾶς ἐκ
τοῦ τοῦ ναοῦ ἔργου· μετὰ ἡ-
λίου δυσμάς· ...
ἔρχεται πονηρὸν δαιμόνιον· καὶ
τὰ ἥμισυ τοῦ μισθοῦ μου λαμ-
βάνει· καὶ με ... θυρρώζοντα
μοι τὸν δάκτυλον τῆς δεξιᾶς
χειρὸς ... εἰ δὲ τοῦ φοβ-

x sugebat.

x ἐνλάζοντα. sugendum.



[illegible]



Καὶ λαβὼν ὁ σολομὼν τὴν σφραγῖδα [illegible]

κού [illegible] ὁ δαίμων βρυχόμενος

λέγει· τῆς [illegible] ὁ σολομὼν [illegible]

[illegible]

κατα[illegible]

[illegible]

ἐάσομεν ἐμαυτὸν ὅτι [illegible] μαμοὶ καὶ ὦσοι
ἄξω πάντας τοὺς δαίμονας.
ἐν θλίψει δὲ αὐτοὺς (καὶ) ἀποτα-
γούμενοι. (καὶ) ηὐλόγησα τὸν θ(εὸ)ν (καὶ)
κατελθὼν τὸν ἀρχάγγελον οὐρου
ἐκ [illegible] ταγόμενοι [illegible] βοηθεῖ
(καὶ) ἰδὼν εἶδον τὸν ἀρχάγγελον οὐ-
ριὴλ ἐκ τοῦ οὐρανοῦ κατερχό-
μενον. (καὶ) ἐκέλευσεν (καὶ) ἦλθον
ἐκ τῆς θαλάσσης κήτη (καὶ)
ἐξήρανεν αὐτοῦ τὴν μοῖραν [illegible]
[illegible] (καὶ) οὕτως ἐπέ-
ταξε τὸν δαίμονα τὸν ὀρνίαν
τὸν μέγαν κόπτειν λίθους (καὶ)
συντελεῖν τὴν οἰκοδομὴν τοῦ
ναοῦ. ὃν οἰκοδόμουν ἐγὼ σολο-
μῶν. (καὶ) πάλιν ἐδόξασα τὸν
θ(εὸ)ν τοῦ οὐρανοῦ (καὶ) τῆς γῆς (καὶ)
ἐκέλευσα παρεῖναι τὸν ὀρνί-
αν μοι [illegible] αὐτ(ὸν) (καὶ) δέδωκα αὐ-
τῷ τὴν σφραγῖδα λέγων ἄ-
πελθε (καὶ) ἄγαγέ μοι τὸν ἄρχοντα
τῶν δαιμόνων. ὁ δὲ ὀρνίας λαβὼν
τὸ δακτυλίδιον ἀπῆλθεν
πρὸς τὸν βεελζεβοὺλ (καὶ) λέγει αὐτῷ·
δεῦρο καλεῖ σε σολομῶν. ὁ δὲ βεελζε-
βοὺλ λέγει αὐτῷ· [illegible]

τίς ἐστιν τίς ἐστιν οὗτος ὁ σολομῶν
οὗ λέγεις; ὁ δὲ ὀρνίας ἔρριψεν τὸ δα-
κτυλίδιον εἰς τὸ στῆθος τοῦ βεελζε-
βούλ· ὁ δὲ ἔκραξε τὸ δαιμόνιον φω-
νῇ μεγάλῃ, ὡς ἀπὸ πυρὸς
φλογὸς καιομένης μεγάλης (καὶ) ἀ-
ναστὰς ἠκολούθει αὐτῷ μετὰ βίας (καὶ) ἀ-
πῆλθεν πρὸς τὸν σολομῶντα· ἰδὼν
δὲ ὁ σολομῶν τὸν ἄρχοντα τῶν δαι-
μονίων ἐρχόμενον ἐδόξα-
σε τὸν θ(εὸ)ν (καὶ) εἶπεν, εὐλογητὸς εἶ
ὁ θ(εὸ)ς τοῦ οὐρανοῦ (καὶ) τῆς γῆς· ὁ πα-
ντοκράτωρ, ὁ δοὺς τῷ παιδί σου
σολομῶντι τὴν τῶν σῶν θρόνων
πάρεδρον σοφίαν, (καὶ) ὑπο-
τάξας ἐμοὶ πᾶσαν τὴν
τῶν δαιμόνων δύναμιν, (καὶ) ἐπη-
ρώτων αὐτὸν λέγων· τίς ἐστιν
ὁ δαίμων; ὁ δὲ ἔφη· ἐγώ εἰμι ὁ βεελζε-
βοὺλ τῶν δαιμόνων ὁ ἔξαρχος (καὶ)
ἀπαιτοῦντος δὲ αὐτὸν ἀδιαλείπτ[illegible]
προσεδρεύειν ἐγγὺς [illegible] (καὶ) ἐμφα-
νίζεσθαι τὴν [illegible] τῶν δαιμόνων
φαντασίαν· αὐτὸς δέ μοι ἀ-
πήγγελλε πάντα [illegible]
[illegible] ἀγαγεῖν πρός με
δέσμια. (καὶ) πάλιν ἐδόξασα

τὸν θ(εὸ)ν [illegible] παντοκράτο-
ρα σαβαώθ [illegible] τοῦ δαίμονος
τοῦ δαίμονος· εἰ ἔστι θήλεια ἐ-
[illegible] μεν, τοῦτο δὲ ἔφη-
σαν [illegible] ἐβουλόμην
εἰδέναι. (καὶ) ἀποκριθεὶς ὁ βεελζε-
βούλ· ἔδειξέ μοι τὴν ὀνοσκε-
λίδα μορφὴν ἔχουσαν περικαλλῆ
[illegible] αὐτὴν πρός με (καὶ)
εἶπον αὐτῇ, λέγε μοι σὺ τίς
εἶ. ἡ δὲ εἶπεν· ἐγὼ ὀνοσ-
κελὶς καλοῦμαι· πνεῦμα σε-
σωματοποιημένον, [illegible]
φωλεύω ἐν σπηλαίοις ἐπὶ
τῆς γῆς [illegible] κατοικεῖ
[illegible] πολύτροπον [illegible]
[illegible] πνίγω. τοτὲ
δὲ [illegible] φύσεως [illegible]
[illegible] αὐτούς, τοὺς δὲ πλεῖ-
στους [illegible] οἰκητήρια,
[illegible] σπηλαίοις
φάραγγας [illegible] πολλάκις δὲ σύ-
γίνομαι τοῖς ἀνθρώποις ὡς γυνὴ
[illegible] προ-
[illegible] μελανόχρο-
ους· οὗτοι [illegible] ἄστρον
(καὶ) τὸ ἄστρον μου οὗτοι [illegible]

καὶ φανερὰ προσκυνοῦσι. (καὶ)
οὐκ οἴδασιν ἐν αὐτοῖς. βλά-
πτουσιν (καὶ) πλείονα μᾶλλον κα-
κουργοὶ εἶναι [illegible] θέλουσιν· θέ-
λουσι δὲ αὐτοῖς [illegible] τοῦ
χρυσίου πορίζειν· ἐγὼ γὰρ πα-
ρέχω ὀλίγον τοῖς καλῶς με
προσκυνοῦσιν. (καὶ) ἐπηρώτησα
δὲ αὐτὴν πόθεν γεννᾶται·
ἡ δὲ εἶπεν· ἀπὸ φωνῆς ἀ-
κεράστου καλουμένου ἤχου
ὅπου μόλυβδον φωνῆς ἀ-
φιέντος [illegible] ἐγεννήθη.
φησὶν αὐτῷ· ἐν τῷ ἀέρι
διέρχ(ομαι). ἡ δὲ εἶπεν ἐν ποίῳ ἄσ-
τρῳ [illegible]
[illegible] ὁδεύω. ἐγὼ δὲ λέγω
αὐτῇ· (καὶ) ποῖος ἄγγελός ἐστιν ὁ
καταργῶν σε· ὁ δὲ ἔφη· εἰς
[illegible] ἐ-
κέλευσα [illegible]
σαν αὐτήν. ἡ δὲ [illegible]
εἶπεν· λέγω σοι βασιλεῦ
σολομῶν· [illegible] ἐ-
δομένης σοφίας τοῦ θ(εο)ῦ·
[illegible] ὀνόματος τοῦ ἁγίου ἰη(σοῦ) [illegible]
[illegible] αὐτῇ [illegible] καί.

ἐπλάσθη χοιρίον δηλ(ον) ἕως τοῦ ὁ χρισ-
μένου ἀσφαλῶς· καὶ ἐκέ-
λευσα ἀχθῆναί μοι ἕτερον δαι-
μόνιον· Ἀσμοδαῖον ὀνόματι πρ-
οσήνεγκον δαίμονα δεδεμένον· καὶ
ἐλθὼν ἐπηρώτησα αὐτόν
σὺ τίς εἶ· ὁ δὲ ἀπολυτικῷ βλ-
μα· σὺ δὲ τίς εἶ ἀρέτας πρὸς
με· καὶ οὕτως τετιμωρημένος
ἀποκρίνῃ λέγε· συμβολικῶς αὐ-
τοῦ ἀλλήλους ἡμεῖς· διὰ θυ-
γατέρων ἀνθρώπων γεννηθείς· ὡς
τὰ ... ἠγαγον ῥήματα· ὅμως
ουδαμῶς πρὸς γνῶναι τοῦ ἀέρος
μου· ἐν ὀνόματι πολυπλοκεῖ· οἱ
ἄγγελοι καὶ πάντες μεγάλου
σημαίνει· ἐγὼ δὲ διὰ τοῦ διὰ
τοῦ παιδὸς διὰ τοῦ ...
προ· ἀέρα συμπάρειμι τοῦ
ἐμοῦ ἀέρος· καὶ γὰρ τοῦ πρὸς ἐμὲ
τὸ ἀξίωμα· καὶ ὁ θρόνος μου
μετὰ ... ἐν τοῖς οὐρανοῖς
ἐστίν· πολλὰ δὲ μὴ ἐμε ἐπε-
ρώτα Σολομῶν· καὶ γὰρ τὸ
βασίλειόν σου διαρραγήσεται
ἐν καιρῷ· καὶ αὐτή σου ἡ δό-
ξα πρὸς καιρόν ἐστιν· καὶ ὁ

λίθον χερσὶ βαστάζεσθαι ἀλλ' ὅς
πάλιν νομέα ἀρχόμενον ἐπὶ
τὰ ὡς τὰ σβέσαι ἡμᾶς οἱ
θεοί· μὴ γινώσκον τὰ αὐτῶν
ὀνόματα τῶν καθεζομένων τε-
ταγμένων ἀγγέλων· ἐγὼ δὲ Σολο-
μῶν ἀκούσας ταῦτα· ἐπὶ μᾶλ-
λον αὐτὸν δεσμεύσας· καὶ
ἐπὶ παράσφιγξον αὐτοῦ τοῦ χαλ-
κοῦ τὰς χεῖρας· καὶ ἀγορήσον
αὐτοῦ τοῦ ἐπελθεῖν· καὶ τὸ τα-
τῇ κεφαλῇ τοῦ σχολουμένου με-
ταλλικοῦ· καὶ μετὰ ἀργυρίου λέγει
ἐπικαλεῖσθε πονηρὸν δαιμόνιον ἐ-
πὶ ὀνόματι· καὶ τοῦ παιδὸς
Σολομῶντος· καὶ ἐπηρώτησα αὐτὸν
ὀργίζεσθαι· καὶ ἀπολογηθῆναι
τίς καλεῖται· καὶ τίς ἡ ἐργασία
αὐτοῦ· ὁ δαίμων εἶπεν· ἐγὼ Ἀσ-
μόδαιος καλοῦμαι· παρεκτείνω τὴν
... καὶ κακουργίαν ἀν-
θρώπων ἐν ὅλῳ τῷ κόσμῳ·
νέων ... ἐπίβουλος
εἰμί· παρθένων κάλλη ἀ-
φανίζων· καὶ καρδίας
ἀλλοιῶ· καὶ πάλιν εἶπον
καὶ μόνη αὕτη σου ἡ ἐργασία

ὁ δὲ πάλιν ἔφη· διὰ τῶν ἀσ-
τέρων ἱερῶν θυλιμανίας·
καὶ ἐπὶ τὰ εἰς τρικυμίας
καὶ ἕως ἐπτὰ φονεῦσαι· καὶ
οὕτως ὥρκισα αὐτὸν τοῦ ὀ-
νόματι τοῦ Σαβαὼθ φοβηθῆ-
ναι λέγων· Ἀσμόδαιε τὸν θεὸν· καὶ
εἰπέ μοι ἐν ποίου ἀγγέλου
καταργῆσαι· ὁ δαίμων λέ-
γει· Ῥαφαὴλ ὁ παρεστὼς ἐν-
ώπιον τοῦ θεοῦ· διὸ καὶ δεῖ με
καὶ μετὰ χολῆς ἰχθύος καταπνιζό-
μενος ἐπὶ κορυφὴν ἀνθρώ-
πων· καὶ λαβὼν· καὶ λαβὼν ὁ
ἀναγινώσκων τὴν Ἀβραὰμ δια-
θήκην ταύτην· ἰχθύος χολὴν
καπνίσας τοῦ· ὁ καλούμενος Χριστὸς
διώκει στεφάνην· ὁ παρε-
στὼς ἐνώπιον τοῦ θεοῦ λέγει
τοῦτο τρίς· καὶ ἀπὸ σου ἐπηρώ-
των δὲ αὐτὸν λέγων· μὴ κρύψῃς
ἀπ' ἐμοῦ· ὅτι ἐγὼ ἔλαβα ἐ-
ξουσίαν τοῦ Χαιρώ ... τας
τοὺς δαίμονας· καὶ εἴπε μοι τὸ
ὄνομα τοῦ ἰχθύος οὗ σέβῃ· λέ-
γεται ὁ ἰχθὺς γλάνιος· ἐν τοῖς
ποταμοῖς τῶν Ἀσσυρίων γεν-

ρίσκει μόνοις ἐν τοῖς ὕδασι
ἐκείνοις γεννᾶται· ὅτι κἀγὼ ἐ-
κείναις ταῖς ἡμέραις ἀνίσταμαι
μαι· ὁ δὲ Σολομῶν οὐδὲν ἐ-
ξω παρὰ σοῦ Ἀσμόδαιε· καὶ
εἴπερ ἐπίσταμαι κρύψαι με
τοῦ θεοῦ διὰ τῆς σφραγῖδος αὐτοῦ
δεσμεύσας τὸ μέλλοντα τοῖς δε-
σμοῖς· ὅτι ἀνάστασιν ...
θεῖ εἶμαι· ἀξιῶ σε δὲ Σολομῶν
βασιλεῦ· μή με κατακρίνῃς
εἰς ὕδωρ· ἐγὼ δὲ θαυμάσας
εἶπον· ζῇ ὁ θεὸς τῶν πατέρων
μου· ποιήσω σιδήρου σε φο-
ρεῖν ... καὶ βαλὼν τοῦ χαλ-
κοῦ εἰς τὸν τράχηλον αὐτοῦ
καὶ ἀναγινώσκων τὴν ἀνα-
ταύτην διαθήκην· ἐγὼ λέγει
ὁ ἀναγινώσκων· ὃ ἡ σιδηρᾶ
δεσμὰ φορεῖ· καὶ πηλὸν ποι-
ήσεις· εἰς ὅλην τὴν σκευὴν
τοῦ ναοῦ· ἀναπατεῖ βουνὴν τὴν χο-
ρηγίαν τοῦ ναοῦ ἐκέλευσα
δὲ ἀρθῆναι καὶ δέκα ὑδρίας δέκα
καὶ λαβὼν ὁ ἀναγινώσκων
ἐν τῷ τεσσάρων γωνιῶν τοῦ
ναοῦ τοῦ δὲ ἐπὶ τῆς νοῦ χορηγὸν

ἐν τῷ ἐπὶ κοιμωμένου [illegible] ἡλικίᾳ καὶ
τύχοις καὶ [illegible] αὐτὸν καὶ ποι-
ήσας φόβον [illegible]
δὲ ἐν γράμματα ἐπὶ τὴν χώ-
ραν καὶ ἀλαλάξας ἀπο[illegible]
[illegible] καὶ [illegible] χεῖρας
ὁ ἀναγινώσκων ἐπὶ τὸ μέ-
τωπον τοῦ ὀχλουμένου· καὶ τὸ
πρόγραμμα [illegible] ὅπερ ἦν
τὰ ἀπογράμματα τοῦ ὀχλου-
μένου· καὶ ἀναδείξας αὐτὸ ὁ
λογ[illegible] μετὰ τὴν χεῖρα
ἀπὸ τοῦ ὀμφαλοῦ καὶ ἄνω [illegible]
τὰ ὁ ἀναγινώσκων· πάλιν [illegible]
ἄνω [illegible] μαθήματα· καὶ πε-
ριχωρεῖσθαι αὐτόν· καὶ δῆλον ὡς
ἀνάξας ὁ δαίμων [illegible]
αὐτὸν κατηργάσατο· τοῦτο
ἐποίησεν· ὅτι καὶ προγινώσ-
κων [illegible] ὁ ἁρμόδιος· ἐ-
δόξασα τὸν θεὸν [illegible]
τὸν δόντα μοι τὴν [illegible]
ταύτην ἵνα [illegible] γνώσ[illegible]
[illegible] οἱ δαίμονες [illegible]
[illegible] καὶ τὴν [illegible]
[illegible]
ἐπὶ [illegible] τὸν ἁρμόδιον [illegible]

ἐπὶ [illegible] αὐτὸν [illegible] κατηργεῖ-
τον αὐτοῦ ἡ φωνὴ καὶ [illegible]
[illegible] ποιεῖ· καὶ ἐκέλευσα παρα-
[illegible] τὸν βεελ-
ζεβούλ· καὶ προσκαθίσας δὲ
[illegible] ἐπηρώτησα αὐτὸν
διατί σὺ μόνος ἄρχων τῶν δαι-
μόνων εἶ· ὁ δὲ λέγει μοι· διὰ
τὸ μόνον [illegible] τῶν
ὄντων ἀγγέλων· ἤμην γὰρ ἐγὼ ἐν
πρώτῳ οὐρανῷ [illegible] προσα-
γορευόμενος βεελζεβούλ·
καὶ μετ' ἐμοῦ [illegible]
ἐπὶ τὸ [illegible] καὶ [illegible]
[illegible] κρατεῖ τε
ἐν τῷ ταρτάρῳ δεσμῶν
ἐμοῦ [illegible]
[illegible] θαλάσσῃ
[illegible]
[illegible] θρίαμβον· καὶ [illegible]
αὐτὸ [illegible] παρα-
[illegible]
[illegible]
καὶ τοὺς δαίμονας ποιῶ [illegible]
θαι παρὰ ἀνθρώποις καὶ τοὺς ἁ-
γίους καὶ τοὺς ἐκλεκτοὺς
ἱερεῖς εἰς ἐπιθυμίαν [illegible]

καὶ φόνους ἐν πόλεσι· καὶ
φθόνους ἀπὸ ἀδελφῶν ἐν πολέ-
μοις· ἐν γάμῳ καὶ γάμους [illegible]
[illegible] τοῖς ἁγίοις οὐ δύναμαι
οὐ δύναμαι ποιῆσαι αὐτοῖς· ὁ
δὲ βασιλεὺς λέγει· καὶ [illegible]
[illegible] μοι [illegible] τὸ
ἐν τῇ ἐρυθρᾷ θαλάσσῃ [illegible]
φορημένους· ὁ δὲ λέγει· ἐγὼ αὐτὸς
[illegible] πρὸς [illegible]
[illegible]
[illegible]
[illegible] ἐκ τοῦ βυθοῦ· καὶ ἐπὶ [illegible]
αὐτῷ λέγε μοι· πῶς ἐκεῖνο
ἐστὶν ἐν τῷ βυθῷ τῆς
ἐρυθρᾶς θαλάσσης· καὶ τὸ
ὄνομα αὐτοῦ· ὁ δὲ ἔφη μοι
μὴ ἐρώτα· οὐ δύνασαι πα-
ρ' ἐμοῦ μαθεῖν· αὐτὸς γὰρ
ἐλεύσεται πρὸς σὲ διὰ τοῦ-
το καὶ ἐμὲ πρὸς σὲ εἰμι
ἐπὶ [illegible] ἐν ποίῳ [illegible]
[illegible] ὁ δὲ
λέγει· τὸ καλούμενον παρὰ
ἁγίοις [illegible] ὁ δὲ λέγει
φράσον μοι ἀπὸ ποίου ἀ-
γγέλου καταργηθήσῃ· ὁ δὲ ἔφη

ὑπὸ τοῦ παντοκράτορος
θεοῦ· καλοῦμαι δὲ παρὰ ἑ-
βραίοις [illegible] παρὰ δὲ
[illegible] ἐμμανουήλ· καὶ [illegible]
[illegible] κατέλθειν· οὐ δὲ
διατί [illegible] μου· ἐὰν [illegible]
με [illegible] μέγα ὄ-
νομα τῆς δυνάμεως αὐτοῦ·
ἀφανὴς γίνομαι· ἐγὼ δὲ ἀ-
κούσας ταῦτα ἐκέλευσα
τοῦτον [illegible] μάρμαρα
ποιεῖν· εἶτα ὁ ἀναγινώ-
σκων· ἐγγίσας τοῦ ὀχλου-
μένου ἐπὶ τοῦ [illegible] λέ-
γων [illegible] φω-
νῶν [illegible] ὁ δαίμων
[illegible] τῇ φωνῇ· λέγων δὲ
αὐτὸν βασιλέα βεελζεβού-
λ· ἀκούσας ταῦτα ὁ Σο-
λομών· ἐπηρώτησεν αὐτὸν
πάλιν· λέγων εἰ βούλει ἄφε-
σιν λαβεῖν διήγησαί μοι τὴν
τῶν [illegible]· ἐφοβήθη
δὲ ὁ βεελζεβούλ· καὶ εἶπεν ἀ-
κουσον βασιλεῦ· καὶ λαβὼν
ὁ ἀναγινώσκων [illegible] καὶ
κρόκον· καὶ καπνίσας τὸν ὁ

λλούμενον· καὶ λέγει ὁ βεελ-
ζεβούλ· ἐὰν ἀναθυμιά-
σεις πάντα καὶ λίβανον καὶ
βόλους θαλάσσης· νάρδιν
τε καὶ κρόκον· καὶ λύχνους
ἅμα ἅψεις ἐν τῷ ἀναστῆναι
μου· οὐ καιανορώσεις· ἐ-
ὰν καθαρὸν αἷμα ἅψεις ὄρθρου
ἐν ἡλίῳ ἡμέρᾳ ὁ ἅψας τοῦ
καὶ νόμοις τοῖς ἐπουρα-
νίοις ποιεῖ ἐκλείψεις· καὶ
σήμερον τὸ ἅρμα τοῦ ἡλίου
ὃν· ἀκούσας ὁ σολομῶν ἀκούσας
ταῦτα ἐπετίμησα αὐ-
τὸν σιωπῆσαι καὶ πρίζειν
τὰ μάρμαρα· καλῶς προσ-
τάζασι. λέγει ὁ σολομῶν
εἶτα λογίσασθαι τὸν θεὸν ὃ
τὰ ἐκέλευσεν παρεῖναί μοι
ἕτερον δαιμόνιον· καὶ ἦλθον
ἔμπροσθεν δαιμόνιον ἔχον πρό-
σωπον μέν· καὶ ἦν τὸ πρό-
σωπον αὐτοῦ ἔχον φέρων
ὃ ἄνθρωπος ὄψιν· καὶ τὸ λοι-
πὸν σῶμα ἡλουμένος ὡς
κοχλύος· καὶ ἔρρηξεν ἀρα-
ξωτας οὐκ ὀλίγους· καὶ ἐγείρ

καὶ λαύρον καὶ κονιορτὸν ἐπὶ
τῆς γῆς· καὶ ἀνεφέρετο καὶ ἀ-
μοσ· καὶ πολλὰ ἐφέρει ἵνα
ἐντροπῇ θαυμάσαιμι· ἡμα
γῶ ἐρωτήσας αὐτὸν ἐπο
λλή· καὶ ἀναστὰς τοῖς μου
πτύσας χαμαί· καὶ κατεκ...
τὸν τόπον· καὶ ἐσφράγισα
τῷ δακτυλίῳ τοῦ θεοῦ· καὶ
οὕτως ἔστη ἡ αὔρα. ἐκείνη
τὸ τηρῶ τις σὺ αὐτὸν λέγων
σὺ τίς εἶ· καὶ οὕτως κονιορ-
τὸν τινάζας· ἀπεκρίθη
μοι ὁ δαίμων· καὶ εἶπεν τί
θέλεις· ἐγὼ δὲ εἶπον αὐτῷ
ρίας τῷ θεῷ· τῷ φωτί-
σαντί με· πρὸς τὰς βουλὰς
ἡμῶν· ἀπεκρίθη με θαύμοι
ἐφη δὲ ἄμοι ὁ δαίμων ἐγὼ
καλοῦμαι ἐπιελεῖ· τὰς φρε-
αθαι αὐτῶν· σχίζω καὶ
ὀρόφους· καὶ ... καὶ πῦρ
ἀνάπτω· καὶ ἀγροὺς πυρὶ
ἐμπυρίζω· καὶ οἴκους κα-
τάγω· κατὰ πολλὴ θέλω ἔχω
τὴν πρᾶξιν ἐν θέρει.
ἐὰν δὲ εὕρω καιρὸν ἄρξω τὸ πον

ἐδ εἰς ἐποχὰς γωνιῶν τοιχῶν ...
καὶ ἡμέραν· καὶ γὰρ συνήθεις μου ἀλλ
αἱμονος· καὶ εἰ ποῦ αὐτὸν ἐν
ποίῳ ἀέρι ζῶν ἐνοικήσαι· ὁ δὲ ἔ-
πεν εἰς τὸ ἄκρον τοῦ κέρου
τῆς βάσεως τὸ πῶς ἀφικόμε-
νος· ἐκεῖ μου τὸ ἄκρον ...
ἡ ταχὺ με ... ἀσφάλ-
ματα πρὸς αὐτὴν ...
θα· διὰ τοῦτο εἶδον πολλ
τῶν ἐθνῶν ... πρὸς
με ... ἐν τούτοις εἶσιν
ὁμόσας καὶ κρατεῖ τοῖς δά-
κτυλοις τοῦ ὄχλου μέσου ἐ
... οὕτως εἰς τὸ δεξιὸν τοῦ
... βουνοῦ· θου
λάν· καὶ ἰῶμαι αὐτοὺς εἶπον
δὲ ἐγὼ σολομῶν· ὅταν θέλει
τις ... καὶ τὸν ...
ταῖον· ἐν ποίῳ ἀγγέλῳ κα-
ταργήσαι θέλει με· καὶ εἶπε
μοι ... χαλλίῳ ἀ-
ζαήλ· ... σφραγίσω αὐ-
τὸν καὶ προσέταξα τοῦ
... λίθοις καὶ ...
τει εἰς τὰ ... με-
ρη τοῦ τείχους ...

... ταχὺ ... ἀκούσας τὸν ὄχλον ...
μον ... θῶναι· ἐν τῷ ὄμω
αὐτοῦ λίθοις μεγάλας. εἶτα δὲ
μαγγρώσκον ... αὐτὸ φέ-
ρειν ... τοῦ ναοῦ. ἀπο...
θεν· καὶ ἀγανακτούμενος ὁ δαί-
μων ... τεταγμένα
ἐμεργεῖν· κἀγὼ σολομῶν
ἰδὼν ... τὸν θεὸν τὸν δόντα
μοι τὴν ἐξουσίαν ταύτην· καὶ ἐ-
κέλευσα ἄλλον δαίμονα παρα-
γενέσθαι μοι· καὶ ἦλθον ἅπαντα
συνδεδεμένα καὶ ... πολεμοῦντα
ἀλλήλων· ἄμορφα τὰ ... καὶ
ἀσχήμα· κἀγὼ σολομῶν ἰδὼν
ταῦτα ἐθαύμασα καὶ ἐπ-
ηρώτων αὐτούς· καὶ ... τοὺς
αὐτοὺς τίνες ἐστέ· καὶ ... ἔφησάν
μοι στοιχεῖα τοῦ κόσμου κράτο-
ρος τοῦ ὀργάνου τοῦ θεοῦ ... καὶ
τὰ ἄστρα ἡμῶν ἐν οὐρανῷ ...
μικρὰ καὶ ὡς θεοὶ καλούμε-
θα. ἀλλὰ ... θα καὶ ὄμ-
οι κούμεθα παρὰ τὴν ...
... τοῦ ... καὶ ...
τὸ μακρὸν ... αὐτοὺς δὲ
αὐτοῖς ἐγὼ σολομῶν ἀρξάμε

ρ ϛ

μημοι· ἀπὸ τοῦ πρώτου
[…]ομαι τῆς ἐργασίας· καὶ
λογίζω· ἀπάτην πλέκω
αἱρέσεις χαλεπάς· ἐγὼ θυμίζω
ἐλέγχω τοὺς καταργοῦντάς με ἀ-
λλήλους χωρίζω· καὶ ὁ δεύτερος
ἔφη· ἐγὼ κλωθῶ τοὺς κλύσονο-
μαι καὶ ποιῶ ταῖς πολεμεῖ-
σθαι· καὶ μὴ ἀγχιμόνους τῇ
κλίζουσι· καὶ ἔχω τοὺς καταρ-
γοῦντάς με ἀλλήλους μερτήρου·
Ὁ τέταρτος ἔφη· ἐγὼ ποιῶ
ἀνθρώπους μισεῖν καὶ ἀπ' ἀλλήλων χω-
ρίζω· παρακολουθοῦσιν καὶ τὴν
τέκνα ἀποχωρίζω ἀδελ-
φοὺς· καὶ ἄλλα πολλὰ ὅμοια αὐ-
τοῖς ποιῶ· καὶ ἔχω ἀλλήλους τοὺς
καταργοῦντάς με τοὺς με-
γάλους. Ὁ πέμπτος ἔ-
φη· ἐγὼ πλάνος εἰμὶ βασιλεῦ Σο-
λομῶν· καὶ πλανῶ· καὶ ἐποίησα
σε ἀποκτεῖναι τοὺς ἀδελφούς σου·
ἐγὼ πλανῶ … καὶ ἔξα-
φανῆ ποιῶ· ἔχω δὲ τὸν καταρ-
γοῦντά με ἄγγελον οὐριήλ· ὁ ἕ-
κτος ἔφη· ἐγὼ δύναμαι τυραν-
νίδι ἀνίας βασιλεῖς καθαιρεῖν

καὶ πᾶσι τοῖς … τυράννοις
παρέχων δύναμιν· ἔχω τὸν κα-
ταργοῦντά με ἄγγελον πα-
ωθ· Ὁ ἕβδομος ἔφη· ἐγὼ
εἰμὶ βασιλεῦ κακία· καὶ σὲ βα-
σιλέα κακώσω ὅτε κελευσθῶ
ἀρτέμιδος δεσμοῖς· καὶ ταῦτα
γὰρ … ἀλλὰ ζητεῖ τὴν
ἐπιθυμίαν ὡς φίλτατος
ἐμοὶ ἡ κατὰ πάντων ἐπιθυ-
μία· τῶν σοφιῶν ἐπαγγέλης
σοφοῖς οὐκ ἐπαρκεῖ χῶος αὐτῆ
πρόσειμι· κἀγὼ δὲ Σολομὼν
ἀκούσας ταῦτα ἐσφράγισα αὐτοὺς
τῷ δακτυλιδίῳ τοῦ θεοῦ· ἐκέλευ-
σα αὐτοῖς ὀρύττειν τὸ θεμέλιον τοῦ
ναοῦ· καὶ ἐστάθη πηλὸν μῆκος
πήχας σρ'· καὶ ἀναγκα τὰ κε-
λευσθέντα αὐτοῖς κατεργάζονται
καὶ τὸ λοιπὸν … τοῦ ἐλθεῖν·
καὶ ἐκέλευσα δαιμόνια· καὶ προσκα-
λέσωμαι δαιμόνιον· καὶ μὲν
ὅλα τὰ μέλη αὐτοῦ· ἀνθρώποι
δὲ· καὶ λέγει τοῦτον σὺ τίς εἶ καὶ
ποῖος καλεῖσαι· ὁ δὲ δαίμων ἔ-
φη· φθόνος καλοῦμαι· ἐγὼ γὰρ
κεφαλὰς κατεσθίω θέλων

ρ ζ

14

ἐμαυτοῦ κεφαλὴν ποιῆσαι· καὶ
οὐ χορτάζομαι· ὡς ποθῶ μοι
κεφαλὴν ποιῆσαι μοι ἵνα
ὡς καὶ σὺ βασιλεῦ. ταῦτα
ἀκούσας ἐγὼ ἐσφράγισα
αὐτόν· ἐκτείνας τὴν χεῖρά
μου ἐπὶ τοῦ στήθους αὐτοῦ· καὶ ἀ-
μα ἐπήδησεν ὁ δαίμων· καὶ ἔρρηξεν
αὐτήν· καὶ εἶπεν ὁ δαίμων· οἴ
μοι ποῦ ἐπέτυχον προδότου
ὀρνίου· βλέπω κἀγώ· καὶ εἶ-
πον αὐτόν· καὶ πόθεν ἐβλέ-
πεις κεφαλὴν μὴ ἔχων; οὗτος
φθαλμοῖς· ὁ δὲ ἔφη· διὰ τῶν
μαστῶν μου· κἀγὼ Σολομὼν
τὴν δεομένην φωνὴν τούτου
ἀκούσας ἤθελον μαθεῖν
πόθεν λαλεῖ· καὶ λέγει μοι· ἡ
ἐμοὶ φωνὴ πολλῶν ἀνθρώπων
φωνὰς ἐκληρονόμησα· ὅ-
σοι γὰρ ἐν ἀνθρώποις ἄφωνοι καλοῦν-
ται. Ἐγὼ εἰμὶ ἐκεῖνος ὁ
κλέπτων τοῦ παιδὸς γό-
νου· καὶ διατίθω
φωνὴν ἐπιδέχομαι ἐν
αὐτῷ· ἐὰν δὲ πλέον τῷ ζῶον
μου βλάψῃ· ἐὰν

ἡ δύναμίς μου ὑπὸ ταῖς χερσί
μου· κεφαλὰς ἀποτέμνων,
καὶ προστίθημι ἐμαυτῷ· ἐγὼ
τῶν ἀπὸ τοῦ ἀνθρώπου ἐκ
τοῦ σώματος· διὰ τοῦ τραχήλου
καταδαπανῶ· ἐγὼ καὶ μόνη
τὰ μέλη καὶ τοῖς ποσὶν ἐπιπί-
πτω· καὶ ἄλλα ἔκαμον πολλά
διὰ τῆς ἀστέρος ἀνατολῆς κα-
ταργοῦμαι· καὶ ἐγὼ ἐκέλευσα αὐ-
τὸν διὰ τοῦ Βεελζεβοὺλ ἐ-
πιφέρειν μέχρι καὶ τούτου φί-
λος ἐπιγίνεται· καὶ ἐκά-
λεσα παρεῖναί μοι ἕτερα
δαιμόνια· καὶ ἦλθε πρόσω-
πον δαίμονος ἔχων τὸ σχῆ-
μα αὐτοῦ ὡς κύων μέγας
καὶ λαλῆσαι μοι φωνῇ με-
γάλῃ· χαῖρε κύριε βασι-
λεῦ Σολομῶν· καὶ ἀκού-
σας ἐγὼ ἐκπλήττομαι ἐ-
γενόμην· καὶ εἶπον αὐτῷ
τίς εἶ σὺ ὦ κύων· καὶ εἶπεν
μοι· κύων δοκεῖς εἶναί με
πρὸ γὰρ σοῦ βασιλεῦ εἰ-
μὶ ἐγὼ ἀνὴρ θεωρούμενα-
τα ἐργασάμενος ἐν τῷ κό-

κόσμου· ἔργα πολλὰ δ
θεσμια· καὶ καθίστησιν ὁ
χείλια ἔσω· καὶ παραδοῦν
καταστρέφον· καὶ πλείωνα
κακὰ ἐργάζεται σοι. ἀ
ησας· ἐγὼ δὲ ἐβλάστησα ἄν
θρώπους· τούτους ἐμὲ ὁμοιά
σας παρακολουθοῦντας
καὶ εἰς ἐσχάτην τέχνην· καὶ
τὰς φαρμακείας τῶν ἀνθρώπων·
διὰ τοῦ χάριτος κρατῶ
καὶ οὕτως ἀγρεύω· καὶ εἶ
πον αὐτῷ· τίς σου τὸ ὄνο
μα· ὁ δὲ ἔφη· ῥάβδος· κα
γὼ εἶπον αὐτῷ· τίς σου
ἡ ἐργασία τί με δουλεύσεις
τὸ ποθῶσαι· ὁ δαίμων ἔφη
δώσει μοι τὸν ἄνθρωπον σου κα
γὼ ἀπαγάγω αὐτὸν εἰς τό
πον· καὶ δείξω λίθον
πράσινον μετὰ σαλεύον
μον ἐν κοσμήσεις τὸν να
ὸν τοῦ θεοῦ· κἀγὼ ἀκούσας
ταῦτα ὑπὸ προστάξω
τον ἐκέλευσεν· ἄρατο
κρατούμενος τὸ δακτυλί
διον μου τῆς σφραγῖδος τοῦ θεοῦ

ἧπου τοὺς ἀπολῆσαι· μετ' αὐτοῦ
τοῦ καὶ ἀποδήσῃ μοι λίθον πρα
σίνον σφράγισον τοῦτον τῷ δα
κτυλιδίῳ· καὶ κατὰ σπουδα
σον τὸν τόπον ἀκριβῶς καὶ
πάλιν ἀνάγαγέ μοι τὸ δακτυ
λίδιον· ὁ δὲ ἀπελθὼν ἔδειξεν
αὐτοῖς τὸν λίθον τὸν πρά
σινον· καὶ ἐσφράγισαν αὐτῷ τῷ
δακτυλιδίῳ τοῦ θεοῦ· καὶ ἤγα
γον τὸν λίθον τὸν πράσινον
μον· καὶ ἔκρινα αὐτὸν σφρα
γίσαι τὰ δύο δαιμόνια
τούς κίονας καὶ αὐτὸν φαλόν·
δεθῆναι καὶ τὸν λίθον κυνηγαν
καὶ ἐκόμισαν κρατοῦντες τοῦτον
λίθον ἰματίοις ἐργαζόμε
νοις τέχνην ... μετακώσ
λαμπάδων καὶ ἱερεῦσιν ἐν
τοῦ με... τοῦ λίθου
ἐκείνου ἐπεχύθη ἐν τοῖς ἀ
μαθε ρεαι τοῦ θυσιαστηρί
ων δὲ ὁ λίθος ὅστις ἐστὶν
τὸ ἄλλο ὅμοιος· κἀγὼ δὲ
Σολομῶν· ὁ δὲ ... καὶ
τοῦ θεοῦ· καὶ ... εὐλόγησα τ
θυσιαστήριον τὸν λίθον κελεύσας

τὸν δαίμονας μαρμαρᾶν κο π
εἰς τὴν οἰκοδομὴν τοῦ ναοῦ
καὶ ἐπηρώτησα αὐτὸν τὸν
κείμενα· διὰ ποίου ἀγγέλου κα
ταργῆσαι· ὁ δὲ ἔφη διὰ τοῦ
μεγάλου βριαθαουήλ· καὶ ἐ
κέλευσα πάλιν ἀπελθεῖν μοι
μοι ἕτερα δαιμόνια· καὶ ἦλθε
δαιμόνιον τὸ σχῆμα αὐτοῦ
ὅμοιον λέοντος ὀρθοβρυχό
μενος· καὶ σταθεὶς ἀπεκρίθη
μοι λόγῳ βασιλεῦ Σολομῶν
ἐγὼ τοῦτον τὸ σχῆμα
οὐ δύναται ... μόνος δὲ θέ
μαι καὶ λόγοι ἐγὼ πᾶσι καὶ ἀν
θρώποις κατακειμένοις
ἐν νόσοις μαθεῖν ... ὁρμώμενος
...
τον ποιῶ τὸν ἄνθρωπον
... θεῖναι ... αὐτῶν
αὐτοῦ τὴν ... ταύτην ἐ
χω· καὶ ἔξεστι περάζειν εἰς
βάλλω τοὺς δαίμονας τοὺς
ὑποτεταγμένους μοι λε
γεῶνας δὲ ὑπηκόους μοι τοὺς
τόπους ὀνομασίας πᾶσι
δαίμοσι τοῖς ὑπ' ἐμέ

οὐ λέγω· καὶ ἐπηρώτησα αὐτόν·
λέγω· τὸ σὸν ὄνομα πῶς κα
λεῖται· ὁ δὲ ἔφη λέων· τὸ εἶδος
ἀραβικόν· καὶ εἶπον αὐτῷ
πῶς καταργῆσαι με τοῦ
λεγεῶνος· καὶ εἰς ποῖον ἄγγελον
ἐὰν δὲ εἴπω σοι τὸ ὄνομα μου οὐκ
ἐμαυτὸν δεσμεύω μόνον ἀλ
λὰ καὶ τὸν ὑπ' ἐμὲ λεγεῶ
να τῶν δαιμόνων· ἐγὼ δὲ εἶ
πον αὐτῷ· ἐξορκίζω σε κα
τὰ τοῦ θεοῦ τοῦ ζῶντος τοῦ
ὑψίστου· εἰπέ μοι τὸ ὄνομα
καταργῆσαι μετὰ τοῦ λεγε
ῶνος σου· ὁ δαίμων ἔφη·
ἐν τῷ ὀνόματι τοῦ μετὰ πολ
λὰ παθεῖν ὑπὸ τῶν ἀν
θρώπων· οὗ ἐστιν τὸ ὄνο
μα αὐτοῦ Ἐμμανουήλ ὡς
καὶ μὴ ἐδεσμευσεν ἡμᾶς· καὶ
ἐλθὼν κατ' αὐτοῦ ὁ δαίμονος
κρυμμῷ βασανίσει ἡμᾶς· ἐν
τῷ οὐ χαρακτῆρι ἄνω κα
ταργούμεθα περιηγούμενος
ἐγὼ ἡ κατακρίνω αὐτὸν φέρ
ειν ἀπὸ δρυμοῦ ξύλον· τὸν δὲ
λέοντα σχίζειν καὶ πυρὶ αὐτὰ

λε παιδίοις ὁμ[illegible] καὶ ὑπο
κάτω τῆς καρδίας μου [illegible] ας
βετου εἰ[illegible]εῖν· καγὼ πα
ρακαλέσας τὸν θεὸν [illegible] καὶ ἐ
κέλευσα ἵνα καὶ ἕτερον δαιμό
νιον ἐλθεῖν ἐν ἡμέραις· καὶ ἦλ
θε πρὸς πρόσωπόν μου
δράκων τοῦ [illegible]ος φοβε
ρόχροος· καὶ ἐπηρώτησα αὐτὸν
σὺ τίς εἶ· ὁ δαίμων ἔφη· [illegible]
[illegible]βολου· [illegible] καταργοῦμε
νος· ἐγὼ εἰμὶ κοιλίας [illegible] γυ
ναικῶν [illegible] τὰ παιδία
καὶ ὅτε εἰσέρχομαι καὶ ποιῶ αὐ
τὰ δαίμονα καὶ κωφὰ καὶ τύπτω
τοὺς [illegible] κατὰ τοῦ σώμα
τος· καὶ ποιῶ κατὰ πῆ[illegible] καὶ
ἀφρίζειν καὶ τρίζειν τοὺς ὀδόντας
ἔχω δὲ καὶ [illegible] ὡς καταργοῦ
μαι ὑπὸ τοῦ σημαινομένου τό
που [illegible]· ἐκεῖ γὰρ προ
ορισθεὶς ἄγγελος τῆς μεγάλης βουλῆς
μέλλει παθεῖν ὑπὸ [illegible]
ξύλου [illegible] καταρ
γεῖσθαι· [illegible] ταυτα
[illegible] τοῦ [illegible]
ὁ βασιλεὺς [illegible]

ἐπὶ τοῦ ἀέρος διώραμεμος [illegible]
μένου· ἀφίπτασ ἀπὸ τῆς ἀέρ[illegible]
θεὰς θαλάσσης [illegible]
τῆς [illegible] ἀρχὴ
τοῦ ναοῦ· οὐ [illegible]
βασιλεὺς Σολομῶν· [illegible]
[illegible] τὸ παιδίον μου· [illegible]
[illegible] ὁ δαίμων καὶ
σφραγίσας [illegible] καὶ
[illegible] τὸν θεόν· [illegible]
[illegible] πρὸς τὸν δαίμονα
σὺ τίς εἶ· λέγε μοι πῶς κα
λεῖσαι· καὶ ὁ δαίμων [illegible]
[illegible] τοῦ· [illegible]
σον αὐτὸν [illegible] εἰς
τὸν ναὸν τοῦ θεοῦ· [illegible]
σα [illegible]
[illegible] πρόσωπο
μου [illegible]
[illegible] ἀπὸ
τοῖς [illegible]
χῶν ταῖς [illegible] καὶ εἶπον
πρὸς αὐτόν· σὺ τίς εἶ· καὶ αὐτὸς
ἔφη μοι· καὶ σὺ τίς εἶ· [illegible]
θεῖν [illegible] μου [illegible]
[illegible] ἀλλὰ θέλει
μαθεῖν [illegible] ἐν τοῖς [illegible]

[illegible] σου τοῖς βασιλεῦ· καὶ [illegible]
μος τὰς χεῖράς σου· πάλιν κα
θέσθητι ἐπὶ τοῦ θρόνου σου·
καὶ ἐρωτήσεις με· καὶ τότε
μαθεῖν βασιλεὺς Σολομῶν
τίς εἰμὶ ἐγώ· καὶ τοῦτο ποιή
σας ἐγὼ καὶ καθίσας ἐπὶ τοῦ
θρόνου μου· ἐρωτήσας αὐτὸν
καὶ εἶπον· σὺ τίς εἶ· ὁ δὲ εἶπε
[illegible]· καὶ τῆς νυκτὸς
οὐ καθεύδω· ἀλλὰ περιέρχο
μαι πάντα τὸν κόσμον
ἐν ταῖς γυναιξὶν· καὶ [illegible]
[illegible] τὴν ὥραν· [illegible]
[illegible] καὶ [illegible] τὰ βρέφη [illegible]
[illegible] ὥρα
[illegible] συ δὲ
οὐ δύνασαι [illegible]
καὶ εἰς [illegible]
χομαι· [illegible] τὸ ἔργον
[illegible] βρέφων [illegible]
[illegible]
[illegible] ἀπόλλει
[illegible] ἄλγησι· καὶ ταῦ
τα ἀκούσας ὁ Σολομῶν
ἐθαυμάσατο [illegible]· οὐκ
[illegible] ἀλλὰ [illegible] τὸ σῶμα

αὐτ[illegible] χεῖρας [illegible]
αὐτῆς [illegible]· καγὼ ὁ
Σολομῶν λέγω αὐτῇ· λέγε
μοι [illegible]
ἀγγέλου καταργεῖσαι· ὁ δὲ εἶπε
μοι· [illegible] ἀγγέλου Ῥαφαὴλ
[illegible]
[illegible] τὸ ὄνομά μου [illegible]
[illegible] μαι· καὶ [illegible]
ταῦτα ἐκέλευσα δεθῆναι
[illegible] τοῦ ναοῦ ἵνα [illegible]
[illegible] οἱ διερχόμενοι [illegible]
[illegible] αὐτὴν καὶ
δοξάζουσι τὸν θεὸν· [illegible]
[illegible] μοι ταύτην τὴν [illegible]
καὶ πάλιν ἐκέλευσα [illegible]
μοι ἕτερον δαιμόνιον· καὶ ἦλθεν
πρὸς ἐμὲ [illegible] δράκων
[illegible] τὸ δὲ πρόσω
πον [illegible]
δὲ ἕτερον σῶμα [illegible]
[illegible]
[illegible] γενόμενος [illegible]
[illegible] αὐτοῦ· σὺ τίς εἶ καὶ πό
θεν ἐλήλυθας· τὸ μὲν πρῶτον
[illegible] βασιλεῦ Σολομῶν
[illegible] ποιημένον [illegible]

mat. 17.15[illegible]

μῶν δὲ ἐν ἄστρῳ Γαμήνομαι Ἰαπτοῦ καὶ
θεοῦ· δεδωμένου σοι σφραγῖ-
γον δὲ ἔμορφον ἔχων ἐμπρο-
σθίου· ἵππου ὄπισθεν δὲ
ἰχθύος· καὶ λέγει μεγάλῃ φω-
νῇ· βασιλεῦ Σολομῶν, ἐγὼ θα-
λάσσιος εἰμὶ πνεῦμα χαλεπόν·
ἐγείρομαι δὲ καὶ ἔρχομαι διὰ
τῆς θαλάσσης ἐπὶ τὰ πλοῖα
καὶ ἐμποδίζω τοὺς ἐν τῷ
πλοίῳ ἀνθρώπους· ἐγειρόμενος
δὲ εἰμι ὡς κῦμα· καὶ μετα-
μορφούμενος ἐπέρχομαι τοῖς
πλοίοις· καὶ αὕτη μου ἡ ἐργασία
τοῦ ὑποδέχεσθαι τὰ χρήματα
καὶ τοὺς ἀνθρώπους· ἐπεὶ καὶ ὁ Βεελ-
ζεβοὺλ ὁ τῶν ἀερίων καὶ ἐπι-
γείων καὶ ὑποχθονίων πνευμάτων
ἄρχων τῆς συμβουλεύει τοῦ κα-
θενὸς ἑκάστου τῶν πράξεων·
ὁ Ἰαπτοῦ κἀγὼ ἀνέβην ἐκ τῆς
θαλάσσης· καὶ ὁ δηλῶ ἐμαυτὸν
τοῖς ἀνθρώποις· καὶ καλοῦμαι Κυνό-
πηγος· ὑμῶν δὲ παρέχω παρέκει-
νος· καὶ Ἰαπτοῦ μὲν ἄλλων
ἐν λίπει τὸ πνεῦμά μου τὸ λα-
λοῦν σοι· ὅτι ἐδόξασε ἡ μιξάς

λόγον δὲ τοῦτον· ποίῳ ἀγγέλῳ κα-
ταργῆσαι· ὁ δὲ λέγει διὰ τοῦ Ἰαμεθ·
κἀγὼ ἐκέλευσα βληθῆναι αὐτὸν
εἰς φυλακὴν· καὶ ὕδατος
θαλάσσης δοχάδ' ἐκέλευσα περι-
χυθῆναι· καὶ περιέφραξα ἐπά-
νω θεμελίους μαρμάρων· καὶ περιε-
πλωσα τῇ ἀσφάλτῳ· καὶ πί-
σσαν τὸ στόμα τοῦ ἀγγείου
καὶ σφραγίσας τῷ δακτυλιδίῳ·
ἐκέλευσα ἀποτεθῆναι ἐν
τῷ ναῷ τοῦ θεοῦ· καὶ ἐκέλευσα
παρεῖναί μοι ἕτερον δαίμονα· καὶ
ἦλθεν πνεῦμα ἀνθρώπου μορφὴν ἔχων
σκοτεινήν· καὶ ὀφθαλμοὺς λάμ-
ποντας· καὶ ἐπηρώτησα αὐτὸν
λέγων· σὺ τίς εἶ· ὁ δὲ δαίμων
ἔφη· ἐγώ εἰμι [illegible] καὶ
ἐπὶ [illegible] ἐγείρομαι τῇ δι' αὐτῆς
τῆς ἐπὶ [illegible] τοὺς χεῖ-
κητήριον· ὁ δὲ [illegible] ἔφη· ἡ κοι-
τή μου ἐν τοῖς τάφοις ἀβάτοις·
ἡ ἐργασία μου ἐστὶν αὕτη εἰμί
παρακαθέζομαι τοῖς τεθνη-
ῶσιν ἀνθρώποις ἐν τοῖς μνήμασι
οἷς· καὶ ἀνακρίνω τοὺς ἀνθρώπους
τοῖς τεθνεῶσιν· καὶ λέγομαι

τήματα ἀέρος αὐτῶν τὸ ξίφος
θέσθαι· ἐὰν δὲ μὴ δυνηθῶ ἀνε-
λεῖν ποιῶ αὐτοὺς δαιμονίζεσθαι
καὶ τὰς σάρκας αὐτῶν κατατρώ-
γειν· καὶ σιάλους ἐν τῷ γενείῳ
αὐτῶν κατάρρει· ἔφη δὲ αὐτῷ ὁ
βασιλεὺς Σολομῶν· φοβήθη-
τι τὸν θεὸν πνεῦμα πονηρὸν· καὶ εἰ-
πέ μοι ποίῳ ἀγγέλῳ καταργεῖσαι·
ὁ δὲ ἔφη· ἔρχεται καταργῆσαί με ὁ μέλ-
λων κατελθεῖν σωτήρ· οὗτινος
χάραγμα ἐν τῷ μετώπῳ· καὶ εἰ γ-
ράψει τις καταργοῦμαι· καὶ
ἐπὶ τῇ κεφαλῇ ἀποσοβεῖ τὸ
φόβον τοῦ παντὸς· τοῦτο δὲ
σημεῖον τὰς ἀρχὰς αὐτῷ ἀκούσας
ἐγὼ Σολομῶν· [illegible] ἐκέλευσα αὐ-
τὸν καὶ [illegible] ἄλλα δαιμό-
νια· καὶ ἐκέλευσα [illegible] παρεῖναί μοι
τὰ δαιμόνια τὰ λεγόμενα στοι-
χεῖα· καὶ ἡ κορυφὴ αὐτῶν ὡς κυ-
νῶν καὶ μορφαὶ ἐν αὐτοῖς δὲ ἦσαν
θηρίων μορφαί· καὶ ταυρο-
μορφαί· καὶ θηριοπρόσωπα
καὶ ταῦτα ἰδὼν ἐγὼ Σολομῶν
ἐπηρώτησα αὐτὰ λέγων· καὶ
ὑμεῖς τίνες ἐστέ· οἱ δὲ ὁμοθυμαδὸν

φωνῇ μιᾷ εἶπον· ἡμεῖς ἐσμὲν τὰ λε-
γόμενα τὰ στοιχεῖα δαιμόνια· οἱ κοσμοκράτορες
τοῦ σκότους τούτου· ἀλλὰ δυνάμεθα
ἡμᾶς βασανίσαι καὶ ἀδικῆσαι·
ἀλλ' ἐπειδὴ ὁ θεὸς ἔδωκεν ἐξουσίαν σοὶ ἐπὶ πάντων ἡμῶν
τῶν ἀερίων πνευμάτων καὶ ἐπιγείων
καὶ καταχθονίων· ἰδοὺ παρεστή-
καμέν σοι καὶ ἡμεῖς ἔμπροσθεν
σου ὡς οἱ λοιποὶ πνεύματα· ἐ-
γὼ Σολομῶν προσκαλεσάμενος
ἓν πνεῦμα εἶπον αὐτῷ· σὺ τίς εἶ·
ὁ δὲ ἔφη· ἐγὼ δεινάδων τὸ σῶμα δύνω
καὶ κλώμοις καλοῦμαι· καὶ κύριος κεφαλ-
αλγιῶν· παιδαγωγὸς τάφους σαλεύω·
μόνον ἀκούσω· Μιχαὴλ ἄγγελος μου
εὐθέως ἀναχωρῶ· ὁ β' λέγει· ἐγὼ β'
καλοῦμαι ἡμικρανίοις τοὺς
ἐν τοῖς ὀφθαλμοῖς· τοὺς ἐν τῇ ὥρᾳ
κειμένους· ὡς δὲ ἀκούσω γαβριὴλ
ἐκλήσου βαρσαφανὴλ εὐθέως ἀ-
ναχωρῶ· καὶ ὁ γ' ἔφη· ἀρτοσαηλ κα-
λοῦμαι ὀφθαλμοὺς ἀδικῶ σφό-
δρα· καὶ ἐὰν ἀκούσω οὐρουῆλ ἄγγε-
λον ἀρσαηλ· εὐθέως ἀναχωρῶ·
ὁ τέταρτος εἶπεν· ἐγὼ καλοῦμαι

ὅρο πόλεως λι[illegible] σπουδώμας
[illegible] ἐμπιπτῶ· ἐὰν δὲ ἀκούσω
ῥαφαήλ· εὐθέως ἀναχωρῶ· ὁ
ε'. ἔφη· ἐγὼ καριζαμουδάλων
καλοῦμαι· ἀμφάλλαξ ὅπη ἐμπίπτ-
ω· ἐὰν δὲ ἀκούσω ὁ ἰουνιὴλ ἄγ-
γελε ἀναχωρῶ· ὁ ς' ἔφη· ἐγὼ ἀ-
φροδιμαὴλ καλοῦμαι· τοῖς ἰδί-
οις πόνοις ἐμπιπτῶ· ἐ-
ὰν ἀκούσω· σαφαήλ· εὐθέως ἀνα-
χωρῶ· ὁ ζ' εἶπεν· ἐγὼ φανδώρου
καλοῦμαι· ἀπαρτῶ δυνάμεις ἐν τῷ
πλάτει· ἐὰν ἀκούσω· ὁ χαρ-
μέλα παραχύω· ἐὰν ἀκούσω
ἀραήλ· εὐθέως ἀναχωρῶ· ὁ η'
ἔφη· βολβὲλ καλοῦμαι· καρ-
διακῶν ὡς σφαγὰς ἀναστρέ-
φω· ἐὰν ἀκούσω καραήλ εὐθέ-
ως ἀναχωρῶ· ὁ θ' εἶπεν· ἐγὼ
ἀκουρ[illegible] ταραὴλ καλοῦμαι· σφό-
δροις ἡμάτων ἐπιτίθημι·
ὁ ι' εἶπεν· ἐγὼ μεταθιάξ
καλοῦμαι· νεφρῶν πόνοις ποι-
ῶ· ἐὰν ἀκούσω· ἀδωναήλ εὐ-
θέως ἀναχωρῶ· ὁ ια' εἶπεν·
ἐγὼ καταναὴλ καλοῦμαι· μά-
χας ἐν οἰκίαις καινοῖς ἐ-
πιτίθημι· ἐὰν τις θέλῃ εἰ-
ρηνεῦσαι γραφέτω ταῦτα
ὀνόματα τὰ κατὰ γράμμα
εἰς ἑπτὰ φύλλα δάφνης· ἐπὶ τοῦ-
το· ἄγγελε· ιαε· ιεω· σα-
βαώθ· [illegible] καταπίνω
ταυτὴλ ἐν πλοίω τὰς δάφ-
νας ἐν τῷ τοῦ οἴκου μου· τὸ ὕδωρ
ἐκείνω· εὐθέως ἀναχωρῶ· ὁ ιβ'
ἔφη· ἐγὼ σαφθοραὴλ καλοῦμαι·
διχοστασίας ἐμβάλλω τοῖς ἀνθρώποις
ἐν σκανδαλίζω· ἐὰν τις
γράψῃ ταῦτα· ιαε· ιαω· υοι
σαβαώθ· εὐθέως ἀναχωρῶ·
ὁ ιγ' ἔφη· ἐγὼ φοβοθὴλ καλοῦ-
μαι· μακρῶν χαλάσματα ποιῶ· ἐ-
ὰν ἀκούσω [illegible] εὐθέως ἀ-
ναχωρῶ· [illegible] ἐγὼ λε-
ρουὴλ κα[illegible] ῥίγος
στομάχου· [illegible] ἐὰν ἀ-
κούσω· ἰαζ[illegible] εὐ-
θέως ἀναχωρῶ· ὁ ιε' ἔφη· ἐγὼ σου-
βελτὶ καλοῦμαι· ἐὰν ἀκούσω ῥι-
ζωὴλ εὐθέως ἀναχωρῶ· ὁ ις' τὸν
νοῦν [illegible] ἐμποιῶ· ὁ ις'
ἔφη· ἀτροσ[illegible] καλοῦμαι ἐπι-
φέρω τοῖς ἁγίοις [illegible] τοῖς ἁγίοις

ὁ θέλων [illegible] γίνεσθαι εἰς τὸ
κολιάνδρον ἐπιχέω τὸ ταχύ
λη λόγιον· ὁρκίζω σε κατὰ τοῦ
[illegible] ἀναχωρήσον· εὐθέως
ἀναχωρῶ· ἀπὸ τὸ πλάσμα
τοῦ θεοῦ· ιζ' ἔφη· ἐγὼ ἱέρω κα-
λοῦμαι· ἐὰν ἐπὶ στομάχου [illegible]
ἀνθρώπου καθίζομαι ἐμποιῶ
σπασμοὺς ἐν βαλανείῳ ἐν ὁ-
δῷ [illegible] ἀπὸ σωματίζω·
ἐὰν [illegible] τις εἰς τὸ δεξιὸν ὠ-
τίον τοῦ πάσχοντος ἐν τῷ [illegible]
[illegible] ζαβουιδα ποιοῦμαι ἀνα-
χωρεῖν· ὁ ιη' ἔφη· ἐγὼ μοδιὴλ κα-
λοῦμαι· ἐὰν γυναῖκα ἀπὸ ἀν-
δρὸς χωρίζομαι· ἐὰν γράψῃ τις
[illegible] τὰ ὀνόματα· ἐν
[illegible] θύραις
εὐθέως ἀναχωρῶ· ὁ ιθ' ἔφη· ἐ-
γὼ μὲν μαρδερὼ καλοῦμαι·
τοὺς ἐπιφέρω πυρετοὺς ἀνία-
τους ἐπιφέρω ἐν [illegible] οἴκῳ
γράψαι τὸ ὄνομά μου εὐθέως
ἀναχωρῶ· ὁ κ' ἔφη· ἐγὼ ῥὶξ
θαναθαὴλ καλοῦμαι· εἰς γόνατα κα-
θέζομαι [illegible]· ἐάν τις γρά-
ψῃ εἰς χαρτίον φουνηφωὴλ εὐ-
θέως ἀναχωρῶ· ὁ κα' ἔφη· ἐγὼ ῥὶξ
ὀλαθ καλοῦμαι· [illegible] τοῖς
[illegible] ἐμποιῶ· ἐάν τις γρά-
ψῃ ἐν βασάνῳ ῥαριδερὶς εὐθέ-
ως ἀναχωρῶ· ὁ κβ' ἔφη· ἐγὼ ῥὶξ
ἀνμαδεωθ καλοῦμαι· ἐάν τις
γράψῃ φεραιζωθ καλοῦμαι ἐάν τις
γράψῃ φεραιζωθ ἐν βασάνῳ ἀνα-
χωρῶ ὁ τῆς καρδίας πόνος ἐπιτα-
σσει ἐπιτίθημι· ὁ κγ' ἔφη· ἐγὼ ῥὶξ
μανθάδω καλοῦμαι νεφροῖς ἀλ-
γεῖν ποιῶ· ἐάν τις γράψῃ ιαωθ
οὐριὴλ εὐθέως ἀναχωρῶ· ὁ κδ' ἔ-
φη· ἐγὼ ῥὶξ κτουμεὴ καλοῦμαι πλευρὰς
ἀλγεῖν ἐμποιῶ ἐάν τις γράψῃ ἐν
ἡλίῳ ἀναχωρῶ· —

ἀρχὴ τῆς ἀπὸ [illegible] πραγματείας τῆς [illegible] τῶν ὡρῶν

Πρὸς τὴν ἀκρίβειαν [illegible]
τοῖς παρ' ἐμοῦ ἑρμηνευθεῖσι ταύτης
[illegible] εἰς τὴν ἀκρί-
βειαν τῆς τέχνης ταύτης ἐ-
μφαίνεται πᾶσα ἡ μέθοδος
τῆς ἀπὸ τῆς σημασίας τῆς πρα-
γματείας [illegible] γνῶσιν πάντως
[illegible] γνώμης [illegible]
[illegible] καὶ περὶ τὰ θεῖα
[illegible] πρὸς [illegible] χρὴ εἰδέναι
τὰς ὥρας τὰς ἁρμοζομένας
τῆς τέχνης ταύτης [illegible]
ὅτε κυριεύει ἕκαστος πλα-
νητῶν καὶ ποίας ἡμέρας καὶ ποί-
ας ὥρας. ἔτι τε [illegible] καὶ
τὰς δυνάμεις ἃς ἕκαστος τῶν πλα-
νητῶν ἔχει ἔτι τε τοὺς ἀγγέλους
αὐτοῦ καὶ τοὺς δαίμονας. ἔτι
τε τοὺς οἴκους [illegible] αὐτῶν
ὡς αὐτὰς [illegible] ὀνόματα
αὐτῶν ἑκάστου τούτων καὶ τὰ ση-
μεῖα καὶ τὰς σφραγῖδας αὐτῶν ἐκθή-
σωμεν:-

Ἐπεὶ [illegible] οὖσα [illegible]
[illegible]
[illegible] αὐτῆς [illegible]
καὶ [illegible] εἰς τοὺς ἀέρας
ἀν· καὶ [illegible] σφαίρας [illegible] ὧν
δὲ ἡ [illegible] ἕκαστος καὶ τὸν
[illegible] αὐτοῖς· [illegible]
[illegible] οἱ [illegible] καὶ τοὺς
[illegible] ε
Πρώτη ἡμέρα σαββάτου [illegible] τὸν [illegible]
[illegible] ἀναφέρεται. οὐ [illegible]
[illegible] κυριεύει [illegible]
[illegible] ἡμέρας ἥτις [illegible]
εἰς τὸ ποιῆσαι [illegible]
[illegible] ἀνθρώπων [illegible] καὶ τοὺς
[illegible] ἐν [illegible]
[illegible] ὕδατι καὶ
οὐ ποιῆσαι [illegible] καὶ
[illegible] γράμματα [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] καὶ
[illegible] [illegible] [illegible] καὶ
[illegible] [illegible] [illegible] εἰς
[illegible] τὸ σάββατον καὶ [illegible]
[illegible] κυριεύουσιν:- ε
Ἡ ε εἰς τὸν [illegible] ἀναφέρεται οὗ
[illegible] καὶ ὑπὲρ
[illegible] καὶ αὐτὸς οὗτος [illegible] ὥρας
[illegible] ἡμέρας [illegible]

[illegible] εἰς τὸ ποιῆσαι [illegible]
καὶ [illegible] ἐν [illegible] καὶ
εἰς τὸ [illegible] καὶ εἰς
[illegible] ποιῆσαι καὶ [illegible]
[illegible] καὶ [illegible]
[illegible] γ
Ἡ γ εἰς [illegible] τὸν ἄρεα ἀνα-
φέρεται οὗ [illegible] ἐ-
[illegible] καὶ αὐτὸς τῆς α ὥ-
ρας [illegible] ἀρμόζει
ποιῆσαι φίλον [illegible]
καὶ [illegible] πόλεμον [illegible] καὶ
[illegible] ἐν τῷ πολέμῳ
καὶ εἰς τὸ [illegible] μάχης
καὶ [illegible] τοὺς [illegible]
[illegible] [illegible] εἰς [illegible]
καὶ [illegible] [illegible]
[illegible] καὶ [illegible] φλεβοτο-
μῆσαι [illegible]
τοῦ ἀέρος καὶ [illegible]
[illegible] εἰς [illegible] φλεβοτομ[illegible] δ
Ἡμέρα πρώτη [illegible] τοῦ ἡλίου
[illegible] καὶ πρώτη [illegible]
[illegible] ὡς τῆς α ὥρας.
καὶ αὐτὸς κυριεύει [illegible]
[illegible] τοῦ ποιῆσαι [illegible]
[illegible] εἰς χαρὰν τοῦ [illegible] χα-
[illegible] ἀπὸ [illegible] καὶ τοῦ [illegible]
[illegible] καὶ [illegible]
[illegible] β
Ἡ β ἡμέρα [illegible] ἀναφέρε-
ται [illegible] καὶ
τοῦ [illegible] καὶ κυριεύει καὶ
αὐτὸς τῆς α ὥρας. [illegible]
[illegible] ποιεῖν τι πρὸς τὸ [illegible]
[illegible] πρὸς αὐτὸν καὶ εἰς [illegible]
[illegible] καὶ [illegible] καὶ τοῦ [illegible]
[illegible] καὶ τοῦ [illegible]
καὶ [illegible] χρήματα καὶ [illegible]
ὅμοια τούτοις:- δ
Ἡ δ [illegible] τοῦ ἑρμοῦ καὶ αὐτὸς [illegible]
ὥρα κυριεύει [illegible]
[illegible] καὶ εἰς σοφίαν
[illegible] ἡ αὐτὴ ὥρα καὶ [illegible]
[illegible] καὶ τοῦ ποιῆσαι [illegible]
[illegible] μεγάλου [illegible]
καὶ εἰς [illegible] θαλάσσης [illegible]
[illegible] αὐτῆς καὶ [illegible] ὥρα
ταύτη [illegible]
[illegible] τοῦ [illegible]
[illegible] ἡ αὐτὴ ὥρα τοῦ [illegible]
[illegible]
[illegible] αὐτὰ ἐν τῷ [illegible]

μήλει τοῦ ἔργου ἄρξασθαι :- ς

Ἡ δὲ β΄ ὥρα Ἀφροδίτη· τὸ δὲ σημεῖον
♀ ἐξουσιάζει δὲ αὐτὴ τὴν β΄
ὥραν· ὡς δὲ οἱ λοιποὶ ἐν τῇ
β΄ ὥρᾳ εὐτυχέστατός ἐστι
τὸ ποιῆσαι περὶ φίλτρου καὶ
εἰς ἀγάπην μεγάλην γυναι-
κός· καὶ ἰσχύραν γὰρ ἐν ταύτῃ
τῇ ὥρᾳ ἀγαπηθήσονται· ἡ μὲν
οὖν ἕτεροι ἀλλήλων ἐστὶ χά-
σονται· ἐὰν δὲ ὁ παρὼν
πλανήτης εἰς [illegible] ὁ
καὶ μεσώτατος :-

Ἰστέον ὡς εἴρηται ἐν τῇ ἑ-
πτὰ πλανήτων· οἱ μὲν ἀστέρες ἀ-
γαθοὶ ὡς ὁ Ζεὺς ἡ δὲ μὲν ἡ δὲ Ἀ-
φροδίτη· κακοποιοὶ δὲ εἰσὶν ὁ
Κρόνος καὶ ὁ Ἄρης· ἐπίκοινοι δὲ
ὁ ἥλιος ὁ Ἑρμῆς ἡ δὲ σελήνη ἐπί-
κοινοι δι᾽ ὅτι μετὰ τῶν ἀγαθοποι-
ῶν ἐστὶν ἀγαθοὶ μὲν τοῖς δὲ ἐν
τοῖς ἀγαθοποιοῖς τοῖς ζωδίοις
συνεισέλθωσιν· οἱ κακοποιοὶ καὶ
μὲν τοῖς κακοποιοῖς ἐν
τοῖς ζωδίοις καὶ ἑαυτοὺς κα-
κοποιοὺς λέγομεν :-

Ὅταν μέλλει βουληθῆς [illegible]

ποιῆσαι τῇ ἑσπέρας καὶ ὄρθρου· δέ-
μαι πρῶτον ἄγειν τὰς προσευ-
χὰς τοῦ πλανήτου τῆς ἡμέρας.
καὶ προσεύξασθαι· πρὸς οὐρανοῦ
ποιῆσαι δὲ τὸ πρᾶγμα, πρὸ
ὀλίγου τὴν ἀρχὴν τοῦ πλανήτου
ἐκείνου ὡς εὐτυχέστατος καὶ
ἀμφότερος τοῦ ἔργου· ἐπικαλέ-
σασθαι τοῦ ἀγγέλου ὃς κυριεύει ἐν
τῷ πλανήτῃ ὅπως ἐπιτάξῃ
τὸν δαίμονα τὸν ὑποτασσόμενον
τῆς ὥρας· ἔπειτα θυ-
μιᾶσαι τὰ θυμιάματα τοῦ πλα-
νήτου· προσεύξασθαι κλίνας
τὰ γόνατα κατ᾽ ἐναντίον τοῦ ἡλί-
ου· καὶ ὡς δοξάσαι τῷ Θεῷ· λέγε τὸ
πρᾶγμα ὃ θέλεις ποιῆσαι·
καὶ γνωρίζει [illegible] προσευχοῦ-
ριται [illegible] ἐν τῷ
θεσπιότη :- μη

προσευχὴ τοῦ Κρόνου Σαββάτω ♄ 5.

Κύριε ὁ Θεὸς ἡμῶν ὁ μέγας καὶ ὕψιστος
ὁ ποιήσας καὶ πλάσας τὸν ἄνθρω-
πον, ἀβύσσους ἄρξας καὶ ἐκρέμασας
καὶ οἱ ζῶν τῶν ἀπαγγελθήσονται
ἐν τῷ ὀνόματι αὐτοῦ· καὶ ἐν
τῇ δυνάμει αὐτοῦ τῇ μεγάλῃ

καὶ ἰσχυρᾷ· ὁρκίζω σε Κρόνε εἰς
τὸ ὕψος τοῦ οὐρανοῦ· καὶ εἰς τὸ
βάθος τῆς θαλάσσης ἵνα μή
μου παρακούσῃς· ὁρκίζω σε
Κρόνε εἰς τὴν ἀρχὴν τῆς
σου καὶ εἰς τὴν πρώτην
ὁρκίζω σε Κρόνε [illegible] ὅλων
ἐξουσίαν εἰς πᾶσαν βλά-
βην καὶ θησαυροὺς ἀδίδων
καὶ τὰ πάντα καλῶς ποιή-
μου· πάλιν ὁρκίζω σε Κρόνε
εἰς τὰ ὀνόματά σου ταῦτα
ἀσφιν· ὀρυττο· ουλιοβ· βεριν·
ουραφου· σαρου· ταιμον·
οδελ· σιγυπ· σοταδ γαυ
ποιήσης τὴν χάριν καὶ τὴν
ἐνέργειαν [illegible] ἐπὶ τῷ πρά-
γματι τούτῳ ὃ μέλλει
[illegible] βούλομαι :- προσευχὴ ♃ ε΄

4. Κύριε ὁ Θεὸς ἡμῶν ὁ μέγας καὶ ἐ-
μφανὴς καὶ δημιουργὸς [illegible]
με ταύτης θεότητος οὐκ ἔ-
στιν [illegible] μέσου· παρακαλῶ
[illegible] ὁ ἀγάπιος [illegible] τὴν ἀ-
πολλύουσα [illegible] ἐπακούσον μου
ἐν ταύτῃ τῇ πράξει καὶ τὴν
ἐργασίαν ἐν ᾗ ποιῶ ἵνα ὠφε-
λημος γένηται εἰς αἰῶνας· ὁρκίζω
σε Ἄρη ἀνδρικώτατε καὶ ὠφελημώτατε
τὸ ζ΄ ἄστρον μέγα τὸν ἀστρα-
γμαλον τοῦ Θεοῦ ἵνα μή μου παρα-
κούσῃς· ὁρκίζω σε εἰς τὰς
χάριτας πασῶν τῶν βοτανῶν
ὁρκίζω σε ἀγίω ἄστρα ἀνδρείας
σου καὶ εἰς τὴν δύναμιν [illegible]
καὶ ἄστρα [illegible] χάρι-
τας, καὶ εἰς τὰ ὀνόματά σου ταῦ-
τα· μεσαρ· μεσαου· ἀ-
λασιγμω· πολγαους· ασβιν·
ηεδεσωδ· ολαβηρ· σεδιο·
αωλωι· αξαμωρ· μερραμ·
διὰ τούτων τὰ ὀνόματα τὰ
μεγάλα καὶ ἀνδρικώτατα ἵνα
μου ποιήσῃς τὴν χάριν
καὶ ἐνέργειάν σου [illegible]
ἣν σοι αἰτοῦμαι :- προσευχὴ [illegible] δ. Γ. ♂

Κύριε ἰσχυρὲ καὶ δυνατέ· ὁ ὁρκιζό-
μενος καὶ ξηραίνεται βυθὸς καὶ
τὸ βλέμμα σου τὸ φοβερὸν ὄ-
ρη συντρίβουσι· δι᾽ οὗ φοβηθῆ
ὄρη καὶ συνετρέμασαν ἄβυσσοι
καὶ προσκυνοῦσί σοι πᾶσαι τ-
ῶν ἀρχαγγέλων· καὶ ἀγγέλων χοροστά-
σιαι· εἰς τὸ ὄνομά σου Θεέ μου θα-

ἐρῶ πᾶσαν πρᾶξιν ἐγχα
ρίζομαι· ὁρκίζω σε ἀρρὴν ἀρρὴν
πολεμικὲ ἄς τὴν καρδίαν
τῆς λεγομένης τῆς δεῖνα· καὶ ἄς
τὴν φλέβα τοῦ πυρὸς τοῦ δεῖνα
τοῦ τοῦ καιομένου· ἵνα μου
ὑπακούσῃς· ὁρκίζω σε ἀ
ρρὴν αἱματώδη καὶ ἀποστολ
μὲ εἰς τὸν ἀέρα καὶ ἄς τὴν
γῆν· καὶ εἰς τὸν ὀφθαλμὸν τῆς
πίστεως· ἵνα μου ὑπακού
σῃς· ὢ ἀρρὴν ὁ χαίρων ἐπὶ τῇ
δὲ πολέμια· ἐπειδὴ ταῖς δου
λείαις οὐ χαίρων· ὁρκίζω σε
ἄς αὐτὸν ὃν τρέμει· σύ τε καὶ
πᾶσα φύσις τῆς πλάνης· καὶ
ἄς τὰ ὀνόματα τὰ ἅγια ταῦτα τὰ
πυζιμα· αγλα· ασηρ· ποσι
ρωθ· αγβανδ· ηυλωρ· ομηρ
σιομαφορ· καλογιες· αγμαηος·
διὰ ταῦτα τὰ ὀνόματα ἵ
να μου ὑπακούσῃς τὴν χά
ριν καὶ τὴν ἐνέργειάν σου
ἐν ταύτῃ μου τῇ πράξει·
προσευχὴ τοῦ ☉· ἀγ[illegible]
☉ Εἰς τὸ ὄνομα τοῦ θεοῦ τοῦ παντο
κράτορος· τοῦ ἁγίου ἐπι

κοῦ ὢ ἥλιε φωτεινὲ ὁ βα
σιλεὺς πάντων τῶν ἀστέρων
ὁ ὢν ἄγιος τοῖς ὀφθαλμοῖς·
καὶ ἥλιε ὁ φέρων καρποφορί
αν πάντα τὰ δένδρα· καὶ πάσας
τὰς βοτάνας ἀπὸ κτίσεως καὶ κοσ
μήσεις τοῦ παντὸς κόσμου
ὁ διοικῶν τὰ κακὰ καὶ τὰ
ἐν τῇ συστασίᾳ· διαχωρίζων τὸ
ἄμορφον καὶ τὸ ἄσχημον· καὶ
σὺ ἥλιε· ἡ τοῦ ἀσημίου τῶν πρα
γμάτων διακοσμήσεις καὶ τῶν
χρυσίων καὶ μαργάρων καὶ λιθ
ημιων ἡ ὡραιότης καὶ ἐπαρ
τεία· ἡ δὲ ἀπὸ βασιλέως καὶ ἄρ
χοντος λαμπρότης· ὁρκίζω σε ἥλιε κύ
ριε [illegible] καὶ τοῦ ὄντος
τὰς δι[illegible] τοῦ
μέγα[illegible]· ὁρκίζω σε
κύριε ἥλιε [illegible] τοῦ
καιομένου ἐμπύρου θεοῦ τοῦ φο
βεροῦ θεοῦ σαβαώθ· ἵνα μοι μετα
δώσῃς· ὁρκίζω σε ἄς τὰ ὀνό
ματα ταῦτα· πυζουρ· σοριελ
σημαο· μαδουλ· λυκοφαρ· φρυκτελ
πεκλουδ· αμισαφορ· ιωμαδων· α
λιαμοι· γαραφουηλ· διὰ ταῦτά σου

τὰ ὀνόματα· μαρα ὑπάκουσόν μοι
τὴν χάριν καὶ τὴν δύναμίν σου·
καὶ τὴν ἐνέργειαν αὐτοῦ· ἐν τῷ πρά
γματι τοῦτο ὃ ἐγὼ μέλλω πράξαι
βούλομαι·
προσευχὴ τῆς ἀφροδίτης ♀ παρασκευῇ
♀ Εἰς τὸ ὄνομα τοῦ θεοῦ τοῦ ἁγίου
τοῦ πολυ[illegible] θεοῦ ὀνόματος
αὐτοῦ· ὢ σὺ πάν λαμπροτάτη
καὶ ἄμορφος· καὶ ὡραιοτάτη ἀ
φροδίτη ♀ ἡ οὖσα ἐν τῇ θερμῇ
εἰς τὴν ἀνδρείαν· καὶ εἰς τὴν ἔ
ρωτα ἐν τῇ ἀγάπῃ· καὶ τῷ παντὶ
ἐπὶ τὰ παραγγέλματα σαρκὸς τῶν
ἀνθρώπων· ὢ σὺ ἀφροδίτη [illegible]
ἐπὶ τὸν ἔρωτα καὶ διαμερίζουσα
τὴν ἀγάπην· [illegible] ρεωτάτη
ἀφροδίτη· [illegible] ἐπὶ τὰς ἐπι
δίας· ἀνθρώπων τε καὶ γυναικῶν· καὶ
μικῶ ἐπὶ τὰ [illegible] πάντων
ἀνθρώπων· ἐπικαλοῦμαί σε ἀφροδίτη
μήτηρ τὸν [illegible] τῆς ἀγάπη
ς τὴν δύναμίν σου τὴν ἐδικ[illegible]
θαρρῶ ἵνα [illegible] θέσιν ἐ
καὶ γὰρ οἷον ἐγὼ θέλω καὶ ὑπο
πόδας μου ποιήσῃς· ὁρκίζω
σε ἀφροδίτη ἄς τὸν θεὸν· ὅς τις ἐστὶ

ἐποίησε καὶ ἐκάθισε εἰς τὸν οὐρανὸν
ἐπὶ ὁρκίζω σε καὶ ἄς τὸ σημεῖον
ὃ ἔχεις ἐν τῇ καρδίᾳ σου ♀
καὶ εἰς τὸν ὀφθαλμόν σου· καὶ ἄς
τὸν ὦμόν σου· καὶ εἰς τὰ ὀνό
ματά σου ταῦτα· μονοφαρα
μαυροαυ· κηπουλ· πυζατον
λιανου· ικαριζι· ιακωρ· λαυδου·
ραρμος· φανπουζ· φαλουμπολ
κεασοφων· αφνοπων· κασοζ
ιασηφ· ζαγλυται· κριζεμος· ὦ
ουλαμ· διὰ ταῦτά σου τὰ
ὀνόματα μή μου παρα
κούσῃς ἀλλὰ ὑπάκουσόν
μου τὴν χάριν σου καὶ τὴν ἐ
νέργειάν σου εἰς τὸ ἔργον ὃ ἐγὼ
μέλλω ποιῆσαι· προσευχὴ τοῦ ☿
Εἰς τὸ ὄνομα τοῦ παντοκράτορος
θεοῦ ἀμήν· κύριε ὁ ἐν ὑψηλοῖς κα
τοικῶν· καὶ τὰ ταπεινὰ ἐφ
ορῶν καρδίας τε καὶ νεφροὺς
ὁ κύριος τῶν πάντων καὶ βασιλεὺς
ὁ ὢν καὶ νῦν ἐπὶ δόξει μετὰ
ἁμαρτωλῶν χάριν· ἵνα δώσῃ
θεὲ καὶ ὑποτάξω τὰς χά
ριτας τοῦ πλανήτου ἑρμοῦ
καὶ σοῦ ἑρμῆ καὶ διαλεκτικέ

καὶ παντοκράτορ καὶ ὁ ἐπὶ πάντων
ὑπάρχων κύριος καὶ διοικῶν
καὶ διαχωρίζων καὶ διδοὺς ἑκάστῳ
τέχνην τῶν ἔργων χειρῶν ἀμέτρη-
τε καὶ διδοὺς ἡμῖν πραγματείας τῆς χει-
ρός σου τὰ πράγματα, ὅτι σὺ εἶ ὁ πάντων
δεσπότης συνεκτικός. Σὺ ὁ
μέγας βασιλεὺς καὶ φιλόσοφος ὁ τὸν
οὐρανὸν ταῖς στρατιαῖς δια-
κοσμήσας ὁ ὁρίζων ἐκ τοῦ θεοῦ τὸν
ποιήσαντα τάξεις τὸν ὅμοιον ὁ ὁ-
ρίζων εἰς τὸν ὅμοιον καὶ σφαῖραν
καὶ εἰς τὸν θησαυρὸν καὶ εἰς τὴν
ἀέρα τὴν σοφίαν τοῦ θεοῦ καὶ εἰς
τὸν βραχίονα αὐτοῦ τὸν ὑψηλὸν
καὶ ἀμέτρητον καὶ εἰς τὰς ἀπο-
στολὰς μυριάδας τῶν ἀγγέλων ἵνα ἐμὴν
μου παρακούσῃς, ὁ ὁρίζωσας
καὶ εἰς τὰ ὀνόματα ταῦτα· στροφο-
νικηφόρον· ἰαρου· υσορειων· ε-
λιλωφ· ματευδωρ· γελαμιστ· χα-
σελων· ἀστουλουκη· περαστουσω·
σφαλινον· κυρμαιω· βαρμιδωνη·
διὰ ταῦτα τὰ ὀνόματα ἵνα μου
ποιήσῃς τὴν χάριν σου ἵνα ὅπως
ὃ ἔργον ποιήσω ἐπαφοδηγῆ μου καὶ ἀ-
ληθής· διὰ τοῦ παντοκράτορος τοῦ θεοῦ ἀμήν.

τὴν δύναμιν τῆς σελήνης.
Κύριε παντοκράτορ ὁ θεὸς ὁ ὢν καὶ ὁ ἦν,
καὶ βασιλεὺς τῶν βασιλευόντων
καὶ κύριος τῶν κυριευόντων· ὁ ποιή-
σας καὶ πλάσας πάντων τῶν αἰώνων
καὶ ὅμοιον τοῖς ἄστροις κοσμή-
σας καὶ τὴν γῆν ἀσφαλίσας τὴν
ἐν θεσει· καὶ ἄνθρωπον διὰ σοῦ ποιήσας
κτίσεις ὁρατὰ καὶ ἀόρατα φθέγγεται
καὶ τρέμει ἀπὸ προσώπου τῆς
δυνάμεώς σου· σοῦ δέομαι καὶ
παρακαλῶ ἐγὼ ὁ ἀνάξιος καὶ ἁ-
μαρτωλὸς δοῦλός σου ἵνα μὴ
παρακούσῃς· καὶ ἀπόστειλόν
μοι καὶ τοῦτο τοῦ ἀγγέλου σου τὴν
χάριν· καὶ ὁ συγκυριαρχῶν σελήνης
κόσμου [redacted] κόσμου
τοῦ ὁμοίου [redacted] τῆς μνή-
μης [redacted] ὀνομαζομένων
κατὰ [redacted] κύριε σελήνη
ἐν τῷ χερσὶ [redacted] σημεῖα
ὅσων ἑορτῶν· καὶ [redacted]
ὁρίζωσας εἰς τὸν τυχὸν θεοῦ
τοῦ θεοῦ καὶ εἰς τὰς κλίνας ἀνατολὰς
καὶ εἰς τὴν ἀπαράβατον τοῦ θεοῦ καὶ
εἰς τὰ χερουβὶμ καὶ σεραφὶμ καὶ
εἰς πάσας τάξεις τῶν ἀγγέλων

καὶ εἰς τὰ ὀνόματα ταῦτα καὶ χα-
ριφσε· γαλλατιηλ· βενουηλ· ασεα-
μουηλ· αδεκαηλ· θυαχοηλ· εαφ-
ελζωρ· θεηλ· γαλαηλ· διὰ ταῦτα
τὰ ὀνόματα· μή μου παρακού-
σῃς· ἀλλὰ γενομένου ἀπόστειλόν
τὴν χάριν καὶ τὴν δύναμίν σου
καὶ τὴν ἐνέργειάν σου ἐν τῷ πράγ-
ματι τούτου ἐν ᾧ μέλλω πρᾶξαι:
Ἐπιτοίνυν ὁ μαθητὴς ἐπιλέγε-
μεν τὸ τὰς τε ἐνεργείας αὐτοῦ καὶ
τὰς χάριτας ἑκάστου τῶν πλα-
νητῶν· ἡμέρας τε αὐτοῦ καὶ ὥρας
διὰ στοιχείων· πρῶτον τὸ προσδοκᾶν
μόνον· καὶ θυμιαμάτων ἑκάστου τοῦ
τὰς ἁρμοζόντων· θυμιάματα
εἶτα [redacted] αὐτῶν ἄρ-
ται [redacted] καὶ τὰς χαρα-
κτῆρας· καὶ [redacted] σημεῖα
καὶ τὰς [redacted] θυσίαν.
Ἰδοὺ ὅτι τὰ δώδεκα ζώδια ἐστὶν κύ-
κλω τοῦ οὐρανοῦ· ἃ καὶ εἰσὶ τῶν πλα-
νητῶν λεγόμενα ἑκάστου τῶν ζωδίων κυ-
ριεύειν· ἡμέρας ἑκάστης τῶν πλανη-
τῶν ἐν τούτῳ διερχόμενοι ἀπο-
τελεῖ τὴν ἰδίαν ἐνέργειαν κατὰ
τάξιν γὰρ τέτακται παρ' ἡ τάξ

ταῖς γραμματεύμασιν ἢ ἀριθμοῖς
μόνον ἤτοι ἐν κινοῦσιν τοῦ κόσμου καὶ
πρῶτον ἀρχόμενος ἀπὸ τοῦ κριοῦ καὶ δι'
ἐπὶ τοῦτο τῶν ζωδίων ὅλον τὸν μῆ-
να τοῦ μηνὸς· ἔστι τὰ καὶ τὰ λοιπὰ
ἀκολούθως· ἐν τοῖς σημείοις καὶ
ὀνόματα αὐτῶν εἰσιν ταῦτα
[illegible]

Δυνατὰ ἄρα μαθεῖν τὰ ιβ ζώδια τοῦ οὐρανοῦ
ὅπου πλανητῶν καλοῦνται· ταῦτα
ἐξ ἀρχῆς ἡ σελήνη ἡμέρας διαιρῶν
καὶ ποῖα ἐνεργεῖ τούτων τῶν ζωδίων
ἡμέρας διοικοῦσιν καὶ πάλιν ἀρχὴ
καὶ ὅλα βουλῆ ἄλλην ἐν ποίῳ ζωδίῳ
ἐστὶν ἡ σελήνη· ἡ πρώτη στοιχεῖα
ἡμέρας ταύτας πόσαι εἰσὶν ἡ τανῦν
τῷ μηνὶ οὐ παρὰ πάσας· καὶ πο-
ρεύεται μὴ τοῦ ποιμένος· καὶ ἄλλας
ὅμοια κατὰ μόνη· ἐν ποίῳ ζωδίῳ ἐστὶν
καὶ κατὰ τοῦτο· καὶ μαθήσει τὴν χάριν
ἔχει ἐν τῷ καιρῷ ἐν καιρῷ ἑκάστου
τῶν ζωδίων :-

Χρὴ εἰδέναι καὶ τοῦ τῶν ζωδίων ποῖα
στοιχεῖα σημεία· καὶ ποῖα ἡμέρας
καὶ ποῖα μέσα· ὡς πρὸ καὶ ποῖ

τὰ πλανήτων ἑλληνικὰ χρήσιμα [illegible] ... μέσα [illegible] διὰ [illegible] ...

Ὁ [illegible] ἀπὸ λιβὸς ποιῆσαι [illegible] χερσαῖον. ἀπόχρεως ὀρθῶς [illegible] τὸν [illegible] τῶν πλανήτων [illegible] ἐστὶν ἀπὸ τὸ ζώδιον ἐγὼ χαίρει. αὐτοὶ [illegible] καθαρίσασθαι [illegible] τῶν μηνῶν καὶ [illegible] οἱ πλανῆται τῶν ζωδίων καὶ [illegible] καὶ ποιεῖ τὸ βουλητὸν [illegible] ἀποχωρισμὸν [illegible] ἐκεῖνα.

Τὰ δώδεκα ζώδια ἃς ἡμᾶς ὠφέλειαν ἔχει ἕκαστον τούτων:

♈ Ὁ κριὸς φέρει χρήσιμος εἰς τὸ ποιῆσαι χαρτὶ καὶ βαστάζειν περὶ βασιλεῖς καὶ μεγιστάνους καὶ [illegible] ὠφελεῖ καὶ [illegible] καὶ εἰς [illegible] τοῦ [illegible] καὶ χαρῆσαι [illegible] ἢ [illegible] τοῦ περάσαι θάλασσαν.

♉ Ὁ ταῦρος ♉ ἐστὶν χρήσιμος τοῦ ποιῆσαι φιλίαν ἐν τῇ ὥρᾳ τῆς ἀφροδίτης ἢ χαρτίον περὶ τούτου ἢ ἄλλη καὶ τοῦ ζητῆσαι χάριν παρὰ γυναικὸς [illegible] καὶ εἰς ὃ βούλει [illegible] αὐτῆς.

Οἱ δίδυμοι ♊ ὠφελεῖ εἰς τὸ ποιῆσαι παιδία μαθεῖν γράμματα ἐν τῇ ὥρᾳ τοῦ κρόνου ♄ καὶ εἰς συμβιβασμὸν τοῦ λαβεῖν γυναῖκα ὁ ἀνήρ καὶ τοῦ ποιῆσαι χαρτὶν περὶ [illegible] καὶ περὶ τοῦ μηνῦσαι ἀνδράσι μεγάλοις καὶ τοῦ ἐμβαλεῖν βοτάνας ἐν ὥρᾳ τοῦ ἄρεως καὶ τοῦ ἑρμοῦ. ♊

Ὁ καρκῖνος ♋ εἰς τὸ ποιῆσαι χαρτίον [illegible] περὶ βοηθείας δαιμονιζομένων ἢ δαιμονιζόντων ἐν τῇ ὥρᾳ τοῦ ἑρμοῦ καὶ τοῦ [illegible] καὶ τοῦ ποιῆσαι [illegible] αὐτὴν ὥρα τοῦ ἑρμοῦ [illegible]. ♋

Ὁ λέων ὠφελεῖ ♌ εἰς τὸ ἀποκρεμάσαι ἡμᾶς [illegible] αὐτοὺς καὶ τοῦ ποιῆσαι χαρτὶ ἢ ἄλλον [illegible] ἵνα μὴ [illegible] λαλῶσιν καὶ τοῦ ποιῆσαι ἡμᾶς χαρτὶ βαστάζειν ἐν τῷ πολέμῳ ἐν τῇ ὥρᾳ τοῦ ἄρεως καὶ τοῦ ποιῆσαι [illegible] ἀνάθεμα. [illegible] ♌

♍ Ἡ παρθένος ♍ ὠφελεῖ εἰς τὸ ἐμβαλεῖν [illegible] ἐν τῷ [illegible] καὶ ἔρωτα [illegible] θησαυροῦ [illegible] ὥρᾳ τοῦ κρόνου ♄ καὶ τοῦ ἀγαγεῖν [illegible] καὶ [illegible] λῦσαι ἐν τῷ [illegible] καὶ [illegible] πλῆσαι τούτοις.

Ὁ ζυγὸς ♎ ὠφελεῖ εἰς φοβερισμὸν καὶ τοῦ ποιῆσαι [illegible] καὶ εἰς τὸ [illegible] καὶ ὁ ἀνὴρ ἢ καὶ ἀναπαύειν καὶ [illegible] τοὺς [illegible] καὶ ποιῆσαι [illegible] αὐτὸν καὶ τοῦ [illegible] ἀνθρώπου [illegible] ἐν τῇ ὥρᾳ τῆς ἀφροδίτης. ♎

Ὁ σκορπίος [illegible] εἰς τὸ ποιῆσαι [illegible] ὁλόκληρα θελήματα [illegible] καὶ τοῦ [illegible] ἐργαστήριον πραγματ[illegible] καὶ εἰς τὸ [illegible] ἀνδρας καὶ εἰς τὸ λῦσαι ὁμοίως καὶ εἰς τὸ ποιῆσαι φυλακτήριον [illegible] χαρτὶ καὶ βαστάζειν τοῦ μὴ φοβεῖσθαι ἡμᾶς ἀπὸ θεοῦ. ♏

♐ Ὁ τοξότης ♐ ἐστὶν ὠφέλιμος εἰς τὸ ποιῆσαι ἀρρωστίας [illegible] φορτίον [illegible] ἐν τῇ [illegible] χαρτί [illegible] θησαυροῦ ἢ χρυσίου ἢ ἄλλου τινὸς ὁμοίου καὶ εἰς τὸ μηνῦσαι ἡμᾶς τοὺς ἐχθροὺς καὶ τοῦ ποιῆσαι χαρτὶ μὴ φοβεῖσθαι ἡμᾶς [illegible] ἀλλὰ μάλιστα φέρεσθαι μέγας καὶ φοβερός.

Ὁ αἰγόκερως ♑ ἐστὶν ἁρμόδιος εἰς τὸ ὁλόκληρα θελῆσαι τις τοὺς ἐχθροὺς καὶ τοὺς οἰκείους αὐτοῦ ἐν τῇ ὥρᾳ τοῦ ἄρεως καὶ τοῦ ποιῆσαι μῖσος [illegible] ἀνθρώπων ἢ ἄλλους ἡμᾶς φίλους ἢ γνωστοὺς ἐν τῇ ὥρᾳ τοῦ κρόνου ♄. ♑

Ὁ ὑδροχόος ♒ ἐστὶν ὠφέλιμος τοῦ ποιῆσαι μὴ φοβεῖσθαι θάλασσαν καὶ τοῦ γαλήνην ποιῆσαι αὐτὴν καὶ τοῦ ποιῆσαι [illegible] φιλεῖν καὶ ἀγαπᾶν [illegible]. ♒

Ἰχθύες ♓ ἐστὶν ὠφέλιμοι εἰς τὸ ποιῆσαι χαρτὶν ἵνα πιάσῃ [illegible] ἢ ἄλλων [illegible] τούτοις ὁμοίων καὶ εἰς αἰχμάλωτα ἐν τῇ ὥρᾳ τοῦ ἑρμοῦ καὶ τοῦ ποιῆσαι ♓

...πᾶσι ταῦτα ἀφανῶς· καὶ τὸν ποιήσαι μαγικὴν μαντείαν ἢ γεωμαντείαν καὶ τὰ ὅμοια τούτοις ἐστὶν ἐπιτήδειος.

Ἐπειδὴ δὲ εἴπομεν ὅτι ἐγράψαμεν ἑκάστου τῶν πλανητῶν τὰς δυνάμεις καὶ ἐνεργείας, δι' ὅσα ὁ θέλει ὁ ἄνθρωπος βούλεται πράξαι, ὀνομάζειν καὶ τοὺς ἀγγέλους αὐτῶν καὶ τοὺς δαίμονας οἵτινες κυριεύουσιν ἐν αὐτοῖς, οἷον· οἱ ἄγγελοι καὶ δαίμονες ἑκάστου τῶν πλανητῶν ἡμέρας καὶ ὥρας.

Ἡ πρώτη ἡμέρα ὥρα α΄ κυριεύει ὁ ἥλιος ☉· καὶ ἐπικαλοῦ τοὺς ἀγγέλους αὐτοῦ, ἵνα σοι συνεργοῦσι καὶ ἀποδιώξουσι τοὺς δαίμονας τῆς αὐτῆς ὥρας λέγω λοιπόν· ὁρισμὸς ἀγγέλων.

Ὁρκίζω ὑμᾶς ὦ ἄγγελοι ἅγιοι πάρεστε προστάξει κυρίου ὀλίγα καὶ ὀλίγου ἐν ταύτῃ τῇ ὥρᾳ πρὸς τὴν τῶν ἔργων ὑπουργίαν καὶ πρόθυμως καὶ ἀόκνως ταχέως καὶ ἰσχυρῶς ἵνα μοι συνεργήσητε καὶ θύτου τάξαι τοὺς δαίμονας ταύτης τῆς ὥρας· καὶ εἰς τὴν ἐκείνης ἐλθεῖν ὑπηρεσίαν καὶ θέλησιν ὑπηρετῆ πράγματος ἢ ἔργου οὗ ἂν θέλω ἀπαρτίζεται τοῦ ἀποβῆναι δόκιμον καὶ ἀληθὲς καὶ ἄδολον διὰ δύναμιν τοῦ παντοδυνάμου θεοῦ τοῦ ἰσχυροῦ· ᾧ ἡμῖν πρέπει δόξα καὶ αἶνος ἀπαύστως εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

Ἐν ταύτῃ ἡμέρᾳ ἄγγελοι καὶ δαίμονες. Ὁ ἥλιος ἔχει ἀγγέλους ε΄· μιχαὴλ· ἀριὴλ· φυλονὲλ· σαμψιὴλ· δουμιὲλ· καὶ δαίμονας γ΄· χθουσιὴλ· αριαβὴλ καὶ σαθουαήλ· καὶ σαρκαήλ· τοὺς ἀγγέλους ὀνομάζοις λέγων ἵνα σοι [redacted] τοὺς δαιμόνους [redacted] ... ἐθέλεις χει[redacted] ... τοὺς αὐτοὺς [redacted] καὶ τοὺς λοιποὺς ὀνομάζει τοὺς ἀγγέλους αὐτοῦ καὶ τοὺς δαίμονας.

Σελήνης ἡμέρα β΄ ἄγγελοι καὶ δαίμονες. Ἡ σελήνη ἡμέρα β΄ ὡς ἄρχεται καὶ ἔχει ἀγγέλους ζ΄· γαυριὴλ· σελουὴλ· χαιελ· ἐμφιλουὴλ· σετμουμιμ· σελνοιμουγαηλ· καὶ δαίμονα α΄ τὸν ταραουὲλ.

ἡμέρα γ΄ ἄγγελοι καὶ δαίμονες. Ὁ ἄρης ἐν τῇ τρίτῃ· καὶ ἔχει ἀγγέλους β΄· οὐριὴλ σαβαὴλ· καὶ δαίμονα α΄ σφιρουὴλ. Ἑρμῆς ☿ τῇ τετάρτῃ ἄγγελοι καὶ δαίμονες.

Ὁ ἑρμῆς ☿ τῇ τετάρτῃ ἔχει ἀγγέλους τρεῖς μαδαδιὴλ· ἀζημιὲλ· ἀρηδουὴλ· καὶ δαίμονας δύο χαλὶβ σιχουαὴλ.

τῇ πέμπτῃ ἄγγελοι καὶ δαίμονες. Ὁ ζεὺς τῇ ε΄ ἔχει ἀγγέλους δύο σαπαφιὴλ ραφαὴλ· καὶ δαίμονας δύο πουδηνουλάτορ· σορμιὲλ.

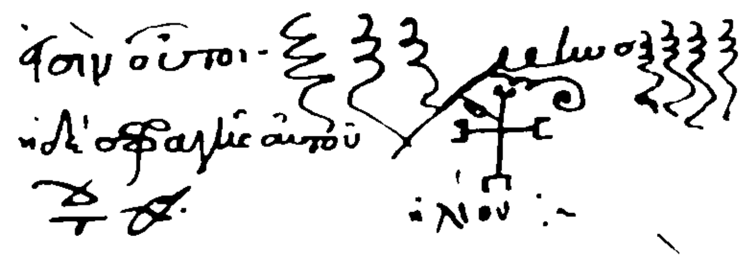
ἡμέρα παρασκευῆ ἄγγελοι καὶ δαίμονες. Ἡ ἀφροδίτη ♀ ἔχει ἀγγέλους δ΄· ἀμαὴλ· γαθουὲλ· σιχανουὲλ· κυρσαὲλ καὶ δαίμονας [redacted] γ΄· βαβατ βαχτασας [redacted] ... ατους.

ἡμέρα σαββάτων ἄγγελοι καὶ δαίμονες. Ὁ κρόνος ♄ σαβ[redacted] καὶ ἔχει ἀγγέλους ἕνα βεαλ· καὶ δαίμονα α΄ ζεβουλ· οὗτοί εἰσιν οἱ ἄγγελοι καὶ οἱ δαίμονες.

Περὶ τὰ θυμιάματα καὶ τοὺς χαρακτῆρας καὶ σφραγῖδας τῶν πλανητῶν τούτων. ♄

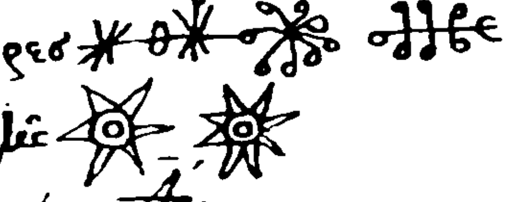
Ὁ τοῦ κρόνου τὰ θυμιάματά εἰσι ταῦτα· μέλαν θυμίαμα ὁ μυχὸς ὀνομάζουσι μέλαν· καὶ θεῖον· καὶ πίσσα· ἀλόη· καὶ θυμίασε τὴν οἰκίαν αὐτοῦ· τὰ δὲ σημεῖα εἰσὶ ταῦτα· ΥΗΕΣΤΥ καὶ ἡ σφραγὶς ♄ τοῦ ζ

Τοῦ δὲ διὸς τὰ θυμιάματα ταῦτα ἐστὶν ξυλοβάλσαμον· καὶ μαρμαρον· ἰακόπου καὶ μύρον· καὶ πιστάκιον· οἱ δὲ χαρακτῆρες εἰσὶν οὗτοι· ... καὶ ἡ σφραγὶς αὐτοῦ



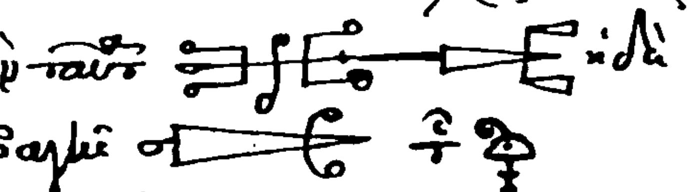
ἡλίου.

Τοῦ ἡλίου τὰ θυμιάματα εἰσὶ ταῦτα· μοσχοκάριον· κασία· ... ἡρόδωμον καὶ ἀστέρακος· καὶ οἱ χαρακτῆρες ... καὶ ἡ σφραγὶς



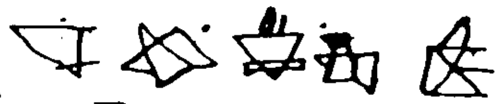
ἄρεος.

Τοῦ δὲ ἄρεως τὰ θυμιάματα εἰσὶ ταῦτα· αἷμα γαλῆς ἐγκέφαλον ... θεοῦ σπόρον αἷμα ἐγκέφαλον κόρακος· τὰ δὲ σημεῖα καὶ χαρακτῆρες εἰσὶ ταῦτα



Τῆς ἀφροδίτης τὰ θυμιάματα εἰσὶ ταῦτα· μόσχος ξυλαλόη· ἄμβαρ... σβόλος καὶ μέλι· καὶ πίσσα· σαμ...

κὸ ἀσεάρομαντικός· τὰ δὲ σημεῖα
τῶν χαρακτήρων ταῦτα

καὶ ἡ σφραγὶς
τοῦ ἑρμοῦ τὰ θυμιάματα
Τοῦ δὲ ἑρμοῦ ☿ τὰ θυμιάματα
εἰσὶ ταῦτα· λίβανος καθαρὸς χα-
νός· ἄρεμος χάτου· κηρὸς σφηκῶν·
λάδανος· καλάμου ῥίζα· ἀρωμα-
τικόν· τὰ δὲ σημεῖα τῶν χαρακ-
τήρων  καὶ ἡ σ-
φραγὶς
Τῆς σελήνης τὰ θυμιάματα εἰσὶ
ταῦτα· κηρὸς λευκὸς καθαρὸς με-
λίσση· κρόκος· δάφνης φύλλα·
... αὐτὴ κυνοβάτου κορυφὴ καὶ
σφονδύλου ῥίζα· τὰ δὲ σημεῖα τῶν
χαρακτήρων
καὶ ἡ σφραγὶς
Ἐὰν μεμάθηκας φίλε ταῦτα ἅ-
περ εἴπαμεν τῶν πλανητῶν τὰς
ἡμέρας καὶ ὥρας ὧν κυριεύει ἕκα-
στος τῶν πλανητῶν τὰς τάξ-
εις τῶν ἀρχῶν αὐτῶν· καὶ τοὺς δαί-
μονας ... τὰς ὀνόμας
ἐν δι... ... τοὺς ἀγγέ-
λους τοὺς ... τὰς αὐτ-
ῶν καὶ τοὺς δαίμονας ὁ ποῦ ... τα

σον ταῖς τῶν ἀγγέλων· ... ἔτι
... καὶ τὰς ... τῆς ...
... τῶν τεχνῶν τῆς ...
... τῶν ... τῆς
μαχαίρας καὶ τὰ ἱμάτια καὶ τὰ
ἄλλα ὅσα δεῖ καὶ οἷα εἰς τὴν καθ-
... :
Περὶ τοῦ ποιῆσαι μαχαίραν :-
Ποιμὶ καὶ ... θέλεις ποιῆσαι μα-
χαίραν τῆς τέχνης ἵνα ... ἐν
χαράξαι τὸν κύκλον ... καὶ
διὰ αὐτῆς τῆς κονδύλου τῆς τέ-
χνης καὶ τὰ ἄλλα διὰ αὐτῆς ...
οὕτως δεῖ ποιεῖν· λάβε σίδηρον
τὸν ποιῆσαι ταφόνον ἢ μαχαί-
ραν ἢ σπαθὴν ἢ ἄλλο ὃ ... καὶ
διὰ τὸ χαλ[redacted]ποιῆσαι μάχαι-
ραν ἀρέσ[redacted]φτερῶσε
αὐτήν καὶ μάνικον
αὐτῆς κα[redacted]ν μελάνη καὶ
ποιῆσαι καλ... ... τά
φύλαττε αὐτὴν καθαρῶς ...
καὶ μηδὲ διὰ αὐτῆς ... καὶ ...
εἰ μὴ χωρὶς ... καὶ ... αὐτήν
εἰς τὸ ... καθαρὸ ...
τὰ ... ἀγγέλοις καθαρῶς ...
... αὐτὴν ...

... αὐτὴν ... γράφε αὐτῆς μό-
νον καὶ ... ἄλλο :-
Περὶ πῶς ... κονδύλιον :-
Ὅταν θέλεις ποιῆσαι κονδύλιον τῆς
τέχνης λάβε τὴν ... μα-
χαίραν ... τὸ ...
ὁ ποῦ ... καλαμοι ...
καὶ ... λέγε ὦ ἄγγελοι
σαβαωθ· ἀδωναι· ἐλωι· τὰ
... ἐσουίζε τὴν βο-
ήθειαν ... τὸν κα-
λαμον· εἰς ... καὶ ποιῆσ-
τον ... τῆς τέχνης ...
... μαχαίρας· καὶ ...
... καθαρῶς· καὶ ὅτι θέλεις γρά-
φειν· γράφε διὰ αὐτοῦ ...
... [redacted] ... γρά-
φειν· εἰς [redacted] ...:-
Περὶ τοῦ ποιῆσαι κονδύλιον
Ὅταν θέλεις [redacted]σαι κονδύλιον
... ἢ χερσὸς ...
... ἢ κόρακος ἢ ...
τούτ... ἄρον αὐτὸ ...
σας· καὶ λέγε οὕτως· ... ἀγλα ...
τε ... ἐμπάγοὺν
ἐμφυτοσκι ... καὶ θεὰ ... τὴν
βοήθειαν μου· καὶ ὅτι ... θέλω

... ἢ ... καὶ ...
... καὶ ... ἁμαρ-
... αὐτὸ καὶ ...
... τῆς μαχαίρας τῆς τέχνης καὶ ...
... καὶ ... καὶ
... καθαρῷ ...
... καὶ ...
... ἀπὸ τῆς ... τέ-
χνης ... :-
Περὶ χαρτίου ... θέλον
Ὅταν θέλεις ποιῆσαι χαρτίον κα-
λόν τε καὶ καθαρὸν καὶ παρθέ-
νον· ποίησον αὐτὸ ...
ζώου ... τοῦ· καὶ λα-
βὼν αὐτὸ σφάζον τὴν μαχαίραν τῆς
τέχνης· ... καὶ τὰ ὀνόμα-
τα· ὀλαί· ἀλβαι· ἀρρενε τὸν
ιαζαχ· σημαμεφορα· ιεου· ι
αχ· μερου· αρουθ· μισαρουχ· αστα
αδωναι· ιεου· ιαου· βαου· ια
ιαβα· τῶν ... μεσο
φαρ· ἁγίων ὀνομάτων· καὶ
καθαρὸν· καθάρισον· καὶ ἁγίασον
τοῦτο τὸ δέρμα ... τὸ
... καὶ ... καὶ ...
θαρσι· ἵνα καθαρὸν καὶ ...
... ὅτι ... γράφω εἰς αὐτὸ ...:-

μετὰ δὲ τὸ ἐνδῆσαι αὐτὸ εἰς
ὕδωρ καθαρὸν καὶ γλυκὺ νε-
χρον καὶ τάνας καὶ λέγον καὶ
ἄναγε γεγραμμένα ὀνόματα βά-
λε τὸ ἀέρβασον καὶ βάλε τὸ ἐν
λίω καὶ ὡς οὗ ἐξηράνθη καὶ σα
γνῶν γλυκὺ ἵνα φύλαττε καὶ γρά-
φε ἐξ αὐτοῦ ὅπου ἂν βούλῃ·
περὶ ἄγλυκτου χαρτίου·
Ὅταν θέλεις ποιῆσαι χαρτὸν ἀ-
γέννητον· λαβὲ αὐτὸ πρὶν πέ-
σῃ χαμαὶ ἀπὸ τὴν γῆν· ἀλλ' ἐν τῇ
κοιλίᾳ τοῦ ζώου μὴ ποθηλά-
ζοντος· καὶ λαβὼν αὐτὸ κάλα-
μον· ποίησον καλάμου μάχαι-
ραν· μετὰ τῆς μαχαίρας τῆς τέχνης
καὶ ἔκδειρον αὐτὸ μετὰ τὴν κα-
λαμένιαν μάχαιραν· λέγων
ταῦτα τὰ ὀνόματα· μηρὰν ἐλωε
ιελ, ἐλωΐ· ἀλεθατα· ἐμμανουὴλ
ἀδωναΐ· ειαν· ἀαρεών· ἰετελμινο
ἀλβαΐ· μαγα· τετραγράμματον
σαλβαώθ· σαλβαΐ· μονογενὲς
πρωτότοκε· ἄγγελοι ἀδριέλ· ἔλθετε
εἰς τὴν βοήθειάν μου· ἁγιάσατε καὶ κα-
θαρίσατε τὸ δέρμα τοῦτο ἀπὸ
παντὸς μολυσμοῦ καὶ ῥύπου καὶ

ἀκαθαρσίας· καὶ ὅτι θέλω διὰ τοῦτο ποιῆ-
σαι κατὰ τὸν θεόν καὶ ἀτυχόμενοι
θῶσι τὸ μὲν· καὶ τὸ ἔκδειρας παλί-
μον καὶ σκούριε ὕδωρ γλυκὺ καθαρὸν
νεροῦ χρῶν καὶ βάλων ἀέρβασον ἔθου
ἐν ἡλίῳ ἕως ὅτου ξηρανθῇ ἕως γνῶσι
καὶ ποιεῖ τὰ λαβὼν φύλαττε καὶ ἔχε
διὰ τοῦτο χρείαν σου καὶ ὅταν βούλῃ
γράφε·
περὶ μελάνης αἵματος νυκτερίδος·
Λαβὼν τὴν νυκτερίδα ἐν τῇ χει-
ρί σου καὶ τὴν μάχαιραν τῆς τέ-
χνης εἰς τὴν δεξιάν σου λέγε
ταῦτα τὰ ὀνόματα ἀρουθια-
ραούθ· καρατάρι· ἰεχμαν· ις
σκαν· ἐφιεὴλ σεσπαραμαθον
μεν· μεω· [redacted] ωχ· ζηλη
φιρα· ια· [redacted] χεαν τον
ἀδωναΐ· κύριον· ὄρνιθος νυ-
κτερίς· ἀπό τοῦ θεοῦ τὰ ὀνόμα-
τα ταῦτα· ἵνα καθαρὸν ἀχρεῖον ἐν
τῷ αἵματι τοῦτο· καὶ ἐνδύναμις
καὶ ἡ ἐργασία σου· ἵνα ὅτι περὶ ἂν
ἐθέλω γράψω δι' αὐτοῦ ἡ δόθη μοι·
καὶ ἐπιτύχω καὶ ἀλληθινὸν ἵνα σφά-
ζον τὸ αἷμα αὐτοῦ ἐν ὑαλίνῳ ἀγγείῳ,
τὴν νυκτερίδα θάψον εἰς τὴν γῆν καθαρά·

περὶ τοῦ γράφειν μετ' αἵματος χε-
λιδόνος·
Λαβὼν τὴν χελιδόνα καὶ τὴν μά-
χαιραν εἰς τὴν δεξιάν σου χεῖρα καὶ λέγε
ταῦτα τὰ ὀνόματα ἄγγελοι ἀ-
δωναΐ· παντὸς σαμορ·
φαφαΐ· πανθαλιος ἔλθετε εἰς τὴν
βοήθειάν μου τοῦ ἵνα ποιήσω τὸ
αἷμα ἐπιτυχὲς καὶ ἀληθὲς καὶ δό-
κιμον εἰς ὅτι γράψω καὶ σφάξας
αὐτὴν τήρει τὸ αἷμα αὐτῆς
ἐν ἀγγείῳ ὑαλίνῳ καθαρῷ καὶ γρά-
φε εἰς τὴν ἑρμηνείαν αὐτοῦ ὅπου
χρειάζονται· περὶ αἵματος περιστεράς:
Ὅταν βούλῃ ποιῆσαι αἷμα περιστε-
ρᾶς· λαβὼν αὐτὴν καὶ τὴν μάχαι-
ραν τῆς τέχνης εἰς τὴν δεξιάν
σου λέγε οὕτως ἀγλα· ἐλωΐ· ἀλωθιθεω· λαρζαμι· ἐλαΐ· ἐλωηομ
μιχαὴλ οὐριήλ· τὴν μεγάλην
βουλὴν ἄγγελοι ἔλθετε εἰς τὴν βοή-
θειάν μου ἵνα σφάζω αὐτὴν
χρῶ εἰς ὅπου ἂν βούλεται·
μετὰ αἵματος βοΐου·
Ὅταν θέλῃς γράφειν μετ' αἵματος
βοΐου ἢ κριοῦ λαβὼν τὴν μάχαιρ-
αν εἰς τὴν δεξιάν σου χεῖρα καὶ τὸ ζῷ-

ον λέγε οὕτως· ταῦτα τὰ ὀνόματα
ελιηεηλ· ἀλιελιχ· ἀλφιλ· μελιχ
σαδαΐ· φόφιλε· ἄλφα καὶ ὦ·
σαλβαΐ· παντοκράτορ· τῇ
μεγάλῃ βουλῇ ἄγγελοι ἔλθετε εἰς
τὴν βοήθειάν μου εἰς ταύτην
τὴν πραγματείαν μέλλω γράφειν
καὶ ἱκανοὶ ποιῆσαι ἵνα σφάζω τὸ
ζῷον ἐμβαλὼν τοῦτο εἰς ἀγγεῖον
περὶ αἵματος τούτου καὶ χρῶ
εἰς ἣν ὥραν θέλεις ποιήσασθαι τοῦ μὴ
ἀποθανεῖν·
Εἰ νόμια μετὰ τοῦ κηροῦ·
Ὅταν μέλλεις ποιῆσαι νόμισμα
τοῦ κηροῦ παρθένου ἢ δυνατὸν
λίθον ἢ τι τοιοῦτον ἐπὶ ὁπολύ
αὐτοῦ σὺ βουλόμενος· λαβὼν
αὐτὸ κάθισον εἰς τὸ ἱερὸν καὶ κάθου
ἀχρὶ τρεῖς ἡμέρας ὁ κηρὸς λαβὼν
ἵνα θύοντος καὶ τοῦ ἱερέως ἵνα
τὰ λαβὼν αὐτὸ ποίησον τὸ νό-
μισμα ἢ ἄλλο τι τοιοῦτον· καὶ λέγε
ταῦτα τὰ ὀνόματα ἄγγελοι ἀδω-
ναΐ· ἐλωΐ ἀγλα· ἀγλαΐ· ἀλβαΐ
μπολέθ· ἀλπακὸς· ὀφιαΐ· ἐλ
μονιοῦ· ἐλιχαΐ· χαρισματα σου καὶ
σοφία παραδοθὲν τοῦ

ἐρωτωμένη· ἀμαθῶν· ἀ
μερεῖ μὲν τοῦ σεμ' ἀμφορὰς·
ἰσώματα λ ἀμα· ἀμμεχε·
ἱερεριῶν πανοκράτορος ἀ
κολουθία θς θεόφιλος θεόδο
τος· θειδομαι φεριῶν ε' ἐὼν
ἀλι· κε παντοκράτορ διὸ
τὸν νόμον μου ὅτι [illegible]
ἱμαίδιν τοῦτο τὸ πρᾶγμα·
ὁ θέλων ποιῆσαι δ' αὐτοῦ κηρὸν
τούτου ἔχω πάντα· [illegible] τυχεῖ
γίνηται ἄλλη θήκαλον ταμεῖα
λαπτα τὸ κηρὸν πλάττον ποιῆσαι
τῶν γνώμαι ἢ ἄλλο ὅπη ἀεὶ καὶ
ατεοοι [illegible] τυχε ὄλον ἀγαθ
τὸ ἑρμηνεύων καὶ ποιοῦσιν ἐν μέ
τῳ [illegible] γῆς σου·

γνώμα πηλοῦ μὰ ποιῆσαι·
[illegible] ποιῆσαι γνώμα ἀπὸ π
χοῦ· ἢ βούσαλου ἢ ἄλλου τοιούτου
χρὴ δεῖ τὸν πηλὸν ἐκεῖνον ἅμα ἀ
πὸ ποταμοῦ· καὶ ὁ ταμεῖα κα
νομῆσαι τὸν πηλὸν ἅμα ἐκεῖ
ποταμοῦ ὅτι αὐτὸς ἡ ἄντοιγμα
φέρεται· καὶ ὁ ῥοῦς πηλὸς μάλιστα
ἡ τὸν καθαρὸν κάλλον τυχεῖ

ρία· τῇ δ' [illegible] οὕτως ὁ [illegible]
ζωσιμεξε τὸν ποιῆσαντας
καὶ ἀγιάσαντας ἐν τῷ τόπῳ σου·
καὶ σφραγίσαντας· ἁγιάσαντ
ας· [illegible] σφραγῖδα καὶ τὰ
τὰ ὅσον τὸ μάγον γραμμένην χα
ρισσου ἐν τῷ πλέον τοῦτο ὁ πα
λαβεῖν ἐν τῇ χειρί μου· γράμματα
δουλεύει γραμμα καὶ ἀληθῶς καὶ
λέγεται τὸ θέλω ποιῆσαι δι' αὐτοῦ
ὁριζώσει με γραμμα δι' αὐτοῦ
ἴσα καλα καθαρῶς ὡς ἐστι ἡ
ἀεὶ [illegible] ἡμέρα [illegible] εἰ δ' ἐς
τῶν βοηθειῶν μου ἐρου [illegible]
ση· ἐρωδεῖ [illegible] χειρῶν ἡμῶν
πράξαι ὧν·

περὶ τῆς [illegible] εἰς ἀγάπην
περὶ [illegible] ταῖς ἐγχειρήσεσιν
ὁ [illegible] προσφιλέστερον γυναῖκα
πρὸς ἄνδρα ἐρχομένων ἐλ
θεῖν τῇ γνώμῃ ὀλίγως οὐ
ὡρα ἐρμοῦ· [illegible] ἡ φιλ
ἀνδρὸς πρὸς γυναῖκα [illegible]
λει ποιῆσαι δεσμὸν φιλίας καὶ
ἀγάπης [illegible] [illegible]
[illegible] [illegible] [illegible]

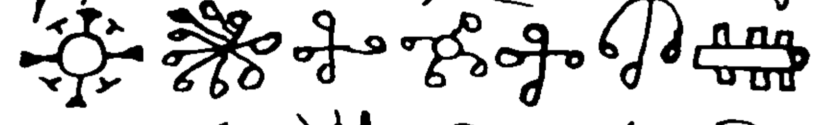
ποιῆσον μη [illegible] [illegible]
ἐν τῇ ὥρα τοῦ κρόνου [illegible]
[illegible] ἐξουσία τῇ [illegible]
ἐν τῇ ὥρα τοῦ [illegible]
[illegible] τέχνης ποιῆσον
[illegible] καὶ γλώσσης
δέματος καὶ [illegible] τῇ
[illegible] ἐν τῇ ὥρα τοῦ
[illegible] βούλη ποιῆσαι [illegible]
ἀρχόντων [illegible] ἐν
[illegible] ἐν
ὥρα [illegible]
θέλεις ὁμιλῆσαι [illegible]
ποιῆσον ὅταν [illegible] ἔχει
ἰδ' [illegible] τοῦ ἡλίου
ἐν τῇ ὥρα τοῦ [illegible] καὶ λάσσο
ται·
ἑρμηνεία περὶ τοῦ ποιῆσαι [illegible]
[illegible] ὁ ἀρχόμενος [illegible] λέγειν
[illegible] δεῖ ποιεῖν [illegible] βουλόμενον
ὁμιλεῖν τοῖς πνεύμασιν καὶ
[illegible] ὁ θέλων ποιεῖν καὶ
[illegible] δεῖ [illegible]
[illegible] γράμματα ἐν
δεῖ [illegible] ἐνδεχεται
αὐτὸν [illegible] τοῦ πράγμα
τος ἄρξασθαι πρῶτον [illegible]

ἡμέραν [illegible] [illegible]
[illegible] τὸ ἄρξασθαι με
λοῦ [illegible] τοῖς [illegible]
[illegible] ἀγαλλιᾶσθαι [illegible]
[illegible] καθαρὸν καὶ
[illegible] βίου καὶ [illegible]
[illegible] κρέατι
καὶ [illegible] πορνείας τοιαύτ
[illegible] ἀπολαύσεως
[illegible] ἄλλων ἐπέχειν
ὧν πάντων τῶν κοινῶν
[illegible] τοῦ [illegible]
τοιοῦτος μάλιστα [illegible] τηρεῖ
[illegible] τοῦ [illegible]
[illegible] πνευμάτων [illegible]
καὶ ἀμετάβατος [illegible]
αὐτοῦ πᾶσαν βουλὴν [illegible]
[illegible] δαίμονες καὶ [illegible]
[illegible] οὕτως· οὐδὲ [illegible] καθαροῦ
βίου καὶ [illegible] μέτοχοι οὐ
[illegible] μέτοχοι
ἀλλὰ [illegible] καὶ
[illegible] καὶ [illegible]
ἀλλὰ χαίρουσιν καὶ [illegible]
ὁρισμῷ [illegible] καὶ τῇ πράξει
καὶ ὁρισμῷ τοῦ [illegible]
σεμνοῦ βίου καὶ [illegible] οὕτως·

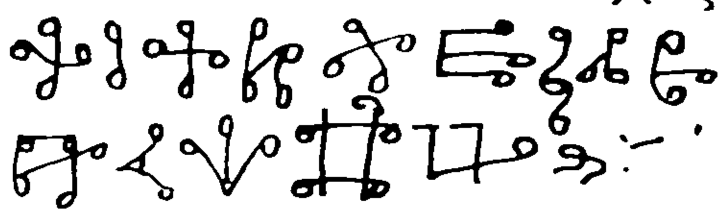
καὶ μάλιστα ἀγαθοῦ ἔργου καὶ
συγγνώμονος· ἐπειδὴ τὸ μέλλον ἄρξεσ-
θαι τοιοῦτον ἄρξεσθαι εἶναι· οἷον
ἡμῶν ἔργον δὲ ἐστιν ἄλλα
καὶ ἁμαρτίαν γε παντὸς καὶ ἀ-
πεχόμενον· ἐπεὶ πλὴν τοῦ
καθαροῦ τοῦ σώματος τοῦ πνεύματος.
καὶ εἶμαι προσκαθαρμένος
ὁ γὰρ ἑαυτὸν ἁγνίσας καὶ δικαιώ-
σας· ἔτι τε ἐξομολογησά-
μενος· πάντα τὰ ὅσα ἐποίη-
σα· ἐπεὶ ποιήσῃ ἁμαρτήμα-
τα· καὶ μηδὲν ὡς οἱ ὄντα τὴν ἀλ-
λήλων καὶ ἀποχὴν ποιῶν
ποιησάμενος· ταῦτα τὰ προ-
ειρημένα ἡμεῖς ἐπεὶ σήμερον
ἐκείνους τοῦ ποιῆσαι καὶ ἐσ-
χάτως μὲν ἅπαξ πάντως δὲ ἠκά-
νουν ταύτῃ τῇ ὀρθοχειρί·
Φεύγει δὲ εἶναι καὶ τοὺς τεχνίτην
καθαρὸν· καὶ τὰ πολυμένον ἵν-
α γλυκὺν καθαρὸν μέλλον ἐστὶ
ποιεῖν τὴν μέθοδον τοῦ κύκλου.
καὶ ἔχειν ἱμάτια καθαρὰ λα-
καλινά· ἐπάνω τούτου ἔπει-
τα ἐργασμένα· καὶ παρακαθα-
ρῶν παρθένον μεμετρημένα· καὶ

ἐφαρμένα· ἔστω εἶναι μὲν χι-
τῶνα λινοῦν· καὶ τὸ ἔντος χιτω-
νίσκον· καὶ τὸ ἱμάτιον· καὶ τὰ
ὑποδήματα ποσὶν ἀναξιώδαν
καὶ ἀπαντῶν ἅπαν τὰ αὐτοῦ τὰ ἱ-
μάτια· λευκὰ λινὰ καθαρὰ φο-
ρέσει· πρὸς ἡμέραν ἢ τελῶν
πρὶν ἢ τοῦ κύκλου ἄρξασθαι
ὁ διάλειμμα δεῖν δόλιος ἡμέ-
ρας· ἄχρις δόμη ἡλίου καὶ ἐπιδο-
λὴν ἀστέρων· ἐπειδὰν πεαθίον
ἀπὸ τοῦ μέρους καθαροῦ οὐ γὰρ
τὸ σταρας· καὶ λούσασθαι μετὰ
λαμβάνων ἀρκοῦντος· καὶ τοῦτο
τὸ ποιεῖ ἐπὶ ἡμέρας τρεῖς ἀ-
πεχόμενος καὶ τῆς ἄλλης πάντων
βρωμάτων· καθηκαύτην δὲ
ἡμέραν ἑαυτοῦ ἑαυτόν,
πλύνον διαγλυκὺν καθαρ-
ῶν ἢ τοῦ ἔργου ἢ γὰρ ἐστι τε-
χνίτη τῇ ιδ΄ τῆς· ἐπεὶ ματε-
λάτησει τὸ ἔργον ἐν τῇ ιδ΄
αὐτῆς· καὶ ζ΄ ἡμέρας ἐχέτω
ἔθαι· ἢ τὸ δ΄ διαγωνταις ἡμ-
έρας ἡμέρας ἐν ἧκου χία· καὶ ἡ-
μέραν, οὐδεὶς συγγνώσονοι τοῦτο
οἱ ὄγδοον τοῦ μὴ τηκνούσου μαθη-

τὰ δὲ σημεῖα· ἅπερ ἃ μὲν γρά-
φειν ἐν τοῖς ἱματίοις ἔστω
σαν γεγραμμένα ἐκ μέσου
κρόκου· καὶ κινναβάρεως καὶ ῥο-
δοσταγματος· καὶ ἐκ τῶν σπω-
τῶν καθαρά. ταῦτα τὰ ση-
μεῖα γράφε ἐν τοῖς ἱδρώσι
τοῖς εἰρημένοις· ἐν τῷ ἐμπρο-
σθίῳ τοῦ αὐτοῦ χιτῶνος τῶν με-
γάλων ἐστὶ τεαχλία·



τὰ δὲ ταῦτα ἐν τοῖς
καλλιγίοις ἤτοι τὸ ἀχλούν

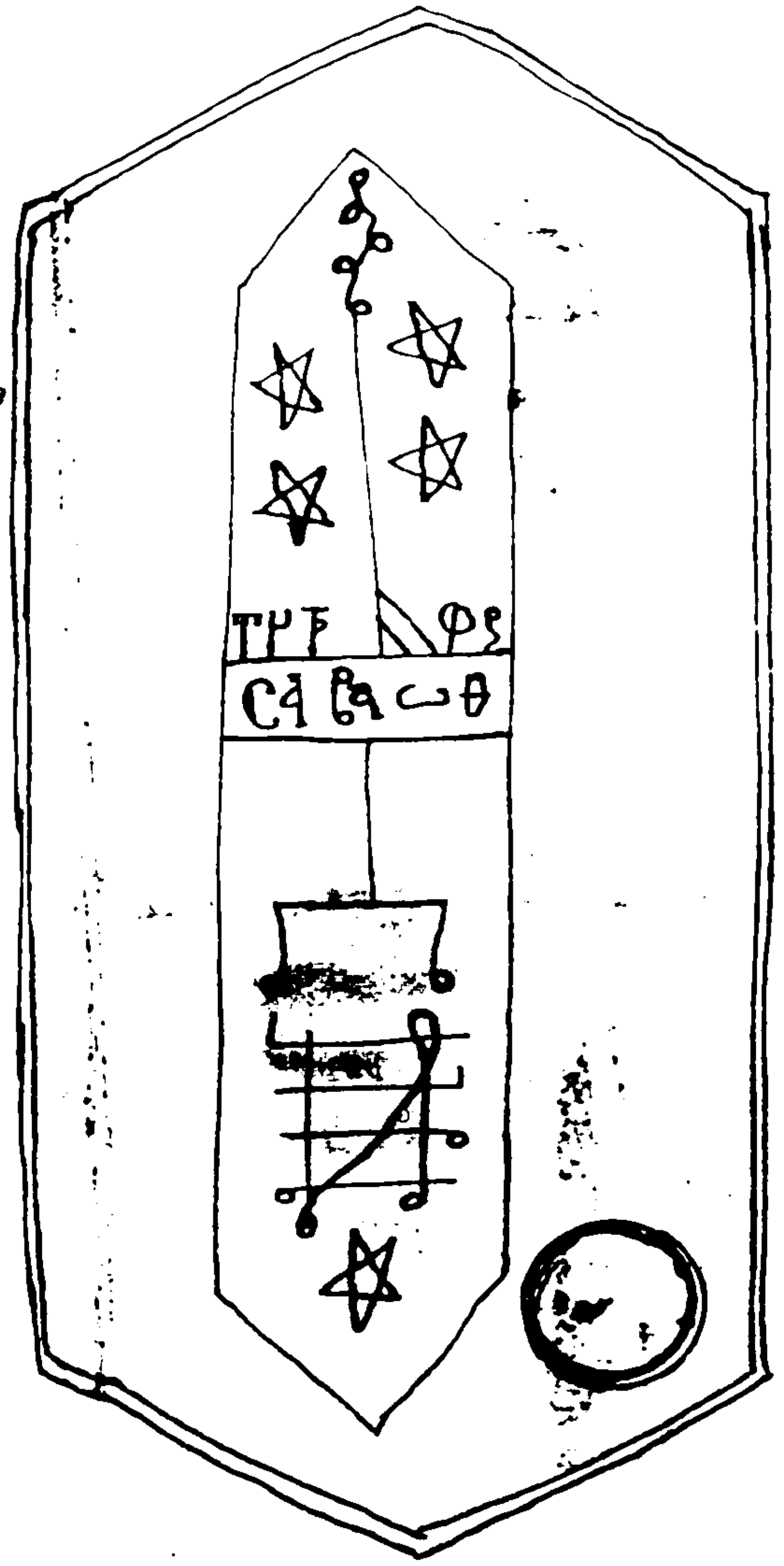


περὶ τοῦ ποιῆσαι τὸ αἷμα·
Ἔστω τὰ ἐχρισμένα
χαρτὶν παρθένον· καὶ προφέρε-
ται· ὁ παρθένος ἐκ ἐρίφου καὶ ἀ-
ρνίου ἢ γυναικός· καὶ ποιήσας τὸ αἷμα ὡς
προσδιορίζομαι τοῦ δέρεως
ἐξ ἀρκαδίας· μίξεως δὲ ἢ τοῦ
αἵματος γράφε ταῦτα· ἀγλαΐ
ἀγλαΐ· ἀγλααθ· ἀγλαωθ
ἐλωΐ· ἐλιμ· ἐλωαθ· βιμεῶ
ἴλον παντοκράτορ ἰδοὺ δὲ καὶ τὸ

σχῆμα :- Ἔστω τὰ χάρ-
χαρτὴν ἀγγέλων τοῦ βοΐνου·
καθαρὸν· ἐξ ὧν τρεῖς κανδύτρα-
φον ἐν αὐτῷ τὴν ποδο-
δεῖ γεγραμμένην οὐρανίαν τοῦ σο-
λομῶντος ὡς ἔχει τὴν ἀκρί-
βειαν· καὶ καλλιγραφίας τοῦ
αἵματος καὶ ἀγγέλων ταύτῃ
γράφεται πασὰν ἐκείνα τοῦ
σταυροῦ· καὶ φυλακτικὸν· γρά-
φον δὲ ταῦτα τοῖς προειρη-
μένοις ἐν δεσπμῷ ὡς αὐτὸς ὡς
καὶ ἐπὶ τῶν ἄλλων·
περὶ τοῦ ποιῆσαι τὴν ὀσμίαν·
Ἔστω δὲ ταύτην τὴν ὀσμίαν τοῦ
σολομῶντος· ἵνα πάντας
τὴν ὡς περὶ ὅρας κατὰ ἀκρίβει-
αν· μεμετρημένην· μετὰ τοῦ
διαβῆ τουδηλαδὴ· οἱ μὲν τέσσα-
ρες πόλις· ὁ δὲ μαρμάρους ἄλλον
τὸ ἄλλοι τὰ ἔσωθεν· ἄρου
θραυμάτι μόσχου· κρόκου καὶ κιν-
νάβαρις· καὶ ῥοδοσταγματος· τοῦ
δὲ ἐζοδεον μελανίου· ὡς αὐτὸς καὶ
τοὺς ἄλλους τὰ σταυροὺς πολλοὺς
ποιήσεις· παραπλησίως ἀλλά-
ζονται· τοῦ δὲ ἔναν τὸν ἄγιον

τέλειν· ἀπὸ τῶν τεσσάρων
πόλων· ἔστι πολὺ πλησιά-
ζειν δὲ τοῖς τέσσαρσιν πόλεσι
τὸν δέκατον πόλων τὸν ἔσ-
χατον πλησιάζειν τοῖς ἄλλοις
τέσσαρσιν πόλοις ἀπέχειν
καὶ τῶν ἄλλων τεσσάρων ἐστὶ
πολύ· καὶ πλείων ἡ γνῶσις τῶν ὅλων
πόλων ὁ θέλων ποιῆσαι τὰς μα-
γείας σολομῶντος· ἴδε ἐ-
σωέρυθρον ἐστι τετυπωμένα
τα· αἵτινες εἰσὶν ιβ'· ὁ θέλει
ποιῆσαι· καὶ ἀντὶ μελάνου
κῶς τὸν πλεῖχον καὶ στοιχείωμα
μα ἐν τῷ κώνχῳ θέσεις
τῆς οὐσίας· τὰ δὲ γράμματα
καὶ τὰ σημεῖα ἅπαντα καὶ
ταῦτα ἐὰν θέλῃ ὁ θέλει ποιῆ-
σαι μετὰ τῶν εἰρημένων ἡμερῶν
οὐκοῦν πρόσεχε καλῶς καὶ ἐ-
πιμελῶς· ἵνα ποιήσῃς αὐτὴν
ὡς ὁρᾷς ἀντίγραφον· καὶ μὴ δια-
μέσον τὴν ἀντίγραφον σὴν γραμ-
μὴν ἢ σημεῖα· ὡς γὰρ εἴρηται
ἐν ταύτῃ γὰρ καὶ πᾶσα ἡ λύ-
μη ἐξ ὁσαγωγῆς ἡ πράττουν·
καὶ ἡ ... καὶ ἡ ὥρα τοῦ ἔξω

κουῦτος· ἀσήμαο φιλυβαπα
ζειν τὸν κόλπον σου ὁ τὴν μέλ-
ἐν μέβωσαι· ἐν τῷ δακτυλίῳ ἐπι-
ριμένῳ τῆς οὐσίας· ἀπόχρεω-
τος εἴρηται:-



ἐὰν θέλῃς ποιῆσαι καὶ ἀέχον πο-
γασεις ἀγαπήσῃ:-
Ὁρκίζω σας ὦ δαίμονες· οἱ ἥμενοι
ἐσαχλαμ ἰαχζη καὶ δυνατοί
καὶ ἔχεται ἐξουσίαν ποιῆσαι
ὅτι καὶ ἂν θέλεται· ὁρκίζω ὑ-
μᾶς κατὰ τὴν δυνάμεως τοῦ
παντοκράτορος θεοῦ σαβα-
ωθ· ἀδωναΐ ὃς ἐστιν θεὸς
ἀβραάμ· θεὸς τοῦ ἰσαάκ·
θεὸς τοῦ ἰακώβ· ὅστις ἐξελέ-
ξατο παραστάσεις τὰς
γυναῖκας καὶ παραστάσεις τα
τὰ ἔθνη· τοῦ ἰσραὴλ ἐξ ἄγημα
παιδιώλιο θεὲ ταυτί μοι ἀπει-
α· ὁρκίζω ὑμᾶς κατὰ κεί[μενον]
τοῦ λαλήσαντος τὸν μω-
σῆν ἐν τῷ ὄρει χωρήβ· εἰς ὄρος σινᾶ
καὶ παραδίδωσιν αὐτοῦ τὰ
ἅγια μυστήρια· ὁρκίζω ὑμᾶς
εἰς τὸν θεὸν τὸν φωτήμον· ὃν
τὸ βάθος τῆς σοφίας μέχρι
καὶ τὴν χαμηλώματος αὐτοῦ
ἂν ἔξει χρείαν τοῦ· τὸν μαστίγω-
σαντα ἐν δέκα πληγαῖς τὴν
αἴγυπτον· καὶ ἀγαγόντα τὸν λα-
ὸν αὐτοῦ ἐξ αἰγύπτου· ὁρκίζω

ὑμᾶς κατὰ τὴν διαρρήξα-
σαν ῥάβδον τὴν ἐρυθρὰν θάλασ-
σαν καὶ μετὰ τῶν ὑδάτων προ-
στάξαντος· ταῦτα ποιῆσαι
διαγαγεῖν τὸν λαὸν αὐτοῦ διὰ
θαλάσσης· ὁρκίζω ὑμᾶς
κατὰ τὴν δυνάμεως τοῦ θεοῦ τοῦ
φοβεροῦ καὶ ἐν τῇ κραταιᾷ
χειρὶ τὸν λαὸν αὐτοῦ ἐν χει-
ρὶ κραταιᾷ· καὶ ἐν βραχίονι ὑ-
ψηλῷ· ὁρκίζω ὑμᾶς πάντας
εἰς τὰ ἅγια μυστήρια τοῦ θεοῦ
καὶ εἰς τὰς γεγραμμένας δια-
θήκας θεοῦ πλάκας· ὁρκίζω ὑ-
μᾶς δαίμονας εἰς τὴν τελε-
ζαν τοῦ ἀέρος τοῦ ἁγίου θεοῦ
σταυρίου· καὶ εἰς τὴν ἀίμμον
τῶν τομαραιῶν χρυσῶν· καὶ εἰς τὰς
ἀγγέλους ἀρχαγγέλους· καὶ εἰς τὰς ταλ
μουδίας τῶν ἁγίων ἀγγέλων
καὶ εἰς τοὺς ὕμνους τοὺς ἱερούς·
ὁρκίζω ὑμᾶς εἰς τὴν πίστιν
ἣν οὐκ ἐνίκησε ὁ πατριάρχης ἀ-
βραάμ· καὶ εἰς τὴν λέξιν τοῦ
τοῦ δικαίου μελχισεδέκ· καὶ εἰς
τὴν τάξιν τοῦ ἀαρών· ὦ ὑμεῖς
δαίμονες· οἱ οἰκοῦντες τὴν πορ-

μίαν· καὶ οἱ δὲ ἀγαπώμενοι ἀγά-
πην ἐν λόγοις τῆς φιλίας τῆς
γυναικός· ὁρκίζω ὑμᾶς καὶ
ἐξορκίζω καὶ ἀποστέλλω
ὑμᾶς κατὰ τῶν γεγραμμένων
ὀνομάτων· καὶ κατὰ τῶν γεγραμμέ-
νων ὁρκισμῶν· τοῦ μὴ βρα-
δῦναι ὑμᾶς ἐν τῇ ἐμῇ τούτῃ
ἐρωτήσει ἀπελεύσεσθαι καὶ ἀπελθόντες
εἰς τὴν ἡμετέραν θελίω καὶ ἀγα-
πῶ· ἵνα ἔρχηται καὶ
παρακαλέσῃ τὴν αὐτῆς ψυ-
χὴν· καὶ τοῦ λέγειν τὸν λό-
γον μου αὐτῆς πρὸς με τὸν
δεῖνα· μὴ ἔχουσα ἐν θύμαν πα-
τρὸς· ἢ μητρὸς· ἢ ἀδελφοῦ· ἢ ἄλλου τινὸς
μὸς τῶν συγγενῶν αὐτῆς· ἢ
φίλου ἀρσενικοῦ· ἢ θηλυκοῦ·
ἀλλὰ τὴν ἐνθύμησιν καὶ ἐ-
πιθυμίαν ἐμοῦ τοῦ δεῖνα· καὶ ἵνα
ποιήσετε αὐτὴν ἀγαπᾶν ἐ-
με· πάνυ σφόδρα ἀγαπητὸν
με πλέον· σφόδρα σφόδρα
καὶ ἀγάπη· ὥστε μηδὲ δύνασθαι
μήτε φαγεῖν· μήτε ποιεῖν· μή-
τε κοιμηθῆναι· μήτε ἄλλο τι
ἡμῶν ἄνευ ἐμοῦ· ἕως οὗ θέλω

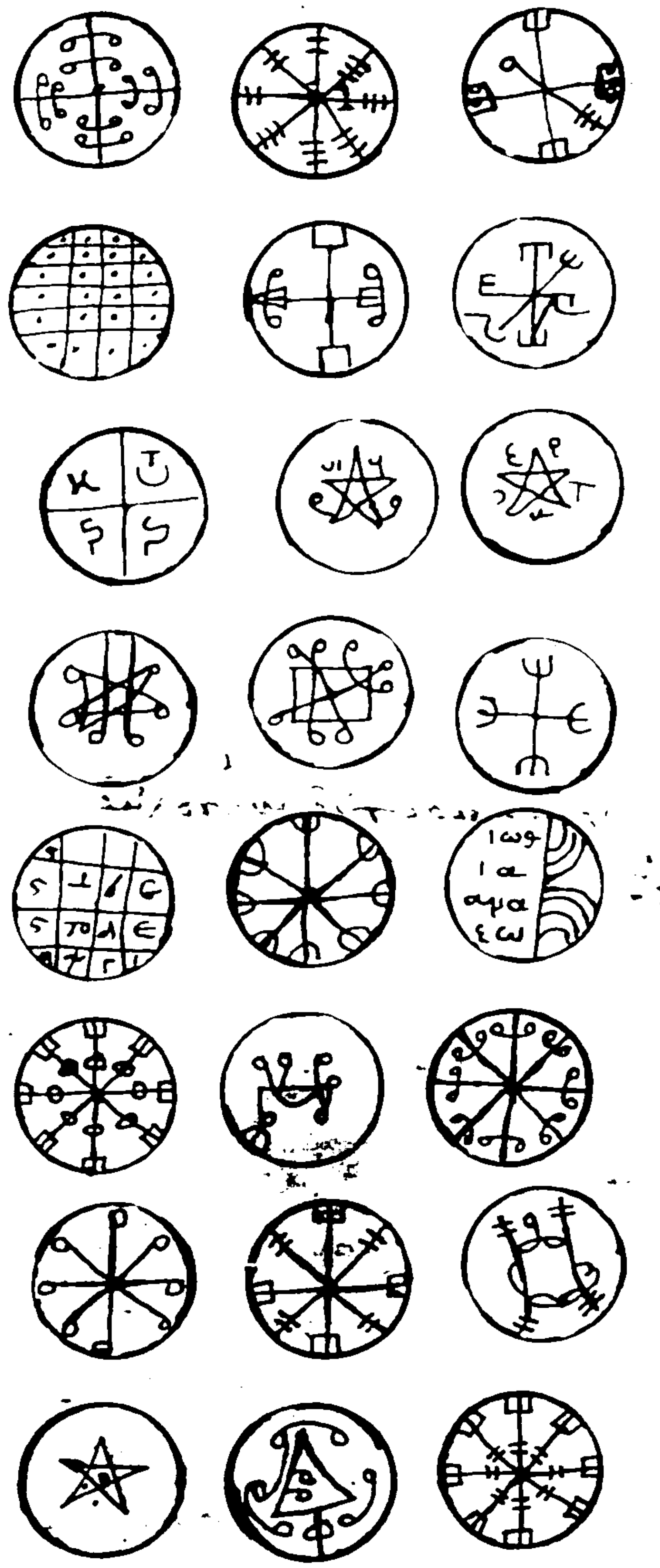
ἐγὼ ἐπὶ εἰς τὴν ὀρεγομένου καὶ
τὴν ἐπιθυμίαν μου· καὶ ἵνα
ἔχω καὶ ἀπίστευμε ὅπου ἂν
ἐγὼ ὑπάρχω· καὶ ἵνα ἀποδο-
κεῖ καὶ φαίνεται μενδεμίαν τὴν
ἄλλον ἄνθρωπον εἰ μὴ ἐμὲ ἀλλὰ
ἐμὲ μόνον· ἐπεὶ ἀρεῖσθαι
μονῆς· ἀφίκετε ὑμῶν τὴν
ταχύτητα ποιεῖτε οἱ ἡμέτε-
δαίζουσιν αὐτῆς τὴν ὄρεξιν αὐτῆς
καὶ τὸ θέλημα τῆς καρδίας αὐτῆς
καὶ ἵνα διδάσκουσιν αὐτὴν καὶ
θαυμάσαι περὶ τὴν ἐνθύμησιν
μου· βάλετε ἐν τῇ καρδίᾳ αὐ-
τῆς· τὸ ὄρεκτον ἐν τοῖς ὀφ-
θαλμοῖς αὐτοῖς· τὸν ἀπαύ-
στον ἐν τοῖς ποσὶν αὐτῆς·
τὸν ταχὺν [illegible] τῇ κεφαλῇ αὐ-
τῆς· τὸν ἀχάριστον ἐν ταῖς
βασιλικαῖς αὐτῆς βλέφαρον
ἀνήμητον· ἵνα ἔρχεται καὶ ἵνα
ἀπέκει με· ὅπου ἂν ἄγω· τὸ
λοιπὸν μὴ ἀμελεῖτε· ἀλλὰ
ταχέως κατὰ τάχος ὅσον δύ-
νασθαι ζωντὸ μὴ ταλαι·
ἐὰν δ' ὑμεῖς κατοκνήσητε ὑμᾶς κολά-
σουσι θησαυροῦ :~

Ἐπικαλοῦμαί σε τὸν θεὸν τοῦ θεοῦ τὸν φο-
βερὸν καὶ ἀόρατον καὶ εἰς τοὺς
ἁγίους ἀγγέλους τοὺς περὶ
σαυτὸν· μιχαὴλ καὶ γαβρι-
ὴλ· οὐριὴλ καὶ ραφαὴλ καὶ τὰς
τὰ χερουβὶμ καὶ σεραφὶμ ὁρ-
κίζω ὑμᾶς δαίμονες εἰς τὰ
ὀνόματα τοῦ θεοῦ τὸ τετραγράμ-
ματον· οὐ περὶ τῶν· ἄγια· ἀ-
γαθὰ· ἀγγελικὰ· ἀγγέλων ὁρ-
κίζω ὑμᾶς δαίμονες καὶ
ὁρκίζω καὶ ἐξορκίζω καὶ συμβάλ-
λω ὑμᾶς εἰς τὴν χείρισιν
πάντων τῶν βασιλέων καὶ
εἰς τὰ αἵματα αὐτῶν ἢ
εἰς τὸ χρίσμα τοῦ παναγί-
ου πνεύματος ὃ περὶ αὐτοῖς ἐχρίσθη-
σαν· καὶ οἱ προφῆται ἐχρί-
σθησαν· ὁρκίζω ὑμᾶς
δαίμονες εἰς τὰ μυστήρια τῆς
ἁγίας ἐκκλησίας· καὶ εἰς τὸ
ὁράσεις· καὶ ἀποκαλύψεις τῶν
ἁγίων προφητῶν· καὶ εἰς τὸν
κύριον τῶν ἁγίων πάντων ἀγα-
μιου· ἀζαρία καὶ μισαὴλ καὶ
εἰς τὴν ἁγίαν προσευχὴν αὐ-
τῶν· καὶ ἀπορρίψαι τὸν τοῦ θεοῦ

ἤ πρὸς ἐσβεσε τὴν δύναμιν
φλογὸς τῆς καμίνου καὶ εἰς δρόσον
αὐτὴν μετέβαλεν ἐν τοῖς τῆς
βασιλείας ναβουχοδονόσορ :

Ἑτέρα πρᾶξις περὶ τοῦ ἀναγνῶναι τὰ γράμματα.

Ἐν πολλοῖς μὲν οὖν πράγμασι δεῖ τὸν λαβεῖν καὶ γνῶναι περὶ τῆς τάξεως τοῦ κόσμου καὶ περὶ τῆς ἱεροβοάν ὀνομάτων τὰ τάξεις ἀναγνῶναι τὰ ἀσώματα πράγματα. Σωματωμένα πολλὰ δέεται ἐπιμελείας καὶ ἔνταῦθα προφυλάσσεσθαι ἀρχὴν ἀπὸ τὴν ἀρχὴν τῆς σελήνης καὶ τῆς ἡμέρας ἀπὸ σῶμα καὶ ἄλλα ἱερὰ μου καὶ θυσίας καὶ τοῦ λοιποῦ καὶ ὅταν θέλῃς ἵνα σημάνῃς τῆς σελήνης ποίησον τέλειον καὶ ἡμέρα καὶ νηστεύσας καὶ τῆς προοιμιαζομένας ἱμάτια λευκὰ καὶ ἀφόρεσαι καὶ ὑποδήματα καὶ θυμιάματα καὶ σφραγίδα καὶ τὰ ἱμάτια τὰ ἀφορεσμένα καὶ να εἶναι γεγραμμένα ταῦτα τὰ ὀνόματα μετὰ μελάνου τῆς τέχνης· ἀρια· ἀλλαὰ· ἀλλαί· ἀλλαώ· θ· ἀλλερί· ἀλλεώ· ἀλλαταί· ἀλλαάά· ἀλλαμία· ἀλλωθ· ἀλλαί ἀλλατεσ· ἀλλωσίου· ἀλλαεαῦ ἀλλαφώ· ἀχλεὶ· ἐχαρηόν· ἀλφύον· τον βοοσ ἀρονινού· οἰκονομημένον μετὰ μάχαιρας τῆς τέχνης καὶ μετὰ μελανίου τῆς τέχνης καὶ γράφε ταῦτα τὰς ἔχουσι τὰς σφραγῖδας μετὰ τοῦ ὀνόματος καὶ βάπτεται εἰς τὸ ἄθατον καθὼς ἡ παραγγελμένη ἀνθρώποις.



ἐλ· ἐαγαγοῦ· βαγαμοῦ· ἰεραχ· ἀμποσιμ· ἐαββρό· ἐεμεθ· ἐλωχχιμ· λαγαεριλεμ· ἀδωραί· λεερα ἀθουσά· γανουμ· ἐλοχμοῦ· μισαραλ· μιμαγαρλ· ἄχρι οὖν τὸ πᾶν οἰκονομημένον. Οἶκον παρθένον· μοναστικὸν ἢ ἀναπαῦσον ἀλάβατον τὸ πᾶν καὶ τὴν μου τέρων τον ἐρημόσου ὥσπερ τὰς τοῦ τὴν σελήνης ἕως τὰς ιδ´ καὶ γυναικὸς μερῶν καὶ καθαρὸν ὀλίγον ζωὸν καὶ ὥσπερ ἀλθουσοι ιδ´ τῆς σελήνης ὥσπερ ιδ´ ἐὰν ἔτι ἡμέραι να βλέπῃς να ἀναγνώσῃς τοῖς ὀρκισμοῖς καλὸν καὶ ὅτι να ἔχεις λαμπάδας ἀναπτομένας μετὰ θυμιαμάτων καὶ ὅλον τὸ σῶμα σου μόσχον καθαρὸν καὶ ζωματικὸν καὶ καρυόφυλλον καὶ ὄρυζον καὶ μυριόφιλον καὶ μετὰ ταῦτα πάντα ταχέως τὸ σῶμά σου ἀλείψας βάλε τοὺς καιροὺς γραφομένα τῆς τέχνης κατὰ μιγάρου λιβανίου καθαροῦ·

καὶ τὴν πόλιαν εἰς τὴν κεφα
λήν· καὶ ποίησον τὸ ξέρωμον
μὲ τὰ μαχαίρια τῆς τέχνης
καὶ βάλε καὶ τὸ φιλαντήριον
εἰς τὸ χέριν σου κατὸ βά
λε ἀπάνω εἰς τὸ αἶθος
του ... καὶ κατεβώνασιν
τὰ ἀπολωμένα, καὶ ἔ
χε τέσσαρα πουλιὰ γα
ρία· καινούρια καθαρά, καὶ
βάλε ἂς αὐτὰ καταπιόσκα
τα, τοῦτα μόσχον· στρακα
σαν τὴν· βυλαχείαν ...
μάρδην κρούσου μόσχοκάρι,
καὶ βάλτα εἰς τὰ γαρί
διάκια πυρίζουν τα· καὶ
σκέβα εἰς τὸν κερμίον· ...
θιὸ ὅτ' αὐτοῖς ...
... τοῦ ... καὶ ἀ
χελιγό τοὺς ὁρισμοὺς
πρὸς τὰ τέσσαρα μέρη τοῦ
κόσμου· καὶ θέλεις ἀδεῖ μὲ ἔρ
χουν· ἂς πολέμοι ἔχουν τό
καὶ τὸν βασιλέαν τοὺς ... ὁρ
μίζ' αὐτοὺς κατὰ τὸ ζητούμε
νον· πράγματος ὁ ... ἀ
... αὐτοὺς καὶ ποιήσωσιν

ζητούμενον· πραγμ... ἀθρά
μα, ἀμα· ἰδοὺ καὶ ὁ ... ὅλος
οὕτως ἐστὶν καὶ ποίησον ὡς πρό
ερας κατὰ ἀκρίβειαν·

ὁρισμὸς τῆς ἀνατολῆς·

Ἐσεῖς πνεύματα τοῖς μέρος τῆς
ἀνατολῆς· λουτζιφὲρ πον
ταφαταὶ γαλασῆ· σαμοβολ
ζελοσιασλ· πολλοιμώνες· πα
ρισραθ· ὀσπαμ· ορθαὶ ὀρ
ορμιασ· ἀβαχ ... ιμαι· λαμπρ
ροῦ ... βικαρ ... ὁ
μιουκελια· λικαστο· ...
καὶ ... καὶ μ... ειαριο
χρίμο ... χοσεὶ· ὁ ...
μιαρερ· κυμας· λαουσλαμπτ
μιγαελ· μαεμπρον ποριμι
ἔρχεσθε· ἔρχεσθε· ἔρχεσθε μὴ
βραδύνετον, ἀλλὰ ... ταῖς
τὸ ... ...

ὁρκισμὸς λίβος τοῦ βορρᾶ.

Ὁρκίζω σε τὸ δαιμόνιον τοῦ βορέως
ἀσμοδαὶ· λέουν τοῦ τεταβολ
γαμεὶς· ἀμάνουχ· ουχλαδαι· ναβαναπ· ἀιμαθ· γαλιὸς βιαρὰ· ἰμωπιὴξ· μάχαθ· τῆς
ταρώμι· ζαμαρδὰ· ἀβλίνου
σιαβαδιαδ· λαμορουδιιε
βλας· βαρσαδιαλ· ἀργουὰλ
ἰποιδώμ· ἠμαχὰς δρισουρὲ
ἀβραβοῦ· ἀβιζουθ· μισηρ·
σφαδοραπο· ἔρχεθι· ἔρχεθι· ἔρχεθι· δαιμῶν βραδινὲ
τε ἐν πάντοις τόπον ὅπου
ἂν ἀπίμεθα.

ὁρκισμὸς τῆς δύσεως

Ὁρκίζω σας δαιμόνια ὅσα ἡ
μαστα τῆς δύσεως· ἀσοριωθ
βιλβεκ· ἠιταυηχ· μικοτας
πεθορὰ· φοβουὴλ· μιηρτὸς
ἱερτὴρ· μουβεσουηλ· ἀπο
λοχὰς· ἐλβεπείξ· σφαλλιη
πορφὴ· μοαδ· πωχ· σπει
ουχ· βασηλοὺμ· ἀζουνεαρμ
ἰαπας· μαλιδοιο· βαμα
χὼρ· ἰοροὴλ· ἰαζμοῦ· τεαζ
δαρ· ὠπορίμας· βοδιμὴν·
ἀποσγὼ· σαβρινελδιμεζ·
βιχάρου· ἀλθιορ· ἔρχεθι· ἔρχεθι· ἔρχεθι· ὅπου ἂν ἴδω
δαιμῶν βραδινέ· ἀπὸ πάντος
μέσου.

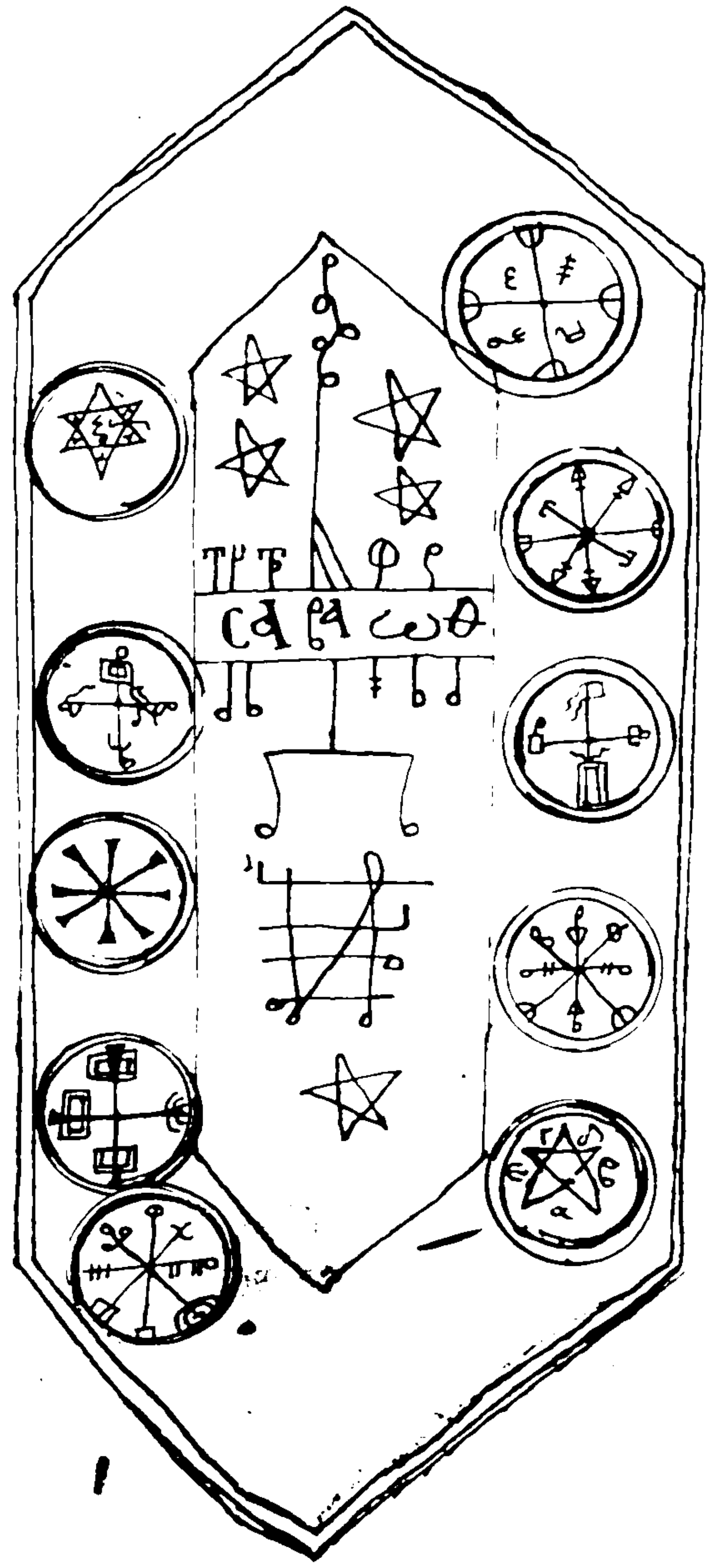
ὁρκισμὸς τοῦ νότου.

Ὁρκίζω σε πάντα τὰ δαιμόνια τοῦ
νότου· βαρζεβουχ· ἀρμαυηλ
αλωμιωθ· ζιεθεουηλ· ἰεφλὰχ
ἐφιπὰ· μιλτος· ναριτὴς· ὢ
ποπαλτ· λιπθω· νοχιουθ
βοιδοματιναμ· μαχενατοων
λικναζ· βελιουχ· τὴλαβ
γααβιουν· αιρομαχ· ρεμδιπων
χαμηλουχ· μιγμασωμ· ἀπρινθιμας· ουναλαβιταμ·
πεθαμα· βεβουνὶς· ουρθη·
νεθαμου· ἔρχεθι· ἔρχεθι·
ἔρχεθι ἐν πάντοις τόπου
ὅπου ἂν ἴδω ἐμπεσάχηται
ἐξεοςἐξορκισμός.

Ὁρκίζω σας σφαλίζω σας
δαιμόνια ὅσα· ἡμῶν
βάλω σας ἀπὸ τὰ ἄγρια
σφοβερὰ ὀνόματα τοῦ θυ
παλαιπα· ἀταυηλ· σεμιηλ
ἀφορεχ· ὀχλις· αὐταυεὐ

πε τετραγράμματον ἀλφα καὶ ὦ
λαγαι τῶν ἁγίων· ἐχαὴ· ὀνη
ζονιμεσιν· ἀρατακίρ· λιταού· κυ
κασέρ· γιλι· ἀδωναϊ· μωλι
ἐλωὲ· ἰαχὲ· σαχαδιὴν· ἰαιχαδὰ
ἰαχυὲ· σαβαὼθ· ἰουρξ ἀχιυὲ
ξι· ὀχιθ· ἀγιαθων· ἀχλιγγα
βααγγα· σαβαὼθ· ἰσαζιπ
σὸν· ωμεαρ· φατζιμιώ μιελι
ἀδωναϊ· φητον· ἀμαρομολ
γα· μανειων· ιριχα· ἀμαμ
πων· ἀβαστεπιων· ποουχ
μερεθων· σωαγρων· σκαηχι
ἀλικὲ· ἀρθεων· ἀλπεα· γε
μητον· γεαιμονς· ἐγλωαφερα
εἰς ταῦτα τὰ ὀνόματά σου
ὀρκίζω ὑμᾶς οἱ δαίμονες καὶ
πάντα· τῶν τεσσάρων μερῶν
τοῦ κόσμου· ἵνα σῶμα τοῦθη
μανάρχε πρὸ σοῦ τὴν ἀμιμίαν ἢ
μηζον καὶ ἄμορφον· ἵνα ἔρχεσθαι
ἔμπροσθέν μου· ἵνα ποιήσετε
θέλω· ὁρκίζω καὶ θέλω καὶ
στήκετε καὶ ἀγαθὰ τὰ σας ἀ
πὸ τοῦ ὀνόματος τοῦ θεοῦ τὸ
ἔντιμον καὶ φοβερὸν· ρετημάιμ
καὶ αὐτὸ τὸ μέγα περιπατῶ

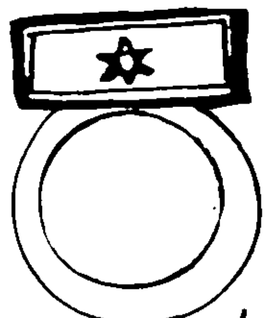
ὀμεγαλιῶ καὶ ἐνδοξον· ὀνόματι τῶ
φαμανκημ· καὶ αὐτὸ τὸ πολὺ ή
μον· ὧν σημε φορᾶς· φοβῆθη
τε καὶ ὅπη τρέμουν τε τὰ ὀνόματα
σας· καταδωρει· ἀσμαμον
ιὰ· ρεμπηνα· γαθαλαμα· σε
γαμά· ἀγαρια· ρωαθια· θελα
μια· ἀδρίω· καὶ καρίων· ὦ ἐ
σεῖς δαίμονες· φαμὶ τα ἔμ
προσθέν μου· καὶ μὴ μου παρα
κούσετε· διὰ τὰ ἅγια καὶ ἔντι
μα ὀνόματα τοῦ θεοῦ ταῦτα·
ἀγλα· ἀγλαι· ἀγλαταθα· θν
ἐλωὶ λωχεμ· τετραγράμμα
ἰσαὰν· βαλμιδαλα· σιλαπαι
ἰλαβολαμ· βαλαμελαδωρανι
ἀχανὲ· τζω τζω· ἐαρὼν· ἀν
ταμωδαι· [illegible]ταὶ· παλι
χαδαλ· ὠμιατυον· συμουλ
μελαουτα χομμα· μαθια·
ραχαμ· ἐμουαλ· ἐμανουηλ· αλ
φα καὶ ὦ· στήκω καὶ βιάζω
σας· καὶ δὲ ὁρκώσας· διὰ τοῖς ἁ
γίοις ἀγγέλους· μιχαὴλ καὶ γα
βριὴλ καὶ διὰ τῶν ἀρχαγγέλ
μαθιηλ· σεραφιηλ· γημα
ηλ· λαδωμαηλ· μετὰ τοῦ ὁρμων



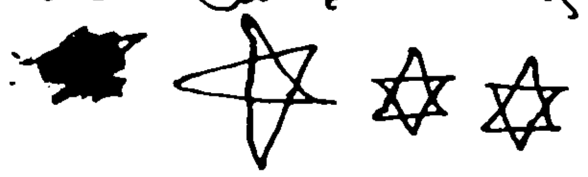
περὶ τῆς δακτυλιδιοῦ.—

Λαβὼν κηρὸν παρθένον ποι
ησον δακτυλίδιον ὡς περ ὁρᾷς
φοροῦν ἐν τῷ δακτύλῳ σου δα
κτύλω τῆς χειρός σου· περὶ

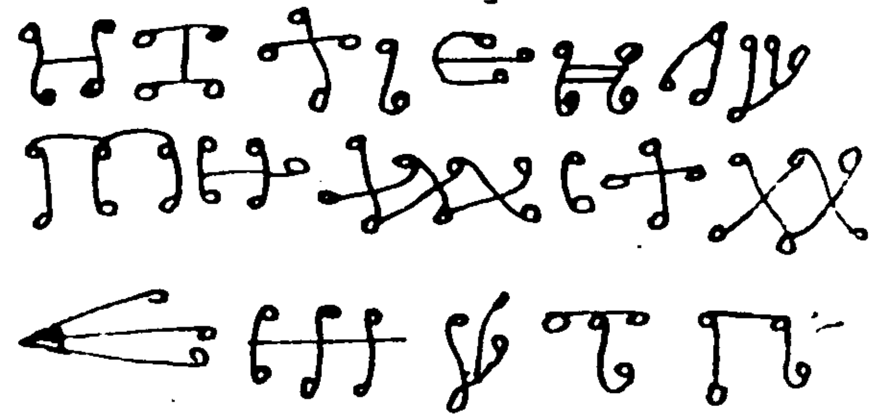
ἐνδύσας αὐτὸ χαρτίον παρ
θένου καὶ γράψε ταῦτα· μετὰ κον
δυλίου τῆς τέχνης ταῦτα τὰ
ιβ ὀνόματα· λέων· σαβαὼθ
βιωμία· ἐλωι· ἀωὰ· ἰαὼ· ἰαὼ
σουιεωα· αγιου· ουουνιου·
ἰου· ἰερω·



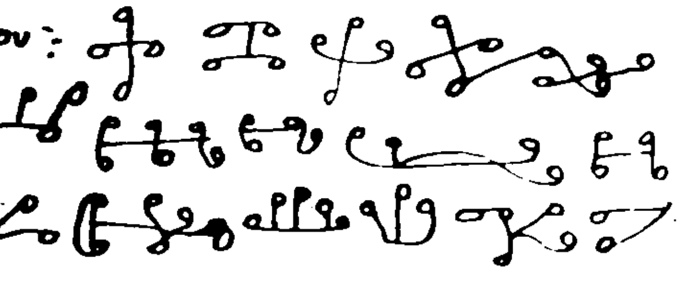
Ἐγὰ δὲ καὶ ἐνδύματα τὰ τῶν χειρῶν
σου ἀπὸ λανοῦ δέρματος
τὰ ποιημένα λέγω· ἅγια
ἐγράφονται εἰς τὰ διάφο
ρα ποιοῦντες· καὶ γράφονται
ταῦτα τὰ σημεῖα εἰς τὰς πα
λάμας σου· καὶ ἀπάνω τοῦ δέρμα
τος·



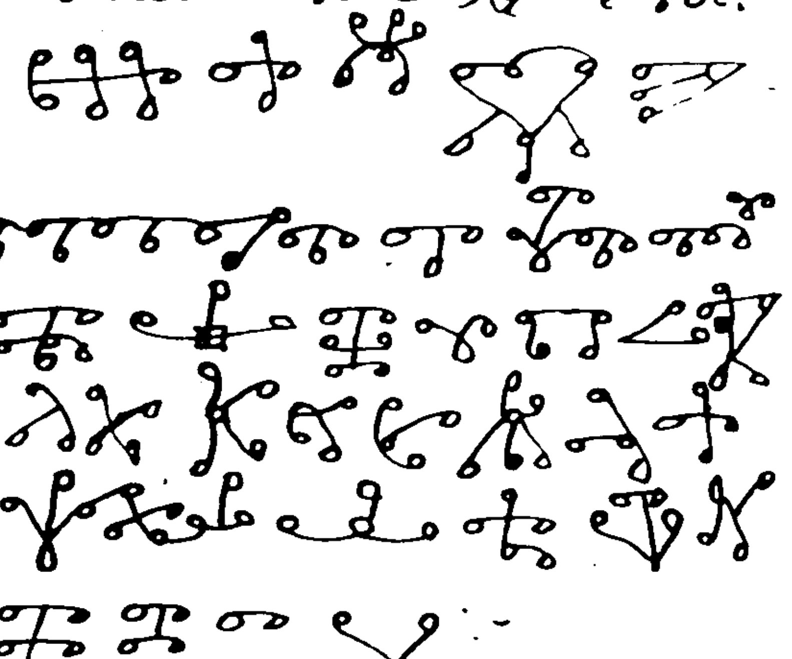
Ταῦτα δὲ γράφε ἐν τῷ πανω
τη σου μετὰ τῶν ἀρμενῶν



Ταῦτα τὰ σημεῖα γράφε εἰς
τὸ ~ ἱστάλημα τοῦ ποδ(ί)
σου:



Ταῦτα τὰ κάτωθεν σημεῖα γρά-
φε εἰς χαρτὶ βαμπακένιον μ(ετὰ)
κόκκινον καθαροῦ μετὰ θοῦ πεζίου
ἐσύ καὶ ποσχέλλω ἐν τῷ αὐτ(ῷ)
τῆς ὁμιάς τοῦ Σολομῶν τοι:



Ἐπειδὴ ἔμαθες ἔργον ἀνακα-
λῶν· τὴν τέχνην καὶ τὴν με-
θοδον· καὶ ποῖα ἄλλα δεῖ εἶναι
τοῖς τεχνίταις κηρὸς καὶ τὰ σημεῖ-
α ἑκάστου τῶν θυμάτων
καὶ ὅσα ἄλλα ἄρχεται τὰ πρωτομε-
ρῆ· λοιπὸν δὲ ἡμῖν ἐκφάναι καὶ
περὶ τούτου ἐγὼ ἐμήνυσα

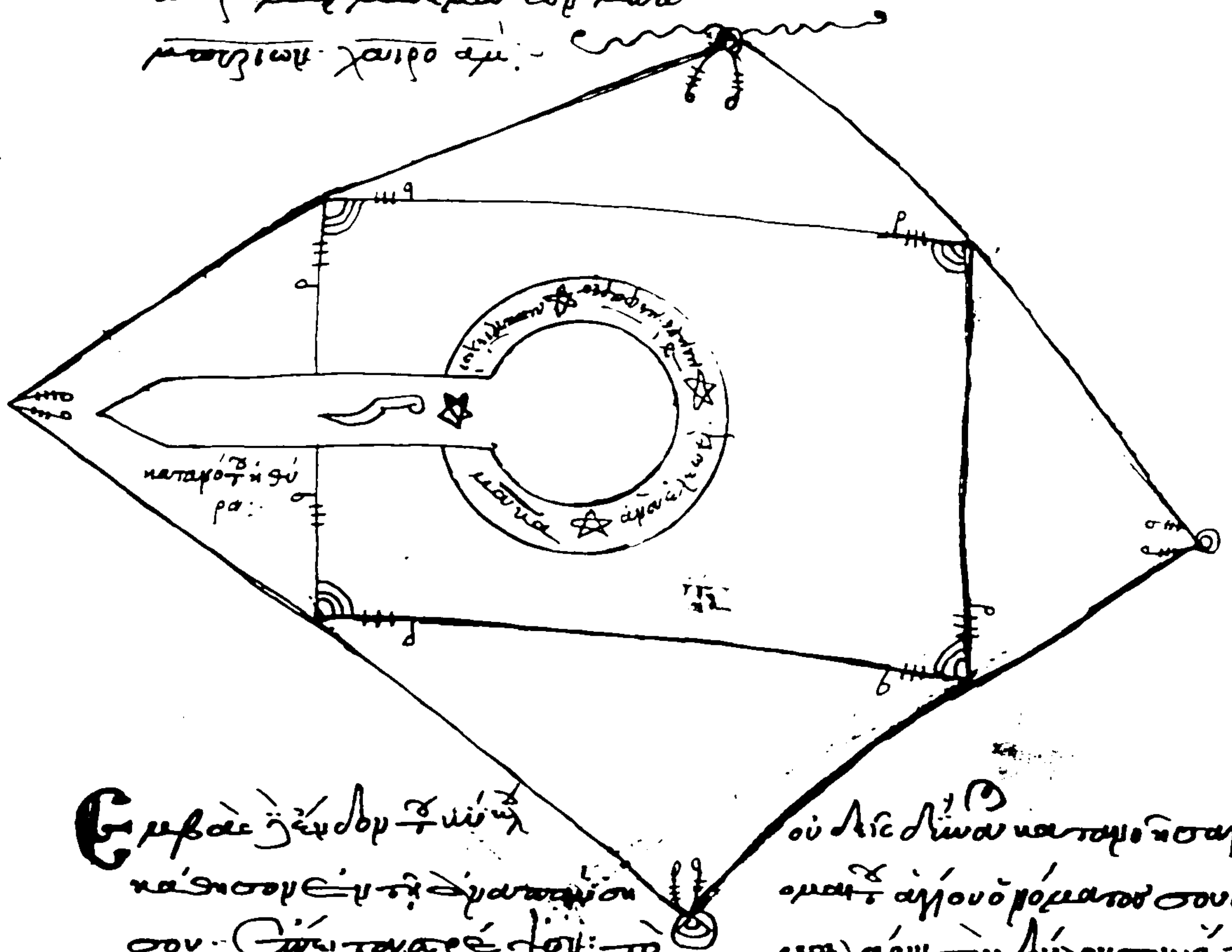
διὰ ποίου μετὰ τοῦ σούμαθη τοῦ
ἄλλου ἡμέρα εἰ δ' οὐ στὸ κοινὸν πο-
ρεύου ἐν θασίῳ ἄρχει τὸ πογάρμο-
δον· εἰς τὸ ποιῆσαι τὸν κύκλον ὃν
~ ὑποθήσομαι· ἔσω δὲ ὁ τόπος
ἢ ἐν κορυφῇ ὄρους· ἢ βουνοῦ· καὶ
ἄλλος τι· ἢ ἐν πεδίῳ· ἢ ἐν αἰγια-
λῷ· ἢ ἐν θαλάσσῃ πλησίον ἢ
εἰς ἄλλῳ· ἢ ἐν λιμῶνι· ἢ ἐν θαππα-
λακαῖς ἐξ ὁρμᾶσθαι· ἢ ἐν ὑποδρο-
τόπῳ ὅτι καθαρῷ καὶ ἀπατήτῳ
ἢ ἐν ποταμῷ πλησίον ἢ ἐν
σιόδη μακρὰν ἀπ' αὐτῶν· ἐν θαμ-
νακίοις· φορῶν ἀλέκτορος· ἵνα
μή τις ὀφθῶν ἐμποδίσει· καὶ ἐ-
σπερινὰ ὁ ἥλιος γίνεται ἀνατείλει
τῆς ☾ λαβὲ τὴν μάχαιραν τοῦ
τεχνίτου φορῶν· καὶ τὸ εἰρημένον κύ-
κλον καὶ χάραξον ἐν τῇ γῇ :-
κύκλον· ἔσω δὲ ἡ γῆ καθαρὰ καὶ
σεσαρωμένη καλῶς· διλογότι
εἰς τὸ δεῖξαι τὰ σημεῖα τοῦ
κύκλου τὰ ἐγχαραχθησόμενα θαυμα-
τα τῆς μαχαίρας· ὅταν δὲ σαρώ-
σῃς καλῶς καὶ γίνει [illegible] καὶ
ἀέρμου γοῦν στὴν τὴν χεῖρα· ἔ-
χε ζίμιος δὲ ὁ γάρπας πολ

ἄρνας καθαρὰς· καὶ πλήρωσον
αὐτάς· ἐν θερμάσιας ἀπὸ τοῦ
μὴ ποιοῦσι καπνὸν· καὶ βάλλοντες
δὲ ὀργαθύμιάματα ταῦτα· ξυ-
λαλόη· κόσταρων μαρκούλι
βανομάρθινον· καθαροῦ μο-
χάτον· μοσχοκάρφιν· μοσκα-
ριον· κρόκον· βάλε δὲ καὶ ἀπὸ τὸ
χόρτον τοῦτον τὸ μυλωφάγι·
καὶ ἀπὸ μέλανος· καρομφίλη· καὶ
ἀπὸ ρίζας τοῦ ἀνδρογίλου· καὶ
ἀπὸ αἵματος αὐτοῦ· ἀδίκως
φονευθέντος· καὶ θυμιάσας
αὐτοὺς· λάβε τὴν μάχαιραν
τὴν τεχνίτην· καὶ ποίησον τὸν κύ-
κλον· ἐν ᾧ θέλεις φορέσαι· καὶ τὸ τε-
τράγωνον ὅπου θέλεις ~ ὑποδεί-
ξομεν· καὶ ἔσω τὸ πλάτος,
καὶ τὸ μῆκος πόσον ὅσον χωρέ-
σαι αὐτοῖς δύο τὸν διάσκαλον
καὶ τὸν μαθητὴν, καὶ ποίησον
τὴν θύραν τοῦ τετραγώνου
καὶ τοῦ κύκλου· πόσον ὅσον ἐ-
μβαίνουσι καὶ ἐκβαίνουσι· διὰ
τῆς· ἔσωθεν ἡ θύρα· ἀφορῶ-
σα πρὸς νότον καὶ φύλαττε μὴ
παντὶ τραχώματα τῆς πο

ἀπεχόμενον· καὶ εἰς ἐρχόμενον
καὶ ἡμᾶς συμβῆ· ἢ ιδ' τῆς ☾
ἐν ~ καὶ ἐχ~θροὺς τελείως
μοῦ καθαροὺς μετὰ μῦρους καὶ λαμπά-
δας ἐν τούτοις ἵνα βλέπεις· αἵμα-
γμώσιν τοὺς ὀρνισμοὺς
ἵνα μὴ σβέσωσιν τούτοις λαμ-
πάδας τὰ πράγματα θέσε
αὐτοὺς ἔνδον παρ' αὐ-
τοῦ· ἵνα ὁρᾷς τοὺς ὀρνισ-
μοὺς καὶ ἀγγυμόσῃ· καὶ δὴ ἡμε-
ρᾶνοι τοῦ χειρὸς ἔξω τοῦ
τοῦ ~ ποτοῦ ἢ τῶν λαμ-
πάδων:-

Ποιήσας δὲ τὸν κύκλον τοῦτον τοῦ
σχήματος ἢ δεῖ θυρίδα μετὰ
τοῦ σούμαθη τοῦ ἀσφαλισα-
μένος τὴν θύραν μετὰ τὴν μά-
χαιραν τῆς τέχνης ἔχων πάν(τοτε)
οὕτω συγγεγραμμένα διάλεκ(τα)
ἐνδεδυμένος καὶ τὰ ἱμάτια καὶ
ὅσα ἄλλα ἀναφωνῆσθαι τῆς
τέχνης· ἔχε τὸ ὄνομα τῆς ἐν
κονδύλι καινὸν· ὃς ἤγραψας
καὶ μελάνιον· ἵνα κρούῃ αὐτὸ κατὰ
λόγον· πρὶν ἢ δεῖ θέλεις εἰς τὸ
κύκλῳ· ἔστωσαν γεγραμμένα

ἐν τῷ ὀνόματι τοῦ ἁγίου[illegible]
ματος ἤγουν ... ταῦτα τὰ
ὀνόματα· μ... ἐλαα· μ...
μ... θ... λι· τασι· παροισομ
παρ· μα... μ...μα· ων· μα
...ιων· χαιρο αμ· –



Ἐμβαίνεις ἔνδον τοῦ κύκλου
καὶ θὲς σου εἰς τὴν ἀνατολὴν
σου· εἶτα ... τὸ
πρόσωπόν σου πρὸς ἀνατολὰς
λέγοντα καὶ χαιρετώντα τοῦ
θεοῦ· ἅγιος· ἅγιος· ἅγιος· κύριος
σαβαὼθ ὁ ... ἐν τοῖς ...
... κύριε θεὲ ἅγιε· ...
... οὕτω ... θεός ...

οὐλὶς δύναται καταμετρῆσαι ...
ὀνόματι ἁγίου ὀνόματός σου δός
μοι χάριν τὸν δοῦλόν σου ὁ ...
δύναμιν· ... τοὺς
... ...
... ... εἰς τὰ
ὀνόματα ταῦτα· ἐλ· ἐλ· ἐ
λωὶ ἀδωναὶ μελχ σαδδαὶ
σαβαώθ· ἐλ· αἰ· λ... ·

λαμ ταμ· ἰωδ· βαρα· τε
τραγράμματον· ἄλφα καὶ ὦ
ἀρχὴ καὶ τέλος· ἰωσηβ· μ...
ασχαω· ραβ· μ...λατ...ιν
ἀλτ...σι· σελ· αρ... ε
ωθ· ...μουθ· μεσσιη· αδαμ
σαρ· λαιι· μηλα· φαλουε·
φιλας· αμα· αβωμα· ραμ
μ...ραμ· μ... λαιζω· ια
αλεμ· λεθατας· αν· κε· ται· ελ
ζεφμι· ρεσ· φαριμ· φανα· φαμι
σηλας· ιαρουι· καρα· μ...αρουχ
ασα· αδωναι· μελεχ σαι
μ...ηε· ασα· ηλωιμ· εμαγορ
αιβεσσον· α...θιελ· αιωμ
μ...σελ· αμεων· εμουν· εμιθ
ουδαδ· δαμα... δαχ· δαμα
... μ...ραθ· ωνι
ελ· αγ· ταιθαι· ων· ρων
ωρ· τασου· ιημουρ· ταφρ·
αγ· δαθ· δηδ· μαχη· βε
γωρα· ιαχ· ια· ια· ουεμαχ
μ...ραχ· βεελ· μ...χελ
σαμεωλ· ελωιμ· ωρα· α
ματο· ραω· λαφουν· ελιων
τετραγράμματον· γραφ
τομ· ζαλεων· αλαδ· ων·

μαβαρ· μ...ηρ· αμα· αβουθα
ιμων· καιμα· κωια... λεωλαμ
χαι· φανον· ζηβ· λαται· αη· ια
ζαγγων· δεμαγα· ελωα· ελωι·
ελειμ· α καὶ ὦ ἀρχὴ καὶ τέλος·

Ὁρκίζω ὑμᾶς πάντα εἰς τὸν
θεὸν ὁ καθήμενος ἐπάνω τῶν χερου
βὶμ· οὗ πᾶς ὁ κόσμος ὁρατός
τε καὶ ἀόρατος ... ...
ὁρκίζω ... ὑμᾶς δαίμονες ...
μακελ ... ἐμπροσθεν μου
εἰς ὁποῖον ... τόπον
... ... ἢ ...
... ἢ ... ἢ ...
ἢ ... ποταμῷ· ἢ εἰς ποῖον
... οὕτω τὸ ... ἐλθεῖν
ταχέως αὐτῇ τῇ ὥρᾳ ...
τοῦ κύκλου τούτου ...
ὁρκίζω ... ὑμᾶς εἰς τὸν θεὸν
ὃν ... ἄγγελοι· ἀρχ
ἄγγελοι· ἀρχαὶ θρόνοι κυριότητες
τὰ χερουβὶμ καὶ τὰ πολυόμματα
σεραφὶμ ἐξουσίαι· καὶ ...
... ...
... καὶ λέγοντα· ἅγιος· ἅγιος·
ἅγιος κύριος σαβαὼθ πλήρης ὁ
... καὶ ἡ γῆ τῆς δόξης σου· ὡς

ἅμα ἐν τοῖς ἐμφάσεις· ἀλογη-
μένος ὁ ἐρχόμενος· ἐν ὀνόμα-
τι ἵνα ὃ ἐπὶ ἀνάγκης κεῖται
μανὰ ἔλθετε ἔμπροσθέν μου· ἀξια-
χρῆμα· ἀνάλαβε τὴν ψυχὴν
καὶ τοῦ σώματός μου· καὶ ἅμα
κατασταθεὶς ἐν ἀκαθάρτοις καὶ
ἄμορφον ἄγω· ὁρκίζω ὑμᾶς
δαίμονας ... νομποάρ· τιζανι-
ἐλ· χαλεμιὴλ· ραμπαὴλ· λυ-
τιζαφιέρ· βεελζεβούλ· ἀγγελ...
ι· ορμιὲλ· παγαρέθ· γαρπα-
ζανή· δαιματάρ· μεταραώθ
ἀθέως ὃ ἐπὶ ἀνάγκης.
ἔλθετε ἐν τάχει· ταχέως
προθύμως καὶ ἀόκνως· ὁ ἤ
ὁρκίζω ὑμᾶς πνεύματα εἰς τὸν
οὐρανὸν καὶ εἰς τὴν γῆν καὶ εἰς τὸ
ἅγιον ἀμίαντον αἷμα τοῦ θεοῦ· ὁρκίζω
ὑμᾶς πνεύματα ἅγια εἰς τοὺς
ζ' πλανήτας τοῦ οὐρανοῦ
ὅπου ἀνάγκη κεῖται· ἔλθετε πρός
με· ἀθέως χωρὶς ἀγγ... καὶ
ὑπομονῆς· ὁρκίζω ὑμᾶς
εἰς τὸν ἀέρα· καὶ εἰς τὸ πῦρ·
καὶ εἰς τὸ ὕδωρ καὶ εἰς τὴν γῆν τε
καὶ θάλασσαν· καὶ εἰς τοὺς πο-

τῶν· ὃ ἐπὶ ἀνάγκης κεῖσθαι ἢ εἰς
τὸν οὐρανόν· ἢ εἰς τὴν γῆν· ἢ
εἰς ὄρος· ἢ εἰς βουνόν· ἢ εἰς
σπήλαιον· ἢ εἰς ποταμὸν ἢ ἐν
θαλάσσῃ ἢ ἐν λίμνῃ· μακρὰν
ἢ πλησίον ὅπου ἂν ἔστε· κἀγὼ
ὅπου ἀνάγκης κεῖσθαι ἔλθετε ὧδε
καὶ μὴ βραδύνετε· ὁρκίζω ὑμᾶς
πνεύματα εἰς τὸν μέγαν ἀρχιστρά-
τηγον μιχαήλ· ὁρκίζω ὑμᾶς
εἰς τὸν μέγαν· ἀρχιστράτηγον βαρ-
χιήλ· ὁρκίζω ὑμᾶς εἰς τὸν μέ-
γαν ἀρχιστράτηγον· φαρμουθι-
ήλ· ὁρκίζω ὑμᾶς εἰς τὸν μέγαν
ἄγγελον οὐριήλ· ὁρκίζω ὑμᾶς
πνεύματα εἰς τοὺς δ' μεγάλους
ἀρχαγγέλους γαβριὴλ καὶ ῥαφαὴλ
ἵνα ἔλθετε ταχέως προθύμως
ταχινὰ ... πνεύματα· ταῦ-
τα λέγω σοι ... πνεύματα
πρὸς ... τοῦ κό-
σμου ... ἀγαθὴ
μου ... καὶ
ἡλίου· καὶ ὁρκίζω πάλιν λέγω
οὕτως· ὁρκίζω ὑμᾶς πνεύματα
ἅγια εἰς τοὺς ὁρκισμοὺς τοὺς
οὓς ἀκούετε· καὶ εἰς τὰ ἅγια

τῶν ἀγγέλων ἵνα ἔλθετε ἔμπροσθέν
μου μετὰ προθυμίας χωρὶς φόβου
καὶ βλάβης τῆς ψυχῆς μου καὶ τοῦ
σώματός μου· ἐν φῶς ἀγγέλου ἢ
μηδὲ ... προσώπου
καὶ οὐκ ἦς φόβου ἢ ἐν προσκλή-
σει ... ὁ ῥάδιως· ὁ λέγει ...
ἵνα πλησιάσωσι· ...
δεξιάν σου χεῖρα πρὸς τὴν οὐ-
ρανίαν· ... καὶ πρὸς τὴν
ἀριστεράν σου χεῖρα ... τοῦ
πρὸς τὸ μέρος ... ἀκούσῃς
... καὶ λέ-
γε ταῦτα τὰ ὀνόματα· μουσα-
ιὴλ· δαμαριὴλ· σαραφιήλ·
βαδαριὴλ· ὠλφριὴλ· βαθυναρι-
ὴλ· μοραμιὴλ· ἀλφιὴλ· ρομ-
πλημ· ῥαφαήλ· ...
ραμιὴλ· ἀφαμαὴλ· ἀδουνὴλ· δο-
μαλιὴλ· μορκιὴλ· πανταραλιμ·
δουραλεὴ· ἐμεή· ἰεθ· λαριρίμ·
ρασαὴλ· ρασαὴλ· ἀλεροιμ·
ἀφαί· ... ἀρεμιὴλ· ἀμαὴλ·
μισιμαώ· ρειλὼ· ἀναὴλ· ἰμα-
ὴλ· ρασιὴλ· σαδιὴλ· ραλιμαβιη-
μεταρασίμ· ἀλμεραή· δο-
ρανὴμ· μασιὴλ· καρουμαὴλ·

ἀναβλιὴλ· περμαὴλ· ἀλαμα-
μαὴλ· ἀρμωίμ· βαθυήμ· μ-
πλιρουὰ· μίρεαν· ἀμιρεφαὴλ·
ραμ· ραμεσαὴλ· καὶ ἀδαροχὶ· μιπ-
ραὴλ· ἀμιὴλ· μεφιοράμ· κα-
μαμάμ· μαραμιὴλ· καριναβιὴλ·
ἰεταιὴλ· σαγιὴλ· ἀχαμιὴλ· κα-
ραμιὴλ· ἀμφριὴλ· ταχιὴλ· ιεχιὴλ·
μαρταὰ· οὐχαί· ἀναραναρὲ·
ζεσεμιὲ· ζαδουραὴλ· ἀουλε·
ἀλεμιαὴ· κομαριὴλ· οὐδονιὴλ·
ἐλμεὶ· ἀουρα· ἀτ· ιαφιλ· ἀ-
ναριὴλ· ραμιὴλ· τζαρωὴλ· ἀ-
ιφιὴλ· οὐκεσμιπαμολη· μετὰ
ρεὰλ· οβὰλ· μουλομιὴλ· ὁ βασι-
λεὺς τῆς ἀνατολῆς· τοῦ τετάρ-
του βασιλέως πρῶτος καὶ ἴσβουσι
αὐτῆς· ὁρκίζω ὑμᾶς εἰς ταῦτα τὰ
ὀνόματα ἵνα ἔλθετε ταχινὰ
ἔμπροσθέν μου ...
... τούτων τῶν ὀνομάτων
καὶ οὐ πρῶτον ... μετὰ τῆς
... καὶ χωρὶς φιλιῶν
ἁγίας ... τοῦ θεοῦ τοῦ
ἀβραὰμ· τοῦ θεοῦ τοῦ ἰσαὰκ
τοῦ θεοῦ τοῦ ἰακώβ· εἰς τὸ ὄνο-
μα τοῦ θεοῦ τοῦ ἰσραήλ· ὁρκίζω ὑμᾶς

οἱ τῇ ῥυμβρεῖν τοῦ κατὰ αἰῶνα εἰς τοῦ
αἰῶνος σὺν ὅλῳ τῷ προσώπῳ. ὁ λεγόμε
νος ἀέμενδυτ ὁ ἑρμηνεύεται [illegible]
ραγίζωσε καὶ σφίγγουσι. εἰς τὸν
ἐρχόμενον κρίμα ζωὴν τοῦ καὶ με
κρόνο. οὐ φανῇ τὰ πόνοι. εἰς τὸ
πλῆθος. καὶ διάλεξε τὰ σοφῶν.
ὁ ἑρμηνεύεται εἰς τὴν [illegible]
[illegible] αὐτὰς [illegible] ἄλλος
τῆς ἀναπαύσεως. ὁ ἑρμηνεύεται
[illegible]. ὁ ἑρμηνεύεται ἀναπαυθῶ. ὁ ἑρμηνεύε
ται βεελζεβούλ. ὁ ἑρμηνεύεται ἀμε
[illegible] μέσοι πρὸς τὸ θεό.
τῶν δαιμόνων. ἀπὸ τὸν τε
[illegible] τοῦ κόσμου. ὁ [illegible]
[illegible] ὅπου ἂν ἔτι
εἶναι [illegible] θέλημα
[illegible] καὶ [illegible] χωρὶς
φόβου. καὶ [illegible] εἰς τὰ
[illegible] καὶ [illegible]
ἢ βλάβας [illegible] καὶ [illegible]
σώματος. [illegible]
[illegible] ἄλλοι [illegible]
[illegible] ἀληθείας μά
λιστα [illegible] καὶ [illegible]
[illegible] ὅμοιος πρὸς θεὸν
[illegible]

[illegible] ταῦτα καὶ [illegible]
[illegible] ἡμᾶς. ὅταν [illegible]
[illegible] ἐρχόμενον [illegible]
[illegible] τάγματα καὶ ἀναθεματίσματα καὶ
αὐτοὺς [illegible]
καὶ [illegible]
[illegible] ὁμοίως [illegible]
ἐμβλέπω [illegible]
[illegible] ἀπὸ τοῦ σοῦ τόπου [illegible]
[illegible]
τοῦ [illegible] ὁ ὁρίζει
αὐτοὺς [illegible]
θέλημα καὶ [illegible]
σὺν αὐτοῖς [illegible]
ποιεῖς [illegible]
ὅταν [illegible] αὐτοὺς ὅσο
[illegible] ἐμφανίσωσιν τά
αὐτοῖς [illegible]
ἐκείνου [illegible]
ὁμοίως [illegible] τὴν βασιλείαν αὐτοῦ
[illegible] εἰς τοὺς [illegible]
βασιλείαν αὐτοῦ καὶ [illegible]
[illegible] αὐτοῦ [illegible]
[illegible] τοὺς [illegible] αὐτοῖς [illegible]
[illegible] καὶ εἰς τὸ θέλημα [illegible]
[illegible]
[illegible]
[illegible]:-

τοῦ [illegible] χρόνου
[illegible]
[illegible]
[illegible] τοῦ [illegible]
[illegible] αὐτοῖς καλῶς [illegible]
[illegible] τοῖς [illegible]
[illegible] μου δαιμόνιον [illegible]

Λ[illegible] καὶ [illegible]
[illegible] καὶ [illegible]
[illegible] υἱὸν καὶ [illegible]
[illegible] καὶ [illegible]
βάλε καὶ [illegible]
καὶ [illegible]
[illegible] καὶ [illegible]
[illegible] καὶ [illegible] καὶ μα
[illegible]
[illegible] καὶ [illegible]
[illegible] ἄγιον [illegible]
[illegible] ὁ ἑρμηνεύεται [illegible]
[illegible] καὶ ἀνα[illegible]
[illegible] ὄνομα [illegible]
[illegible] καὶ [illegible]
[illegible] τοῦ [illegible]
[illegible]
εἰς τὸ ὄρος [illegible] εἰς τὰ
ἄγγελμα [illegible] καὶ

[illegible] ὀνόματα [illegible] ἀγγέλων μι
χαὴλ γαβριήλ. καὶ οὐριήλ
καὶ ῥαφαήλ. καὶ [illegible] ὀνόματα
[illegible] ἀγγέλων [illegible]
[illegible] τοῖς
[illegible] ἀνα
[illegible] αὐτὸ
τοῖς [illegible] καὶ [illegible]
λοις ἐν τούτου τοῦ ἁγίου καὶ μα
[illegible] ἀπὸ τὸν ἅγιον [illegible] καὶ
[illegible]
[illegible] καὶ εἰς ἐκεῖνον τὸν φο
βερὸν [illegible] καὶ [illegible] χάριτας
τοῦ [illegible] καὶ εἰς [illegible]
παρουσίαν αὐτοῦ καὶ εἰς τὰ
δάκρυα [illegible] καὶ εἰς τοὺς
θρήνους [illegible]
[illegible] ὁ ἑρμηνεύεται
[illegible] τὴν ὥ
ραν [illegible]
τὸν ἅγιον [illegible]
[illegible] καὶ
[illegible] εἰς τὸν [illegible]
[illegible] ὁ ἑρμηνεύεται καὶ εἰς τὰ
θαύματα [illegible] ἀγγέλων καὶ
[illegible] καὶ εἰς τὰς [illegible] αὐτοῦ καὶ
εἰς τὴν χάριν [illegible]

37

MVSEVM
BRITAN
NICVM

θησαν· ὁρκίζω σας εἰς τὸν θρ(όνον)
ὃν περιμένει [illegible] καὶ ὁ ὁρατὸς
καὶ ἀόρατος ὁ τῆς [illegible]
[illegible] ἀπὸ τοῦ [illegible] τούτου
[illegible] εἰς τὴν γαστέρα
ταύτην [illegible]
[illegible] τόπου [illegible]
[illegible] ἐὰν [illegible]
[illegible] με [illegible] γαστέρα καὶ
[illegible] χειρίου
[illegible] τοῦ ὀνόματος
[illegible] τοῦ παιδίου μὰ
τοῦ [illegible] ἀπὸ
[illegible] φυλα-
κτήριον ἀπάρχοντος τούτου
[illegible] γα-
[illegible]
χαρτίον [illegible]
[illegible] ὀνόματος [illegible]
[illegible] ✡
Ε [illegible]
φόρεσον [illegible] βρέφος
[illegible] ἡμέρας τοῦ ἡλίου
καὶ [illegible] μερῶν [illegible]
[illegible] σύμφωνον [illegible]
[illegible]
[illegible] εἰς τὰς [illegible]
[illegible]

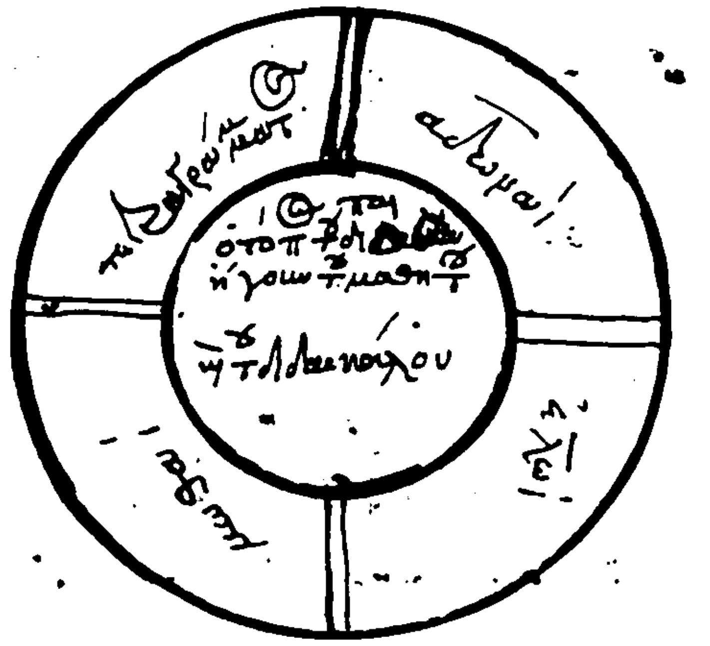
[illegible] ἀχέραν [illegible]
σοῦ· καὶ [illegible]
γαστέρα [illegible]
[illegible] τὸ χ(έρι)
καὶ ποίησον τὴν [illegible]
[illegible] ἀθῆναι [illegible]
δι' ὅσα [illegible] τοῦ [illegible]
[illegible] ὀνόματα [illegible] φορὰς [illegible]
[illegible] τοῦ παιδίου· [illegible]
[illegible]
ἰσαὰχ [illegible]
[illegible] ἀπὸ [illegible]
τὰς [illegible] φορὰς [illegible]
[illegible] οὕτως· ὁρκίζω σας [illegible]
[illegible] ἡ [illegible]
τοῖς [illegible]
τοῖς [illegible]
[illegible] ὅσα [illegible]
[illegible] τὸ ὄνομα [illegible]
τοῦ [illegible]
[illegible] τὸ ὄνομα
[illegible]
[illegible] τοῦ [illegible]
[illegible] τοῦ [illegible]
[illegible] ἐρωτήσω [illegible]

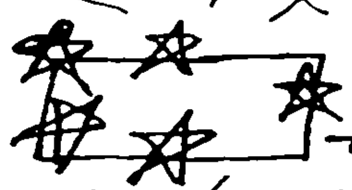
Fonem, t[illegible] di[illegible]

[illegible] ἐρωτήσῃ [illegible]
[illegible]
φουσάτον [illegible] φέρουσιν [illegible]
θεὸς [illegible] καὶ [illegible]
[illegible] ὅλον [illegible] φουσάτον
[illegible]
[illegible]
Ὁρκίζω σας εἰς τὸ ὄνομα τοῦ
ἀβραάμ· καὶ τοῦ [illegible]
τοῦ [illegible]
[illegible]
ἐρωτήσωσι [illegible]
[illegible]
[illegible]
μάθωμεν [illegible]
[illegible] θέλω
ἐρωτήσει [illegible]
[illegible] ἀλήθειαν
[illegible]
[illegible]
[illegible]
[illegible] βαβετ· [illegible]
[illegible]
[illegible] ἐὰν θέλῃς [illegible]
ἐρωτήσῃς [illegible] ὁρκίζε
οὕτως τὸ ἄγγελον [illegible]
[illegible]

[illegible] τὸ ὄνομα [illegible]
[illegible] τὸ [illegible]
[illegible]
φορὰ [illegible] ἐχειν [illegible]
[illegible]
[illegible] ὀρμὴ [illegible]
[illegible]
ὁρκίζεις οὕτως·
Ὁρκίζω σας ἀπὸ ὀνόματος
[illegible] φαρμ[illegible]
[illegible] καὶ τοῦ [illegible]
[illegible]
[illegible]
ἐὰν θέλῃς [illegible]
[illegible] ὁρκίζεις οὕτως·
Ὁρκίζω σας ἀπὸ ὀνόματος
[illegible]
καὶ τοῦ [illegible]
[illegible]
γίνεται ἢ ὄχι· ἐὰν θέλῃς
[illegible]
Ὁρκίζω σας ἀπὸ τοῦ ὀνόματος
τοῦ [illegible]
[illegible]
[illegible]
[illegible] ἀγγέλ(ων)
Ὁρκίζω σας ἀπὸ τοῦ ὀνόματος

μουριὴλ· μαθιὴλ· πεχθα-
βιηλ· καὶ ραφαὴλ καὶ μοῦ
ἀποστείλατε τὸν ἐάν εὕρη θησαυρ(όν)·
διάβολοι μάθητε μετά γῆς ἄγγελοι καὶ ἢ
ἀκάθαρτοι ὁρκίζω οὕτως·
Ὁρκίζω σας ἀπὸ τοῦ ὀνόματ(ος)
σαζουζιηλ· ἀβασαβιηλ· ἀ-
γεαχιηλ· καὶ μεσιμσαμιηλ
καὶ μὲ ἀποστείλατε τὸ ἐπαναγγεῖλαι
τί ἔχουσιν καὶ νὰ μου·:-
ὅταν θέλῃς νὰ τὸν ἀπολογᾶσ(αι)·
Ἐρώτησαι τοὺς ἀγγέλους καὶ ἀπ-
τες ἀπὸ κακῶν καὶ ὅταν σαλεύσα-
λειώσῃ μὲ τὰς χαράς καὶ νὰ ἔρχεται
καὶ ὁρκίζω σας ἀπὸ τοῦ ὀνό-
ματος· τῶν ἀγγέλων· γη-
σιζαηλ μιχαὴλ· καὶ μωνααμ-
τε ἀδὲ ζήσουν τοῦτο τὸ παιδ(ί)
μὴ τὰ ἐμοῦ· μὴ τὰ ὕδατα· μήτε
κλέπται:·



ἐγὼ ὀργανίσω τὸ καθρέπτου·
Ὡς φιλιωτέριν παιδίν παρθέ-
νον καθαρόν· χέρι οὗ τὰ δέ
κρατούμενον καὶ γράμματα
καὶ λαβὼν μαχαίριν μανρο-
μάνικον· καὶ καθρέπτην
ἀπάνω εἰς τὸ πουρίδιον· καὶ
νὰ βάλῃς τὴν μύτην θεωρούμενος
καὶ ποίησον κάτωθεν τῆς γῆς
με τὰ μαχαίρι· ὡς ὑπόκατω
φουσκώματα· καὶ γράψον θέν
τοῦ κουκουρίου τὴν γραφὴν
ὡς ὑποκάτω ὁμοίωμα οὕτως
καὶ πίξον τὸ μαχαίριν εἰς τὴν μέ-
σην  καὶ θέσαι
εἰς τοῦ καθρέ-
πτου ἀπάνω εἰς τὴν κορυ-
φὴν τοῦ μαχαιρίου· καὶ ἂς
τὸ κρατεῖ τὸ παιδὶ μὲ τὰ
χέρια του· καὶ νὰ ὀρθώσῃ εἰς
ὅλα τὰ ὀνόματα· ἀπὸ ὅ-
σους θεωρεῖ εἰς τοῦ καθρέ-
πτου· καὶ νὰ τὸ λέγῃ τοῦ διδα-
σκάλου πάλιν τὸ παιδὶ καὶ μὴ
ἀνοίξῃ τοὺς ὀφθαλμούς του εἰς θε-
ωρίαν· ἀλλὰ πάντα καὶ ὁρ-
μέσα εἰς τὸ καθρέπτην· ὀφεί-

λει ὁ ἱερεὺς ὁ διδάσκαλος καὶ λέ-
γει καὶ τὸ παιδί· ἀρχή· ζηρα
ζηρα· ζηρα· ζαιραρα· ζαιραρα
ζαιραρα· φιατε· φιατε· φιατε
ζητω· ζητω, ζητω· ἀμήν· ἀμήν
ἀμήν· κυρὰ βασίλισσα· συμπα-
λια· ὁρκίζω σας ὀρκισμένους εἰς τὰ ὀ-
νόματα ταῦτα· καὶ εἰς τὸ ἅγιον
καὶ φρικτόν· καὶ εἰς τὴν δύναμιν
τῆς ἁγίας θυμίας τοῦ παιδὸς
τούτου νὰ ἀγρυπνήσῃ εἰς τὸ καθρέ-
πτην τούτου καὶ τὸν ἐκ ἀνθρώπου
μαύρου· κόκκινου· καὶ νὰ ἔλθῃ
καὶ νὰ φανῇ καὶ μία στράτα δὲ
μὲ στρατιὰ ἔλθῃ μὲ ζῷα· καὶ νὰ ἔλθῃ
ὁ κοσμικὸς καβαλάρις ὁ μαύρος
ε ἀγγελικὸν ἴδιον· σὰν ἔλθῃ
κάμνει· ὁρκίζω σας καὶ
σὰν ἔλθῃ τὸν λύχνον σου ἄπτει
καὶ ἐς τὸ ὕψηλον βουνὶ ὅπου
καὶ κοιμᾶται ἡ φέρουσα ἡ δευτέρα κα-
λὰ πρόβατα ἰδοὺ ἀπ' ἐκεῖ καὶ ἔ-
χει τὴν ἐρώτησιν κάμνει· ὁρ-
κίζω σας ὀρκισμένους τα σφάζεις καὶ
καὶ νὰ ἔλθῃ τὸ αἷμα τους ἕως χρυ-
σοῦ βαστάζει· καὶ νὰ τὸ πιῇ εἰς
μαχαίρι· καὶ νὰ τὰ γδέρῃ ἀλλ(ὰ)

καὶ τὸ παιδί· ἀλλὰ καὶ κρατεῖ
ἐρώτησις· κάμνει ὁρκίζω σας
σὰς καὶ φέρεις θεογία χρυσά
τάσια καὶ τραπέζια· καὶ ποῦ ἂς
γυρεύσῃ φαμίλια· καὶ κρασὶν καλὸν
καὶ ἀθρόπους καὶ νὰ φάγει· τοιμα· ἐ-
ρώτημα τοῦ διδασκάλου· καὶ
ἀπόκρισις τοῦ παιδίου· καὶ
κάμνει ὁρκίζω σας καὶ ἔλθῃ
ἡ κυρὰ βασίλισσα ἡ συμπίλη-
α ὁμοῦ μὲ τοῦ λαοῦ τῆς κα-
καθίσῃ καὶ φάγει καὶ πίῃ καὶ
ἐξαφανισθοῦν· καὶ σὰν ἴδῃς ὅτι
ἐποίησαν οὕτως καὶ ἔφαγαν
ἤτοι· κυρὰ βασίλισσα· συμ-
πίλια· ὁρκίζω σας ὅτι
νὰ στείλῃς τὸν δοῦλον σου· κάτω
αἰχμαλωτίσαι μονία· ἢ βασι-
λέα σολομῶν· καὶ τοῦ δώσει τὸ
βιβλίον ὅπου εἶναι μὲ τὸ σῶμα
μου ἀσημωμένον· καὶ μετὰ τὸ δεῖγ-
μα βουλωμένον καὶ νὰ τὸ φέρει ἐ-
δῶ· καὶ ὁ μέσος εὑρίσκει ὁ ἄρ-
χων τέσσους καλὰ ὑπὸ αὐτὰ
ληθῆναι· ἀπὸ τὴν ἐρώτησιν
καὶ μὴ ἀποστείλω τὴν ποσότητα ἀλλ' ἔθη
καὶ ὅταν ὁμοῦ σου· τὸ παιδί

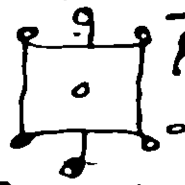
[illegible] μέσα εἰς τὸν κα-
θαρὸν [illegible] μακρὰν τὰ
[illegible] τοῦ διδασκάλου [illegible]
[illegible] θάλασσα καὶ καθὼς
[illegible] τοῦ καθαροῦ [illegible]
[illegible] ἀπ' αὐτοῦ [illegible]
[illegible] εἰς τὸν ὅρκον
[illegible] ὁ μὲν [illegible]
[illegible] θάλασσα
[illegible]
[illegible]
[illegible]
[illegible] αὐτοῦ [illegible]
[illegible]

[illegible]

Ὁ φαραὼν δὲ [illegible]
[illegible]

Ὁ [illegible]
[illegible]

[illegible] ἀλλὰ καὶ τοῖς
ἀλόγοις [illegible]
[illegible] θηρία [illegible] ΙΑ

Ὁ [illegible]  [illegible]
[illegible]
[illegible] ΙΕ

Ὁ [illegible]
[illegible]
[illegible] ΙϚ

Ὁ [illegible]
[illegible]

Ὁ [illegible]
[illegible]

Ὁ [illegible]
[illegible]

Ὁ [illegible]
[illegible] ΙΘ

Ὁ [illegible]

λύσας ποιῆσαι [illegible]
[illegible]
[illegible]

ΙΑ

Ὁ [illegible]
[illegible]
[illegible]
[illegible] βασιλείαν.

ΙΒ

Ὁ [illegible]
[illegible]
[illegible] ΙΓ

Ὁ [illegible]
[illegible]
[illegible]
[illegible] ΙΔ

Ὁ [illegible]
[illegible] ΙΕ

Ὁ [illegible]
[illegible]

ΙϚ

Ὁ [illegible]
λύσαι [illegible] αὐτοὺς οὕτως.

ιζ

Ο [illegible] ἀπόζει [illegible] τῶν [illegible]
[illegible] δύναμιν κατ᾽ αὐτοὺς
ὅσα δύναμαι [illegible]. ιη·

Ο αἱμ[illegible] δὲ ἀπόζει [illegible]...
ἐνεργεῖ δὲ εἰς πᾶσαν τέχνην καὶ
φρόνησιν καὶ πραγμ. ιθ

Η [illegible] δὲ ἀπόζει β...
ἐνεργεῖ καὶ αὐτὸς εἰς τοὺς ἀ-
[illegible] καὶ [illegible]
[illegible] καὶ θησαυροὺς φανερώσειν

κ

Η λου[illegible] ε ἐνεργεῖ δὲ
καὶ αὐτὸς εἰς τοὺς ἀνόμους καὶ [illegible]
[illegible] καὶ [illegible]
καὶ [illegible] φέρειν [illegible]
εἰς τὸ [illegible]. κα

Ο [illegible] δὲ ἀπόζει [illegible] λύει
εἰς τὸ πλουτῆσαι παρέχειν
[illegible] πολλῶν. κβ

Ο [illegible] δὲ ἀπόζει
[illegible] λύει καὶ βασιλείαν πόλιν
[illegible]

κγ

Ο [illegible] δὲ ἀπόζει πάντας
τοὺς ἄρχοντας [illegible] λύει
[illegible] βασιλεῖς λύει [illegible]

Ο [illegible] ἀπόζει [illegible] λύει
[illegible] ἐνεργεῖ [illegible]
[illegible] εἰς πόλιν [illegible]

κε

Ο [illegible] ἀπόζει [illegible]
[illegible] ἐνεργεῖ [illegible]
[illegible] καὶ [illegible]
[illegible] καὶ [illegible]
[illegible]. κζ

Ο [illegible] ἀπόζει [illegible] ἐνεργεῖ
δὲ εἰς [illegible]
[illegible] καὶ [illegible]
[illegible]. κη

Ο τοῦ [illegible] ἀπόζει [illegible]
[illegible] πολλὰς [illegible]
[illegible] καὶ [illegible]

Ο [illegible] δὲ ἀπόζει [illegible]
ἐνεργεῖ δὲ [illegible] θησαυροὺς
[illegible] καὶ [illegible]
[illegible]
[illegible]

λ

Ο [illegible] ἀπόζει [illegible]
[illegible]
βουλομένου. λα

Ο [illegible] ἀπόζει [illegible]

λα

Ο λύει οἱ [illegible] αὐτοῦ μόνος
ἐνεργεῖ. λβ

Ο [illegible] δὲ ἀπόζει [illegible] ἐνερ-
γεῖ δὲ εἰς τὸ [illegible] ἀργύριον καὶ
χρυσίον καὶ φέρειν [illegible]
[illegible]. λγ

Ο [illegible] δὲ ἀπόζει β ἐνερ-
γεῖ καὶ εἰς [illegible] καὶ
[illegible]. λδ

Ο [illegible] δὲ ἀπόζει β...
ἐνεργεῖ δὲ εἰς [illegible] καὶ [illegible]
[illegible] καὶ [illegible]

Ο [illegible] δὲ ἀπόζει [illegible]
[illegible] ἐνεργεῖ καὶ εἰς τὸ [illegible]
[illegible] καὶ [illegible]
[illegible]. λε

Ο [illegible] ἀπόζει [illegible] ἐνερ-
γεῖ εἰς τὸ φανερῶσαι [illegible]
[illegible] καὶ [illegible]
θησαυροὺς [illegible] γινωσκομέν-
[illegible] τούτου. λζ

λη

Ο [illegible] ἐνεργεῖ δὲ
[illegible] ἀθήνας. λη

Ο [illegible] δὲ ἀπόζει [illegible] λύει
[illegible]. λθ

Ο [illegible] ἀπόζει [illegible]

[illegible] ἀέρα [illegible]
[illegible]. μ

Ο [illegible] ἀπόζει [illegible]
λύει [illegible] πᾶσαν τέχνην λύει
καὶ γνῶσιν καὶ φρόνησιν τοῖς αὐτοῖς

μα

Ο [illegible] ἀπόζει [illegible]
καὶ [illegible]
[illegible]. μβ

Ο [illegible] ἀπόζει [illegible] λύει
[illegible] αὐτοῦ [illegible]
[illegible] ἀέρα. μγ

Ο [illegible] ἀπόζει [illegible] λύει [illegible]
[illegible] ὅλας [illegible] ποιεῖ καὶ
τοὺς [illegible] καὶ τὰ ἄλλα
μέταλλα. μδ

Ο [illegible] ποιεῖ
γνωρίζειν [illegible] καὶ [illegible]
[illegible] ἐνεργεῖν. με

Ο [illegible] ἀπόζει [illegible] ἐνεργεῖ
δὲ γνωρίζει [illegible] καὶ [illegible]
[illegible] ἐνεργεῖν. μς

Ο [illegible] γνωρίζειν [illegible]
[illegible] καὶ [illegible]. μζ

Ο [illegible] ἀπόζει [illegible]. μη

Ο [illegible] ἐνεργεῖ δὲ
εἰς τοὺς [illegible] καὶ παρέχειν

[illegible] ποταγήν [illegible]
[illegible] ἀγαθὰ [illegible]
ποιοῦσι [illegible]
[illegible]
[illegible] ἀπόλλει εἰς [illegible]
[illegible] τοῦ [illegible]
[illegible] τούτοις [illegible]
ἄγγελοι ἤ δαίμονες εἶναι [illegible]

Ὥρα α' ἄγγελος μιχαὴλ ὁ δαίμων [illegible]
[illegible] ὥρα β' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα γ'
ἄγγελος [illegible] ὁ δαίμων [illegible]
[illegible] ὥρα δ' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ε' ἄγγ
[illegible] ὁ δαίμων [illegible] ὥρα ς' ἄ
γγελος [illegible] ὁ δαίμων [illegible]
ὥρα ζ' ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα η' ἄγγελος [illegible] ὁ δαίμων ὁ
[illegible] ὥρα θ' ἄγγελος [illegible] ὁ δαίμ
[illegible] ὥρα ι' ἄγγελος [illegible] ὁ δαί
μων [illegible] ὥρα ια' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ιβ' ἄγγελος
[illegible] ὁ δαίμων [illegible] ὥ
ρα ιγ' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα ιδ' ἄγγελος [illegible]
ὁ δαίμ [illegible] ὥρα ιε' ἄγγελος
[illegible] ὁ δαίμων [illegible] ιϛ'

ὁ ἄγγελος [illegible] δαίμων [illegible]
[illegible] ὥρα ιζ' ἄγγελος [illegible] ὥρα
ὥρα ιη' ἄγγελος [illegible] ὁ δαίμ
[illegible] ὥρα ιθ' ἄγγελος [illegible] ὁ
δαίμων [illegible] ὥρα κ' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα κα' ἄγγελος
[illegible] ὁ δαίμων [illegible]
[illegible] ὥρα κβ' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα κγ' ἄγγελος [illegible] ὁ
δαίμων [illegible] ὥρα κδ' ἄ
γγελος [illegible] ὁ δαίμων [illegible]
[illegible]

Ὥρα α' ἄγγελος [illegible] ὁ δαίμων [illegible]
[illegible] ὥρα β' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα γ'
ἄγγελος [illegible] ὁ δαίμων [illegible] ὥρα δ'
ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα ε' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα ς' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ζ' ἄγγελος [illegible]
ὥρα η' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα θ' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ι' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ια' ἄγγελος [illegible]
ὥρα ιβ' ἄγγελος [illegible] ὁ δαίμων

ὁ [illegible] ὁ δαίμων [illegible] ὥρα ιγ' ἄγγελος [illegible] ὁ δαίμ
[illegible] ὥρα ιδ' ἄγγελος [illegible] ὁ
δαίμων [illegible] ὥρα ιε' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα ις' ἄγγελος
[illegible] ὁ δαίμων [illegible]
ὥρα ιζ' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα ιη' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ιθ' ἄγγελος
[illegible] ὁ δαίμων [illegible] ὥρα
κ' ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα κα' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα κβ' ἄγγελος [illegible] ὁ
δαίμων [illegible] ὥρα κγ' ἄγγελος
[illegible] ὁ δαίμων [illegible] ὥρα κδ' ἄγγ
[illegible] ὁ δαίμων [illegible]

ὁ [illegible] ὁ δαίμων [illegible]
[illegible] ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα [illegible] ἄγγελος [illegible] ὁ δαίμων
[illegible] ἄγγελος [illegible] ὁ δαίμων
[illegible] ἄγγελος [illegible] ὁ δαί
μων [illegible] ὥρα [illegible] ἄγγελος
[illegible] ὁ δαίμων [illegible]

Ὥρα α' ἄγγελος [illegible] ὁ δαίμων [illegible]
[illegible] ὥρα β' ἄγγελος [illegible] ὁ
δαίμων [illegible] ὥρα γ' ἄγγελος
[illegible] ὁ δαίμων [illegible] ὥρα
δ' ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα ε' ἄγγελος [illegible] ὁ δαίμ
[illegible] ὥρα ς' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα ζ' ἄγγελος
[illegible] ὁ δαίμ ὥρα η' ἄγγελος [illegible]
[illegible] ὁ δαίμων [illegible] ὥρα θ' ἄ
γγελος [illegible] ὁ δαίμων [illegible]
ὥρα ι' ἄγγελος [illegible] ὥρα ια'
ἄγγελος [illegible] ὁ δαίμων [illegible] ὥρα ιβ'
ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα ιγ' ἄγγελος [illegible] ὁ δαίμων [illegible]
ὥρα ιδ' ἄγγελος [illegible] ὁ δαίμων
[illegible] ὥρα ιε' ἄγγελος [illegible]
ὁ δαίμων [illegible] ὥρα ις' ἄγγελος [illegible]
ὁ δαίμ [illegible] ὥρα ιζ' ἄγγελος [illegible]

ὁ δαίμων βλεμιῶ· ὥρα ιη΄ ἄγγελος καππ-
ιηλ ὁ δαίμων χιεροτ· ὥρα ιθ΄ ἄγγελος
πυραμιηλ ὁ δαίμων σφιτας· ὥρα
κ΄ ἄγγελος σαταναηλ ὁ δαίμων ἀ-
καηλ· ὥρα κα΄ ἄγγελος καπζαηλ
ὁ δαίμων λογγιας· ὥρα κβ΄ ἄγγελος
λουλιηλ ὁ δαίμων θαραι· ὥρα
κγ΄ ἄγγελος σαπταηλ ὁ δαίμων μα-
ρουστατ· ὥρα κδ΄ ἄγγελος γαβτιηλ
ὁ δαίμων μας ὁ πυραξ·

ἡμέρα πέμπτη ♃

Ὥρα α΄ κυριακή ἄγγελος ῥαφαηλ ὁ
δαίμων μελτοπθου· ὥρα β΄ ἄγγελος
περιφερηλ ὁ δαίμων ὀχλορ· ὥρα
γ΄ ἄγγελος ισφραηλ ὁ δαίμων ὀνιρος·
ὥρα δ΄ ἄγγελος κασιηλ ὁ δαίμων
θαφωτ· ὥρα ε΄ ἄγγελος γλωσσας
ὁ δαίμων τζιππατ· ὥρα ϛ΄ ἄγ-
γελος ιμαηλ ὁ δαίμων ἀμηρ· ὥρα
ζ΄ ἄγγελος χαριηλ ὁ δαίμων οὐ-
ταηλ· ὥρα η΄ ἄγγελος εμοσιηλ ὁ δαί-
μων ἐργοτας· ὥρα θ΄ ἄγγελος δαλ-
βοθ ὁ δαίμων ἀζουβουλ· ὥρα ι΄
ἄγγελος χαστοηλ ὁ δαίμων ἀππηξ·
ὥρα ιβ΄ ἄγγελος κλουφας ὁ δαίμων
στιρος· ὥρα ιγ΄ ἄγγελος σιοτιηλ ὁ δαί-
μων ἐμοσιας· ὥρα ιδ΄ ἄγγελος βο-

τιηλ ὁ δαίμων ὁ οὐχ· ὥρα ιε΄ ἄγγελος
ἄγγελος συμονιηλ ὁ δαίμων μονικουκ·
ὥρα ιϛ΄ ἄγγελος ὁριατος ὁ δαίμων
κοσπυρος· ὥρα ιζ΄ ἄγγελος χαμβιηλ ὁ
δαίμων καιτζ· ὥρα ιη΄ ἄγγελος ὀρ-
φαηλ ὁ δαίμων λαπος· ὥρα ιθ΄
ἄγγελος κιδουηλ ὁ δαίμων ἔπιος·
ὥρα κ΄ ἄγγελος κιτσαηλ ὁ δαίμων
νικριερ· ὥρα κα΄ ἄγγελος σαρσαηλ
ὁ δαίμων οὐαλιελω· ὥρα κβ΄ ἄγγελος
κουδαρις ὁ δαίμων γαλιηλ· ὥρα
κγ΄ ἄγγελος κεδπαηλ ὁ δαίμων
λιορ·

ἡμέρα παρασκευή ♀

Ὥρα α΄ κυριακή ἄγγελος ἀγαθοηλ ὁ δαί-
μων γουριηλ· ὥρα β΄ ἄγγελος ἰδουηλ
ὁ δαίμων βιζουκ· ὥρα γ΄ ἄγγελος
φιλοηλ ὁ δαίμων ζορζοραθ· ὥρα
δ΄ ἄγγελος κακεμηιηλ ὁ δαίμων
σαριωθ· ὥρα ε΄ ἄγγελος ἐκειρουηλ
ὁ δαίμων ερμαγ· ὥρα ϛ΄ ἄγγελος
κερκαμιρουμ ὁ δαίμων κεσδαλος·
ὥρα ζ΄ ἄγγελος ἀμιηλ ὁ δαίμων ταυρο-
ταλιος· ὥρα η΄ ἄγγελος κερεηλ
ὁ δαίμων θαπωιξ· ὥρα θ΄ ἄγγελος
τοφαηλ ὁ δαίμων ἐλισομελ· ὥρα
ι΄ ἄγγελος συμπουηλ ὁ δαίμων κα-
μηχ· ὥρα ια΄ ἄγγελος πιηλ ὁ δαίμων

ἀλιγδων· ὥρα ιβ΄ ἄγγελος ὀπεσαηλ ὁ δαί-
μων ἐφοριτ· ὥρα ιγ΄ ἄγγελος ρου-
διηλ ὁ δαίμων σεραγγετ· ὥρα
ιδ΄ ἄγγελος ρουδιηλ ὁ δαίμων ἀμυ-
ερος· ὥρα ιε΄ ἄγγελος θυκαηλ ὁ
δαίμων πεξιτορ· ὥρα ιϛ΄ ἄγγελος γλυ-
κιδων ὁ δαίμων ἀποριξ· ὥρα
ιζ΄ ἄγγελος φυλακατου ὁ δαίμων μιφ·
ὥρα ιη΄ ἄγγελος [illegible] ὁ δαίμων
ἀδιχ· ὥρα ιθ΄ ἄγγελος δεκαιου ὁ
δαίμων λιμηξ· ὥρα κ΄ ἄγγελος αε-
φοδιλ ὁ δαίμων μυλιν· ὥρα κα΄
ἄγγελος τεπιηλ ὁ δαίμων καταπιθιν·
ὥρα κβ΄ ἄγγελος γοργιελ ὁ δαίμων
ταχμιαν· ὥρα κγ΄ ἄγγελος πω-
λιων ὁ δαίμων οὐμιφριτους·

ἡμέρα σαββάτου ♄

Ὥρα α΄ κυριακή ἄγγελος σαπιτοηλ ὁ
δαίμων κιλιδτος· ὥρα β΄ ἄγγελος
σαλιηλ ὁ δαίμων λιριν· ὥρα
γ΄ ἄγγελος βεσαηλ ὁ δαίμων πορ-
δωρ· ὥρα δ΄ ἄγγελος ἀβαηλ ὁ
δαίμων κιριαμ· ὥρα ε΄ ἄγγελος
γιελ ὁ δαίμων μικαμ· ὥρα ϛ΄
ἄγγελος ρεταηλ ὁ δαίμων κιριε·
ὥρα ζ΄ ἄγγελος πελαφιηλ ὁ δαί-
μων σωπιγρωμ· ὥρα η΄ ἄγγελος

σαμασαν ὁ δαίμων ἐφιος·
ὥρα θ΄ ἄγγελος πλαπαμιξ ὁ δαί-
μων θομιος· ὥρα ι΄ ἄγγελος καπτο-
μηλ ὁ δαίμων γοσθοπος· ὥρα ια΄
ἄγγελος μαρμιχαηλ ὁ δαίμων στα-
φα· ὥρα ιβ΄ ἄγγελος ἀλπιχαριξ ὁ
δαίμων κιτος· ὥρα ιγ΄ ἄγγελος ἀρμι-
ηλ ὁ δαίμων σπας· ὥρα ιδ΄ ἄγγελος
βαρβιηλ· ὥρα ιε΄ ἄγγελος γολγιηλ ὁ
δαίμων ἀεγιπαν· ὥρα ιϛ΄ ἄγγελος
σαμιπιηλ ὁ δαίμων ἀτομος·
ὥρα ιζ΄ ἄγγελος βεχασαηλ ὁ δαί-
μων μας γιωτας· ὥρα ιη΄ ἄγγελος
ἀπαηλ·

ἕτερος ὁρισμὸς περὶ τῆς ὥρας ☾ ♂

Ὥρα α΄ κυριακή ☾ ἀρχιάγγελος
γαβριηλ ὁ δαίμων μαμονας· ὥ-
ρα β΄ ὁ κρόνος ἡ ἡμέρα [illegible]
ὥρα γ΄ ὁ ♃ [illegible] ἀνοίξεις ἄγγαρ-
ιον· ὥρα δ΄ ὁ ♂ [illegible]
ποιῆσαι [illegible]· ὥρα ε΄ ὁ ἥλιος [illegible]
χουδαπουλησιν· ὥρα ϛ΄ ἡ ♀ [illegible]
[illegible] ὥρα
ζ΄ ὁ ☿ [illegible]
ὥρα η΄ ἡ ☾ [illegible]
σια· ὥρα θ΄ ὁ ἥλιος [illegible]
ποτου· ὥρα ι΄ ὁ ♃ [illegible] ποιῆσαι

πραγματεία :- ἡ γ΄ νυκτὸς β΄

Ὥρα α΄ ♀ ἀγαθὴ (?) · ὥρα β΄ ☿ [illegible] ὥρα γ΄ ☽ [illegible] πραγματείας · ὥρα δ΄ ἡ μὴ μεριμνᾶν · ὥρα ε΄ ♄ [illegible] ὥρα ϛ΄ ♃ μὴ ποιῆς τι ποτέ · ὥρα ζ΄ ὁ [illegible] ὥρα η΄ ♀ [illegible] μεριμνᾷ [illegible] ὥρα θ΄ ☿ [illegible] ὥρα ι΄ ☽ [illegible] ὥρα ια΄ [illegible] ὥρα ιβ΄ ὁ ♄ [illegible] :-

ἡ Γ ὁ ♃ :

Ὥρα α΄ ♃ [illegible] ὥρα β΄ ♂ [illegible] ὥρα γ΄ ☉ [illegible] ὥρα δ΄ ♀ [illegible] πόλεμον · ὥρα ε΄ ☿ [illegible] ὥρα ϛ΄ ☽ [illegible] ὥρα ζ΄ ♄ [illegible] ὥρα η΄ ♃ [illegible] ὥρα θ΄ ♂ [illegible] ὥρα ι΄ ☉ εἰς τὸ [illegible] ὥρα ια΄ ♀ εἰς τὸ [illegible] ὥρα ιβ΄ ☿ εἰς τὸ [illegible] δουλείας σου :-

ἡ [illegible] ὁ ☿ ♀

Ὥρα α΄ ♀ [illegible] ὥρα β΄ ☽ [illegible] ὥρα γ΄ [illegible] ὥρα δ΄ ὁ ♃ εἰς τὸ [illegible] ὥρα ε΄ ♂ εἰς τὸ [illegible] ὥρα ϛ΄ ☉ εἰς τὸ [illegible] ὥρα ζ΄ ♀ εἰς τὸ [illegible] ὥρα η΄ ☿ [illegible] ὥρα θ΄ ☽ [illegible] ὥρα ι΄ ὁ [illegible] ὥρα ια΄ [illegible] ὥρα ιβ΄ [illegible] :-

ἡ [illegible] ὁ ☉ :

Ὥρα α΄ ὁ ☉ [illegible] ὥρα β΄ ♀ [illegible] ὥρα γ΄ ☿ εἰς τὸ [illegible] ὥρα δ΄ ☽ [illegible] ὥρα ε΄ ♄ [illegible] ὥρα ϛ΄ ♃ [illegible] ὥρα ζ΄ ♂ [illegible] ὥρα η΄ ☉ εἰς τὸ [illegible] ὥρα θ΄ ♀ [illegible] ὥρα ι΄ ☿ [illegible] ὥρα ια΄ ☽ [illegible] ὥρα ιβ΄ ♄ [illegible] :-

τῇ [illegible] νυκτὶ ἡμέρᾳ [illegible]

Ὥρα α΄ [illegible] ☽ εἰς τὸ ποιῆσαι [illegible] ὥρα β΄ ἡ [illegible] ὥρα γ΄ ♄ εἰς [illegible] ὥρα δ΄ [illegible] ♃ εἰς τὸ ποιῆσαι [illegible] ὥρα ε΄ ♂ [illegible] ὥρα ϛ΄ ♀ [illegible] ὥρα ζ΄ ☿ [illegible] ὥρα η΄ ☽ [illegible] ὥρα θ΄ ἡ [illegible] ὥρα ι΄ ♄ [illegible] ὥρα ια΄ ♃ [illegible] ὅμοιως · ὥρα ιβ΄ ♂ [illegible] :

ἡ [illegible] ♀ :

Ὥρα α΄ ♀ [illegible] ὥρα β΄ ☿ [illegible] ὥρα γ΄ ἡ ☽ ἀγαθὸν εἰς [illegible] ὥρα δ΄ ἡ [illegible] ὥρα ε΄ ♂ [illegible] ὥρα ϛ΄ ♃ εἰς τὸ ποιῆσαι [illegible] ὥρα ζ΄ ♂ ὥρα [illegible] ὥρα η΄ ♀ [illegible] ὥρα θ΄ ☿ [illegible] ὥρα ι΄ ☽ [illegible] ὥρα ια΄ ἡ [illegible] ὥρα ιβ΄ ♄ εἰς τὸ ποιῆσαι [illegible] :

ἡ [illegible] ἡ [illegible]

Ὥρα α΄ [illegible] · ὥρα β΄ ♂ εἰς τὸ [illegible] ὥρα γ΄ ♀ εἰς τὸ ποιῆσαι [illegible] ὥρα δ΄ ☿ εἰς τὸ ποιῆσαι [illegible] ὥρα ε΄ ☽ [illegible] ὥρα ϛ΄ ἡ εἰς τὸ ποιῆσαι [illegible] ὥρα ζ΄ ♄ [illegible] ὥρα η΄ ♃ [illegible] ὥρα θ΄ [illegible] ὥρα ι΄ ♀ [illegible] ὥρα ια΄ ♀ [illegible] ὥρα ιβ΄ ☽ [illegible] :

ὁ Σάββατον ἡ :

Ὥρα α΄ [illegible] ὥρα β΄ ♃ [illegible] ὥρα γ΄ ♂ [illegible] ὥρα δ΄ ♂ [illegible] ὥρα ε΄ ♀ [illegible] ὥρα ϛ΄ ♀ [illegible] :

τῆς [illegible] :

Ὥρα α΄ ὁ ἀρχὴ [illegible] ὥρα β΄ ♀ [illegible] ὥρα γ΄ ☿ εἰς τὸ ποιῆσαι [illegible] ὥρα δ΄ ☽ εἰς τὸ [illegible] ὥρα ε΄ ἡ [illegible] ὥρα ϛ΄ ♄ εἰς τὸ [illegible] ὥρα ζ΄ ὁ ♃ [illegible]

ἐὰν ταῦτα ἀπόδοσιν ποιήσου· ὥρα
η᾽ ἀλλαγὰς εἰς πάντας ...
θ᾽ φέρει τὸ ποιῆσαι ἐν ...
ι᾽ ὥρα ... μάθησιν γραμμάτων· ὥρα
ια᾽ εἰς καπηλεύσεσιν· ὥρα ιβ᾽ ...
ἐβλέπετο ... τέλος :-

παλμικῶν μαντεία

Μελάμποδος ἱερογραμματέως περὶ
παλμῶν μαντεία, πρὸς Πτολεμαῖον
βασιλέα :-

Ἠσάμην ταῖς ἔμπροσθεν βιβλίοις τῶν
... βασιλ. πολυλογίαις συνεγράφη
σοι εἰς τὸ αὐτὸ ... πάτερα
σημειωσάμενος καὶ τὰ σύμβολα συν-
γράψασθαι ἀξιοῦν γενομένου πα-
λαιῶν ἐν τοῖς μηνὶ ... ἀμφοτέρων· με-
γάλην καὶ ἰδίαν ἡγούμενα ... ἐστι
γὰρ ταύτην καὶ ἐξ ὧν ὅλων τετυχηκὼς
δωρεῶν συνεχῶς ... καὶ παιδ. :-

τάδε τοῦ αὐτοῦ :-

Κορυφὴ ἐὰν ἅλληται λύπας καὶ
δηλοῖ· σημαίνει ὁ δοῦλος παρθένῳ μα-
... δοῦλον ... παρθένον ἄλ-
λην χήραν λύπην ἐν ἄλλοις· ἐκφαν-
... κινούμενος πράσσοντι
παρθένῳ γάμον· ὁ ποιῶν ... ἀγαθῶν
ἐν τῇ κορυφῇ ἐν τῷ ... χή-
ρας ὁμοίως γάμον πλησίον ... καὶ
ἐπὶ βουλῇ· στρατιώτῃ προκοπήν
μάντει χειμῶνα ἐπὶ δὲ κορυφῆς
αὐτῇ οἱ χειμαζόμενοι σωθήσονται :-

Κεφαλὴ ἐὰν ἀναλλῆι ἐν μηνὶ κρα-
τίστου σημαίνει· ἐπὶ μόνος πλήρωμα
χρόνον ἐπὶ βουλῇ σημαίνει· ἢ
ἀπὸ φίλου ... καὶ συνείρεσιν
δοῦλον νόσον παρθένῳ ψόγον·
χήραν ὕβριν πανομένοις καὶ
ἐνδεία τυγχάνουσιν ἀγαθὰ δη-
λοῖ πλουσίοις ἀσθένεια καὶ
... τοῦ βίου νοσοῦντι
δεῖξαι :-

Κεφαλὴ ἐὰν ἀναλύεται ἐπὶ πλά-
για ... καὶ κόρη σημαίνει δοῦλον
... θανάτῳ χήρᾳ βλά-
βην· ἐν ἄλλοις ... καὶ
αὐθυσεως δεξιὰν δηλοῖ :-

Κεφαλὴ ἐὰν ἀναλλῆεται θάνατον
δηλοῖ ἐν ἄλλοις ἀγαθὰ πολλὰ ση-
μαίνει· κεφαλὴ τὸ ὀπίσθιον μέρος
μέχρι τοῦ τραχήλου· ἐὰν ἅλληται τὸ δεξιὸν
τοῦ ... ἐπὶ βουλῇ δηλοῖ
καὶ οἰκείων θάνατον· τοῖς δὲ λοι-
ποῖς συμφοράν· δούλῳ ἀγαθὸν· παρ-
θένῳ ἐπιτυχίαν καλοῦ ἀνδρός· χή-

ρας ... ἐν ἄλλοις δὲ πλουσίῳ ἡμέρα
γνωρίζουσι ... κεφαλὴ τὸ δεξιὸν μέ-
ρος ἐὰν ἀναλλῆι ἀγαθὸν δηλοῖ· δού-
λου χαρὰν καὶ ἐλευθερίαν· παρθένῳ ψόγον
χήρᾳ καλόν· ἐπὶ ... τὴν χήρας·
κεφαλὴ τὸ δεξιὸν μέρος· ἐὰν ἀναλλῆι
βλάβην δηλοῖ· πλουσίῳ ... δούλῳ
... παρθένῳ χήραν
ὕβριν :-

Κεφαλὴ ἢ γῶν ἐν ἐδάφος ἀναλλῆι, νό-
σον δηλοῖ· τῷ ... ἢ ἐπιβου-
λὴν ... καὶ ... τοῦ σώματος
καὶ βίου ... καὶ χαρὰν ἐν
δήμοις· ἀποδημίαν καὶ ἀφ...
ἰδίαν ... στρατιώτῃ καὶ μάντει
κεφαλῆς ... δηλοῖ :-

Μέτωπον ἐὰν ἅλληται ταμίαις καὶ ...
... πράγματα ἐμπορίας δηλοῖ
δούλῳ δεσπότου παρασκευή· θάνατον παρ-
θένῳ ἐπὶ βουλῇ· χήρᾳ βλάβην· με-
τώπου τὸ δεξιὸν μέρος ἐὰν ἀναλλῆι
... κοινὸν δηλοῖ καὶ ...
δούλου ... παρθένῳ γάμον χή-
ρα ψόγον :-

Μέτωπον μέσον ἐὰν ἅλληται παρθένῳ
δηλοῖ· δούλου κακόν· παρθένῳ ...
λει· χήραν ... ἀγαθὸν

δηλοῖ ὀλίγην ἀπαγωγήν :-

Κρόταφος δεξιὸς ἐὰν ἅλληται πᾶν
ἀγαθὸν ὠφελεῖ ἀπροσδόκητον δη-
λοῖ· δούλῳ ... παρθένῳ ...
πρὸς καιρὸν χήρᾳ ἀποδημίαν :-

Κρόταφος εὐώνυμος ἐὰν ἅλληται πᾶν
ἀγαθὸν· εὐφραίνει ἀπροσδόκητον δη-
λοῖ· δούλῳ ... παρθένῳ ἐπὶ κο-
ινὸν γάμον ἀγαθόν :-

Ὀφρὺς δεξιὰ ἐὰν ἅλληται νόσον δηλοῖ ὀλί-
γον χρόνον· καὶ μετὰ ... πολὺν
ἢ πλοῦτον· δούλῳ ἀγαθόν· παρθένῳ
ψόγον· χήρᾳ ὕβριν :-

Ὀφρὺς ἀριστερὰ ἐὰν ἅλληται ἀγαθὰ πολλὰ
σημαίνει ἀπροσδόκητον· ἄλλα καὶ
τύχην καὶ πίστιν ... :-

Ὀφρύων τὸ μέσον ἐὰν ἀναλλῆι ... μόνον
καὶ ἀνάστασιν· δούλῳ ἀγαθὸν· παρθέ-
νῳ ἐπὶ βουλῇ· χήραν ὠφέλειαν· ὀφθαλ-
μὸς δεξιὸς ἐὰν ἅλληται ... μόνον καὶ
γυναικῶν καὶ ... ἐχθροὶ ...
οἱ ... καὶ ἀποδήμοις :-

Ὀφθαλμοῦ δεξιοῦ τοῦ ἄνω βλέφαρον
ἐὰν ἅλληται ἐπὶ κτήσιν ... δηλοῖ ...
δ᾽ ἄρα ... πρᾶξιν καὶ ...
ἐπὶ βουλῇ χήρᾳ ἀποδημίαν :-

δεξιοῦ ὀφθαλμοῦ τὸ κάτω βλέφαρον

παρθένῳ [illegible] βίαν χήρᾳ ὑποταγὴν
δακρύειν δηλοῖ λύπην ἢ ἀσθένειαν:-

Ὀφθαλμοῦ δεξιοῦ κάθω· ἐὰν ἅλληται
ἢ ὁ μύλος πάθῃ· ἀηδίαν δηλοῖ δού-
λῳ δ' ἀπαρουλίαν· παρθένῳ κηδεμονίαν
ἐκ τόκου· ἐχθρὸν ἀποδημοῦντα
ἐπανελθεῖν δηλοῖ.

Ὀφθαλμὸς δεξιὸς ἐὰν ἅλληται ἢ γουργουρί-
ζει· ἢ αὐτὸς ἢ ὁ ἀπὸ τοῦ γένους ἡμέ-
ραν ὀλίγην αὐτός· ὁδὸν πορεύ-
σεται· ἢ προσδοκῷ τις ὁ δι' αὐτοῦ
μακρὰν ὁδὸν ἥξει τοῦ τ' ἐπ' αὐτὸν
ἀθυλικὸν προσώπου ἐπιδηλοῖ·
πολλὴν ἢ ὁδὸν πορευθῆναι
ἀγαθὸν· ἔμπαλιν πολλάκις
ἢ ὀλίγον ἐνοχλεῖσθαι δηλοῖ:-

Ὀφθαλμοῦ ἀριστεροῦ κάτω βλέφαρον
ἐὰν ἅλληται πάντας ἐπὶ κηδείαν δη-
λοῖ· ἢ ἀπορίαν ἐπιβουλὴν· παρ-
θένῳ τόκον· χήρᾳ ἀγαθὸν πλουτο-
λογίαν· γεωργῷ ἢ ἐκκλησίᾳ ὠφέλ[ειαν]
[illegible] ἢ προκοπήν:-

Ὀφθαλμοῦ ἀριστεροῦ δεξιὰ ἐὰν
ἅλληται ἤγουν πρὸς τὴν ῥῖνα [illegible]
[illegible] δηλοῖ. ὁ δὲ ἀριστερὸς ἐὰν ἅλληται
ἐπὶ [illegible] ἀγαθὸν δηλοῖ:-

Ὀφθαλμοῦ ἀριστεροῦ τὸ ἄνω βλέφαρον

ἐὰν ἅλληται [illegible] δούλῳ δαρμόν
παρθένῳ ἀπεφάσῃ· χήραν [illegible]:-

Ὀφθαλμοῦ ἀριστεροῦ ὁ κανθὸς ἐὰν ἀνα-
πηδᾷ· ὁ βόλος ἁλλόμενος ἀηδίας
λύπας· [illegible] δηλοῖ· δούλῳ ὠφέ-
λειαν· παρθένῳ νόσον:-

Ὀφθαλμοῦ ἀριστεροῦ ἡ οὐρὰ ἐὰν ἅλληται
ἀγαθὰ πολλὰ δηλοῖ· δούλοις πλά-
νας· ἐπιτυχίαν· ὁ θεὸς αὐτῷ ὠφεληθή-
σεται· παρθένῳ τόκον· χήραν [illegible]:-

Ῥινὸς δεξιοῦ μέρος ἐὰν ἅλληται ἀδελφοῦ
γάμον δηλοῖ· δούλῳ ὠφέλειαν· παρθένῳ
συμβουλὴν· χήραν ὑποταγήν:-

Ῥινὸς ἀριστερὸν μέρος ἁλλόμενον ἀγα-
θὸν δηλοῖ· ἀπροσδόκητον· δούλῳ
ὠφέλειαν· παρθένῳ συμβουλὴν· χή-
ραν ὑποταγήν:-

Ῥινὸς ἀριστεροῦ μέρος ἁλλόμενον ἀγα-
θὸν δηλοῖ· ἀπροσδόκητον δούλῳ
ὠφέλειαν· παρθένῳ συμβουλὴν· χή-
ραν ὑποταγήν:-

Ῥινὸς τὸ μέσον ἐὰν ἅλληται λύπην
δηλοῖ· δούλῳ ἰδίαν· παρθένῳ γάμον·
χήραν ὑποταγήν:-

Ῥινὸς ὅλη ἐὰν ἅλληται πάνυ ἀγαθὸν
δηλοῖ ἀπροσδόκητον:-

Ῥώθωνος τοῦ ἀριστεροῦ μέρους ἐὰν ἅλληται

[illegible] μέρος ζημίαν δηλοῖ· δούλῳ κακο-
πάθειαν· παρθένῳ τόκον χήρᾳ
διαβολήν:-

Μυκτὴρ δεξιὸς ἐὰν ἅλληται ὠφέλειαν δη-
λοῖ· δούλῳ [illegible] παρθένῳ χήραν
ἀηδίαν:-

Μυκτὴρ ἀριστερὰ ἐὰν ἅλληται· ὠφέλειαν δη-
λοῖ δούλου οἰκείου μετὰ κόπου· παρ-
θένῳ ἀηδίαν χήρᾳ ὠφέλειαν:-

Στόματος τοῦ μυκτῆρος ἁλλόμενου
ζημίαν καὶ λύπην δηλοῖ· καὶ βίαν
δούλῳ ἐλευθερίαν χήραν ὠφέλειαν:-

Μήλου δεξιοῦ ἁλλόμενου βραχεῖα
προσδοκία τοῦ δηλοῖ δούλῳ ἀγα-
θόν· παρθένῳ βίαν:-

Μήλου ἀριστεροῦ ἁλλόμενου [illegible]
ἀγαθὸν δηλοῖ· δούλῳ μακρὰν ἀπο-
δημίαν· παρθένῳ τόκον χήραν ὠφέλειαν.

Χείλος τὸ ἄνω δεξιὸν ἐὰν ἅλληται δια-
κρισιν· πρὸς τινα γίνεσθαι σημαίνει·
δούλῳ ἀγαθόν· παρθένῳ κῆδος:-

Χείλος τὸ κάτω ἁλλόμενον ὠφέ-
λειαν ἢ ζημίαν δηλοῖ:-

Σιαγὼν δεξιὰ ἐὰν ἅλληται ὠφέλειαν δη-
λοῖ· δούλῳ οἰκονομίαν [illegible]·
παρθένῳ νόσον· χήραν τόκον:-

Σιαγὼν ἀριστερὰ ἁλλομένη λύπην

δηλοῖ ἐπὶ πράγματι πολλῷ· δούλῳ ὠφέλειαν
παρθένῳ τόκον χήραν ἐλευθερίαν:-

Γναθὸς δεξιὰ ἁλλόμενος ἐλευθερίαν δη-
λοῖ· πονηρὸν δούλῳ· παρθένῳ συμβουλί-
αν· παρὰ δὲ χήραν ὠφέλειαν:-

Γνάθος ἀριστεροῦ ἁλλόμενου κακοπάθει-
αν δηλοῖ· δούλῳ νόσον· παρθένῳ βίαν
χήραν ἀηδίαν:-

Ὠτίου δεξιοῦ ἁλλόμενου ἤγουν χαρὰν ἐπὶ
τινι σημαίνει· δούλῳ ἐλευθερίαν· παρθένῳ
ἐπὶ κηδείαν χήραν ἀγαθοῦ:-

Ὠτίου ἀριστεροῦ ἁλλόμενου· [illegible]
[illegible] δούλῳ ἐλευθερίαν· μεγάλην
[illegible] παρθένῳ τόκον χήραν ἀφαί-
ρεσιν:-

Ὠτίου τὸ δεξιοῦ ἁλλόμενου καινὸν σημαίνει:-

Ὠτίου τὸ ἀλλοιοῦ ἁλλόμενου· τὸ ἔσω καινοῦ
σημείου αἰκῶν [illegible] δούλῳ
ἐναρτοῦ:-

Γενείου τὸ ἀριστερὸν μέρος ἁλλόμενον ἀγαθὸν
ἀγαθὰ δοῦναι δηλοῖ:-

Γενείου δεξιοῦ μέρος ἁλλόμενον ἀγαθοῦ ἐ-
πίνησιν δηλοῖ τοῖς [illegible]:-

Γενείου ἁλλόμενον πολυγηρίαν δηλοῖ:

Οὐρανίσκος ἁλλόμενος ἐλευθερίαν δηλοῖ·
ἢ ζημίαν δηλοῖ· ἢ [illegible] ἀγαθοῦ:-

Τράχηλος ἐὰν ἅλληται δούλῳ ἐλευθερίαν
[illegible] δηλοῖ:-

Ὁ δεύτερος ἐὰν ἀλλαγμένοι συνηγοροῦντες ἀ-
γαθὸν δηλοῦσιν :-
Τὸ σῶμα ἐὰν ἀλλ. ὁ ἥλιος τῇ ἡμέρᾳ δια
πολλοῦ τοῦ κρο. ἐφ. ὁ λαμπ. καρδίαν. ἐ
ἀν ἀλλ. ἀγαθὸν δηλοῖ πᾶσιν ἄλλοις
ἱλαρὸς. δούλου ἐλευθερ. παρθένων
ἐλευθερίαν. χήραν στρατιώτην
ἀφασίαν. ἔμποροι πράξιν ἀ-
λλοις ἐπιβουλεῖ φίλους δηλοῦ :-
Τράχηλος τὸ δεξιὸν μέρος ἐὰν ἀλλ.
ἐλευθέρω φόβω δούλω μόσον τοῖς δ. λοι-
ποῖς πᾶσιν καλῶς :-
Τράχηλος τὸ δεξιὸν μέρος ἐὰν ἀλλ.
ἐλευθέρω φόβω δούλω μόσον τοῖς δὲ λοιποῖς
πᾶσι καλῶς τε ἄχιλον τὸ ἀριστερὸν μέ-
ρος ἐὰν ἀλλ. ἀγαθὸν δηλοῖ :- φάρ-
υγξ τὸ δεξιὸν μέρος ἐὰν ἀλλ. ἀφασ.
δηλοῖ δούλω ἐλευθέρω κέρδος φά-
ρυγγος τοῦ λοιποῦ μέρους ἀλλομένου φά-
βλω ἀηδίας πᾶσι σημαίνει καὶ
ἀκοῦσαι στρατιώτης χρήματα ἐπὶ
νόσον δηλοῖ ἀπὸ ῥοπῶν ἐνθυμ.
προσ. τῶν θλώων ἰδίαν κυβερνήτῃ
ἄπωμον μυκτὴρ δεξιὸν μέρος ἐὰν ἀ.
ἀγαθὸν δηλοῖ δούλω μὲν μείζονας
τῶν θλώων μὴ θλ. χήραν ἐπὶ στρατιώ
τῇ ἐξ.... τὸ δὲ λώρι με.... μ

ποιμένι ἢ δηλοῖ δούλω κόσμον
παρθένω ἀνδρα χήρα ἀφασ.
δούλω ἀγαθὸν τοῖς πᾶσιν τοῖς
δὲ λοιποῖς οὐ καλὸν ἄλλοις ἐ-
πιβουλὴν δηλοῖ :: ὁ δὲ ἀριστερὸς
χωρίας ὁ μὴ ἀπαρτιανοῖ δού-
λοις μόσον τῶν θλώων ἀλλ. ἀμ-
φοτέρων στρατιώτης δάνεια
ἐμπορικὰ δόσιν κυβερνήτῃ
ἀπαλλαγὴν ὁ ἀριστερὸς ἐλευθέ-
ρω ἀηδίαν σημαίνει δούλω μόσον χή-
ραν πρὸς ἀπροσδόκητον
στρατιώτῃ καθέρεσιν ἐμπό-
ρω βλάβην κυβερνήτῃ λύπην
γυναικὶ ἀηδίαν ἄλλοις δὲ ἐμπό-
ρω ζημίαν δούλω λύπας τοῖς
δὲ λοιποῖς πᾶσιν καλὸν ἄλλοις
ἀνοχὴν πᾶσιν δηλοῖ :: ὦμοι
δεξιὸς ἀλλόμενος ὠφέλειαν τι-
μὰς δηλοῖ χήρα τε χρήματα παρα-
σχὼν δούλοις ἢ ὠφέλειαν ἐ-
θάνατον δὲ αὐτοῦ παρθένω
γάμον χήραν ἐκδοῦναι ἐμπόροις
ὠφέλειαν κυβερνήτῃ ἀ-
πορίαν γυναικὶ χήραν ὦ-
μος χαλεπὸς ἀλλόμενος ἐπιβουλὴν
γυναικὸς σημαίνει

ἄλλα ὠφελεῖ. βραχίων δεξιὸς ἀ-
λλόμενος τέκνων χρημάτων ἐπὶ νό-
σον δηλοῖ τοῖς δανείζουσι ἀμφότεροι
βίω δηλοῖ ἄλλοτε ἀπὸ αὐτοῦ ἐὰν ἐπὶ
χήραν δούλου πάντα πράγματα μεγά-
λου παρθένω ἀπὸ ταμείου χρήματα ὠφε-
λεῖ :- βραχίων ἀριστερὸς ἀλλόμενος
ἀπὸ τοιούτων πρὸς συγκοινωνίαν ση-
μαίνει δούλοις δὲ ἐλευθερίαν ἀπολύ-
σιν μὲν δεξιὸς ἀλλόμενος ζημίαν
σημαίνει πᾶσι :- ὁ ἀριστερὸς μέ-
ρος προσδόκητον δηλοῖ :- ἀγκὼν δε-
ξιὸς ἀλλόμενος ὠφελεῖ δηλοῖ :: δού-
λοις καὶ ἀπαλλαγὴν τῶν θλώων φόρον
χήραν βρέφος δηλοῖ :: ὁ δὲ ἀριστερὸς
ὁ δὲ ἥμερος προσόπου ζημίαν
δηλοῖ ἄλλοις ἀφασίαν δηλοῖ δούλω
προκοπὴν παρθένω φόρον χή-
ραν βρέφος πῆχυς δεξιὸς ἀλλό-
μενος βλάβην δηλοῖ παρθένω ἀ-
πορίαν χήραν ἀηδίαν δούλοις ἀ-
φασίαν ὁ δὲ ἀριστερὸς ἀηδίαν δη-
λοῖ δούλοις ...ρει τῶν θλώων ἀφα-
σίαν χήραν ...δηλοῖ :-
χεὶρ δεξιὰ ἀλλόμενη ὠφελεῖ ση-
μαίνει ἡ δὲ ἀριστερὰ ...
... τοῖς δεξιοῖς ἀλλό-

μενος ἀεὶ ὠφελεῖ χρήματα ἀπόδο-
σιν σημαίνει χειρὸς δεξιᾶς ἐὰν
... ἡ ὀλιγοχρονία τούτου
ἀπὸ πάντων δηλοῖ ἐπὶ ἄλλοις δὲ
καλὸν δηλοῖ δούλω χαλεπὸν π...
παρθένω γάμον χήραν ἀποδημίαν
ὁ δὲ ἀριστερὸς ἐπιβουλὴν σημαί-
νει ... πράγματα ...
φέλει ἀγαθὸν δηλοῖ ἐπὶ ἄλλοις ἀέρρω
... δούλω ἀγαθὸν παρθένω σου
μβουλὴν χήραν ὠφελεῖ :- δάκτυ-
λος ὁ δεξιὸς ἀλλόμενος ἀγαθὸν
δηλοῖ δούλω ἀφασ. τῶν θλώων
γάμον χήραν ... :- ὁ δὲ
ἀριστερὸς ἐπιβουλὴν βίου δηλοῖ δού-
λω ἐλευθερίαν τῶν θλώων βρέφος χήρα
ὠφελεῖ τὸ ... χειρὸς ἀλλόμε-
νον ἐμπόδιον ... πράγματα
μόχθον δηλοῖ δούλοις ἀπορίαν τῶν
θλώων ἀγαθὸν χήραν καλὸν ἐπὶ ἄλλοις
... ἐπιούσι δηλοῖ :- τὸ
... χειρὸς κατὰ ... δούλω
σιν ... δηλοῖ ... βίου τῶν
θλώων ἀγαθὸν χήραν ἀφασίαν ἀ-
λλοις ... σημαίνει :- χειρὸς δεξιὰ
ἀλλομένης τὸ μέσον ... ἀλλόμενος
ὠφελεῖ σημαίνει ... πᾶσι

γματος ἄλλοις παιδίον· δοῦλον ἀνδρός·
τῶν ἐθνῶν συμβούλου· χήραν παιδίον κώ-
μημος· ἀπαλλαγὴν μεγάλην δηλοῖ· ἐν
ἐλευθερώτησιν· ἐν ἄλλοις ἐλευθερί-
αν δηλοῖ· δούλῳ ἀνδρὶ ζημίαν δηλοῖ
τῶν ἐθνῶν [illegible] χήραν γάμον· ὁ
ἐπάνω τῆς χειρὸς δεξιᾶς κλαό-
μενος πονηρὸν σημαίνει· δούλῳ
ἀναβολήν· παρ' ἐθνῶν ἀναβολήν·
ἀνδρὶ χήραν ὠφελεῖ· ἄλλοις ἀ-
παρανομεῖ τοῦ ἀγαθοῦ σημαίνει·
ὁ ἐπὶ τῆς εὐωνύμου ὁμοπλάτ(ης)
δεξιὸς ἀλλοιούμενος ἐνδοξον
καὶ δούλῳ διαβολήν· τῶν ἐθνῶν
φόρον· χήραν ἀπὸ νόσον σωτη-
ρίαν· ἐν ἄλλοις εὐφροσύνην
διὰ δηλοῖ· [illegible]
[illegible] δούλῳ ἀπαλλαγήν· ἐν
τῆς δουλείας· παρ' ἐθνῶν ἀνδρὶ
χήραν φόρον· στρατηγῷ [illegible]
ἐμπορικὸν ἀποδώσιν· κυβερνήτη
[illegible]· ὁ μὲν τὸ μέσον ἀλλοιού-
μενον· πολλὰ ἀγαθὰ κυρίοις· ἐν δού-
λοις δηλοῖ· ἐν ἐλευθερίᾳ· ὁ μὲν
πλάτος εὐωνύμου ἀλλοιούμενος ἐν
[illegible] [illegible] δηλοῖ
[illegible] [illegible]

χρεῶν· δούλοις [illegible] βασι-
τῶν ἐθνῶν μοιχείαν· χήραν κίνδυνον· [illegible]
[illegible] δηλοῖ· τοῖς
δὲ λοιποῖς κόλπων· ὁ μέ-
σον τὸ μονομερὲς πλάτος ἀλλοιούμενον [illegible]
ριαν δηλοῖ· δούλῳ κακοπάθειαν·
ἐν [illegible] τῶν ἐθνῶν [illegible]
χήραν διαβολήν· ὁ δεξιὸς [illegible]
[illegible] ἀλλοιούμενον ἐλευθερίαν
[illegible] δηλοῖ· δούλῳ [illegible]
σιν· παρ' ἐθνῶν μηνυτήν· χήραν ἱλα-
ρίαν· στρατηγῷ κίνδυνον· δάκτυ-
λος μικρὸς τῆς δεξιᾶς χειρὸς ἀλλοιού-
μενος [illegible] ἀγαθὸν
[illegible] δηλοῖ· [illegible]
δάκτυλος· [illegible] δηλοῖ·
δούλῳ διαβολήν· τῶν ἐθνῶν φόρον· χή-
ραν [illegible]· ὁ μετὰ τὸν μικρὸν δά-
κτυλος δάκτυλος τῆς δεξιᾶς χειρὸς
ἀλλοιούμενος πολλὰ χρήματα [illegible]
[illegible] σημαίνει· [illegible] δάκτυλος·
ἄλλοις πολλὰ ἀγαθά· [illegible]
δηλοῖ· δούλῳ [illegible] τῶν ἐθνῶν
[illegible] χήραν [illegible]· δάκτυ-
λος [illegible] τῆς δεξιᾶς χειρὸς ἀλλοιού-
μενος ἤτοι ὁ μέσος [illegible]
[illegible] [illegible]

οὕτως ἐν ἄλλοις [illegible] δηλοῖ [illegible]
δούλῳ [illegible]· παρ' ἐθνῶν
νόσον· χήραν ὠφελεῖ· δάκτυλος τῆς
[illegible] ἀλλοιούμενος ζημίαν [illegible]
[illegible] [illegible] δάκτυλος [illegible]
ἐν ἄλλοις βλάβην δηλοῖ· [illegible]
[illegible] παρ' ἐθνῶν κέρδος· χήρᾳ
ὠφελεῖ· δάκτυλος ὁ [illegible] χειρὸς ἀλλοιού-
μενος [illegible] πολλὰ ἀγαθά·
δηλοῖ· [illegible]
[illegible] ἐπιγὰρ [illegible]
ὁ δάκτυλος· ἄλλοις ἀπαλλαγὴν δηλοῖ·
δούλῳ ἀγαθόν· παρ' ἐθνῶν [illegible]
χήραν ὠφελεῖ· ὁ μικρὸς τῆς δεξιᾶς
χειρὸς ἐὰν ἀλλοιωθῇ [illegible] δηλοῖ
[illegible]· δούλῳ [illegible]
τῶν ἐθνῶν [illegible]· ὁ μετὰ τοῦ μι-
κροῦ δάκτυλος τῆς δεξιᾶς χειρὸς
ἐὰν ἀλλοιωθῇ [illegible]
[illegible] δηλοῖ· δούλῳ [illegible]
ἐθνῶν [illegible]· χήρᾳ [illegible]· ὁ τοῦ δα-
κτύλου ἐὰν ἀλλοιωθῇ [illegible] δη-
λοῖ· δούλῳ [illegible] τοῦ θάνατον
παρ' ἐθνῶν [illegible] χήραν καλόν· ὁ
τοῦ [illegible]
[illegible]· δούλῳ ἀγαθόν· ὁ τοῦ
μεγάλου αὔξησιν δηλοῖ τὴν βίου·

δάκτυλος μικρὸς εὐωνύμου χειρὸς ἐὰν
ἀλλοιωθῇ πολλὰ ἀγαθὰ δηλοῖ
πᾶσιν· ὁ δὲ [illegible]
[illegible] δηλοῖ [illegible]
[illegible] [illegible] δούλῳ
ἐν [illegible] κατηγορίαν·
ὁ μέσος [illegible] δηλοῖ [illegible]
γμα [illegible] βίου [illegible]
[illegible] σημαίνει·
ὁ δὲ μέγας τῆς εὐωνύμου χειρὸς
[illegible] σημαίνει κο-
[illegible]· ὄνυχες εὐωνύμου
χειρὸς ἀλλοιούμενοι ὠφελεῖ δηλοῦσι
[illegible]· [illegible]
[illegible] ἀλλοιουμένη [illegible] δηλοῦσι [illegible]
[illegible] [illegible]
[illegible] ὁμοίως
[illegible] δεξιὸς ἀλλοιούμενος [illegible]
[illegible] δηλοῖ μεγάλην· ἐν ἄλλοις
δὲ [illegible] δηλοῖ μεγάλην·
[illegible] ἀλλοιούμενος [illegible]
[illegible] [illegible]
[illegible] σημαίνει [illegible]
[illegible] σημεῖον· [illegible] ἀλλοιού-
μενον [illegible] δηλοῖ [illegible] ἐν
ἄλλοις [illegible]
[illegible] φόβου· καρδίαν ἀλλοιουμένην

ἐν τῇ βουλῇ φυλ(ακὴν) δηλοῖ. γαστὴρ ἀλλομ-
ένη πλουσίω ἀναλώματα ποι-
ῆσαι δηλοῖ. πένητι [illegible]
ἐν ἄλλοις δὲ [illegible] κοιλία ἀλ-
λομένη ἀγαθὰ σημαίνει. ἄλλοις [illegible]
[illegible] δηλοῖ. κοιλίας δεξι-
ὸν μέρος ἀλλόμενον νόσον [illegible]
δηλοῖ. λαγὼν δεξιὸς ἀλλόμενος ἀ-
[illegible] δηλοῖ. ἄλλοις ἀγαθὰ [illegible]
[illegible] σημαίνει. λαγὼν εὐώνυμος ἀ-
λλόμενος [illegible] δηλοῖ. [illegible] ἄ-
λλοις ἐργασίαν δηλοῖ. πλευρὰ
δεξιὰ ἀλλομένη πλουσίω χρείαν
[illegible] δηλοῖ. δούλω [illegible]
[illegible] χαράν. ἐν ἄλλοις ὠφέλειαν δηλοῖ.
πλευρὰ ἡ εὐώνυμος ἀλλομένη [illegible]
[illegible] δηλοῖ [illegible]
[illegible] ἀλλόμενος ἀρρωστίαν
δηλοῖ. [illegible] ἀλλόμενος [illegible]
λοῖ. ἰσχύον δὲ τὸ δεξιὸν μέρος ἀλλό-
μενος [illegible] ἐν ἄλλοις ἀγα-
θὸν δηλοῖ. ἰσχύου τὸ εὐώνυμον
μέρος ἀλλόμενον λύπας δηλοῖ.
[illegible] δηλοῖ.
[illegible] τὸ δεξιὸν ἀλλόμενον [illegible]
[illegible] δηλοῖ [illegible]
[illegible] δεξιοὶ ἀλλόμενοι [illegible]

δηλοῖ. εὐώνυμ(ον) πλουσίω [illegible]
δηλοῖ [illegible] βαλα-
νος ἀλλόμενος [illegible]
[illegible] δηλοῖ. ἀνεόμενος(?) ἀλλόμενος
[illegible] σημαίνει.
ὄρχις δεξιὸς ἀλλόμενος [illegible]
[illegible] δηλοῖ. ὄρχις εὐώ-
νυμος ἀλλόμενος [illegible]
[illegible] ὠφέλειαν δηλοῖ. πυγὴ δεξιὰ
ἀλλομένη [illegible] τῶν
[illegible] πραγματείαν [illegible] ἐργασίαν
δηλοῖ. πυγὴ εὐώνυμος ἀλλο-
μένη πλουσίοις ἀναλώματα
πλουσίω ποιῆσαι δηλοῖ. τοῖς δὲ
λοιποῖς ἀγαθά. [illegible] ἄλλοις [illegible]
[illegible] δακτύλιος ἀλλόμενος [illegible]
[illegible] δηλοῖ. [illegible]
[illegible] δεξιὰ ἀλλομένη [illegible]
[illegible] δηλοῖ [illegible] ἄλλως
ἀγαθ(ὸν) [illegible] ἀπαλλαγὴν
δηλοῖ. ἄλλοις ἀηδίαν σημαίνει.
γλουτὸς δεξιὸς ἀλλόμενος [illegible]
δηλοῖ [illegible]
[illegible] δεξιὸς ἀλλόμενος [illegible]
[illegible] δηλοῖ [illegible] εὐώνυμος [illegible]
[illegible] σημαίνει. μηρὸς δεξιὸς ἀλλόμενος
ὠφέλειαν σημαίνει. ἐν ἄλλοις [illegible]

[illegible] δηλοῖ. μηρὸς εὐώνυμος ἀλλόμε-
νος ἐν τῇ βουλῇ [illegible] δηλοῖ. ἄλ-
λοις [illegible] δηλοῖ [illegible]
σημαίνει. ὁ [illegible] εὐώνυμος
ἀλλόμενος ἐν τῇ βουλῇ δηλοῖ. ἐν ἄλ-
λοις [illegible] δηλοῖ. ὁ [illegible] δε-
ξιὸς ἀλλόμενος [illegible] σημαίνει. ἐν ἄ-
λλοις [illegible] δηλοῖ. γόνυ δεξιὸν ἀλλό-
μενον [illegible] δηλοῖ [illegible] ἐν ἄλλοις
δὲ [illegible] σημαίνει. γόνυ εὐώνυμον ἀ-
ηδίαν δηλοῖ [illegible] ἰγνύα
δεξιὰ ἀλλομένη ἀηδίαν σημαίνει.
ἡ δὲ εὐώνυμος [illegible]
[illegible] ἐν ἄλλοις
ἀρρωστίαν δηλοῖ. [illegible] δεξιὸς ἀ-
λλόμενος ὠφέλειαν δηλοῖ. ὁ εὐώνυμ(ος)
[illegible] δηλοῖ. [illegible]
[illegible] δεξιαὶ ἀλλόμεναι [illegible] δηλοῖ.
ὁ εὐώνυμος [illegible]
[illegible] δηλοῖ. [illegible]
[illegible] ἀλλόμενον [illegible]
[illegible] δηλοῖ. [illegible] εὐώνυμον
[illegible]
[illegible] ἀλλομένη [illegible]
[illegible] δηλοῖ. [illegible]
[illegible] δεξιὸς ἀλλόμενος
[illegible] δηλοῖ [illegible]

[illegible] ποδὸς τὸ αὐτό. πτέρνη δε-
ξιὰ ἀλλομένη [illegible] δηλοῖ.
[illegible] τοῦ εὐωνύμου ὁμοίως. ἐν ἄλλοις
[illegible] τοῦ δεξιοῦ ποδὸς [illegible] δη-
λοῖ. [illegible] τοῦ εὐωνύμου ἐν ἄλλοις [illegible]
[illegible] ἐν τῇ [illegible]
[illegible]
[illegible] ἄλλος δηλοῖ. ταρσὸς δεξιὸς ἀλλό-
μενος καλὸς δηλοῖ. εὐώνυμος [illegible]
[illegible] δηλοῖ. [illegible] δεξιὸν ἀλλόμε-
νον [illegible] δηλοῖ. ὁ δὲ
εὐώνυμος [illegible]
τὸ [illegible] τοῦ [illegible] τοῦ δε-
ξιοῦ ποδὸς [illegible]
δηλοῖ. [illegible] τοῖς εὐωνύμου [illegible]
[illegible] δηλοῖ. [illegible] τοῦ δεξιοῦ ποδὸς
ἀλλόμενος ὠφέλειαν δηλοῖ. [illegible]
[illegible] ἐργασί(αν) [illegible]
[illegible] σημαίνει. δούλω [illegible]
[illegible] χαρὰν [illegible]
[illegible] δηλοῖ. δούλω
[illegible] βλάβην, χήραν νόσον.
ἐν ἄλλοις ὠφέλειαν. [illegible]
[illegible] δηλοῖ. δούλω [illegible]
[illegible] γάμον. χήραν [illegible]
[illegible] δεξιοῦ ποδὸς [illegible]
[illegible] πρὸς

ὁ λίθος δηλοῖ· δούλῳ ἀπώλειαν τῶν ἐχθρῶν
ὀχλήσεως φόβον. Ὁ σουμὶν ... δακτυλ[illegible]
ὄνυξι ἀγαθόν. Ὁ τὸν λίθον ἀποδι-
δόντα [illegible] ὁ τὸν [illegible] τοῦ ἀνοδίαν
ὁ τὸν [illegible] ὠφελεῖ. Ὁ τὸν ἐα-
γαθὸν δακτύλιον [illegible]
[illegible] ἀγαθοῦ σημαίνει· δού-
λῳ ἀλλαγήν· [illegible] τῶν ἐχθρῶν [illegible]
χήραν λαβεῖν. Ὁ λίθος ἀποδομ[illegible]
ἀγαθὸν δηλοῖ· δούλῳ [illegible] τῶν
ἐχθρῶν συμβουλήν· χήραν [illegible].
Ὁ μέσος ἀνοδίαν δούλῳ ὠφελεῖ·
χήραν ἀνοδίαν. Ὁ τε [illegible] ὠφέ-
λειαν δηλοῖ ἀπὸ [illegible] δούλῳ μέσον
τῶν ἐχθρῶν γάμον· χήρ[αν] λαβόντα ὁ μὴ
ἀγαθὰ σημαίνει μέγιστα· δούλῳ ἀ-
[illegible] τῶν ἐχθρῶν γάμον· χήραν ὠφε-
λεῖ. Ὁ [illegible] ἀργυροῦ [illegible] ἀλλόμε-
νον ἢ [illegible] τοῦ πλουσίου μὲν
ἀνοδίαν σημαίνει· πένησι πλοῦτον·
δούλῳ βλάβην τῶν ἐχθρῶν συμβουλήν· χή-
ραν [illegible]. Ὁ λοιπὸς [illegible] ἀλλομέ-
νου [illegible] φυλάξασθαι δ[εῖ]
[illegible] βουλεύεσθαι· τῶν ἐχθρῶν
[illegible] χήραν [illegible].

[illegible]

[illegible] ἐν ταῖς περιφέρειαις λον
ἐν αὐτῇ τῇ ἡμέρᾳ [illegible] σαλεύεσθαι
[illegible] καὶ τὸ [illegible] ἡμέρα [illegible]
[illegible] ἐν τῷ ταύρῳ καλόν [illegible]
[illegible] ἐν πλοίῳ [illegible] γὰρ αὐτ[illegible]
ἀλλὰ καὶ ἐν θαλάσσῃ [illegible]
καὶ ἐν τοῖς διδύμοις. Ὅταν δὲ ἐν καρ-
κίνῳ μὴ πλέεσθαι θαλάσσῃ· ἀλλὰ
ἐν ξηρᾷ [illegible] γράφε
σοι τὰ βουλόμενα [illegible]
ὅταν δὲ ἐν τῷ λέοντι καλόν [illegible]
καὶ πᾶν ἄλλο ἢ τὴν βουλὴν [illegible]
ρας. ὅταν δὲ ἐν τῷ [illegible] καλ-
[illegible] θεωρεῖν [illegible]
[illegible]. Ὅταν δὲ ἐν τῷ ζυγῷ καλόν
ἐστιν [illegible] ἰδεῖν τὰ [illegible]
[illegible]. Ὅταν δὲ ἐν σκορπίῳ
[illegible] ἡ σελήνη [illegible]
[illegible] σημαίνει [illegible]
[illegible] γὰρ [illegible] ἡ σελήνη [illegible]
[illegible]. Ὅταν γὰρ
ἐν τῷ [illegible] καὶ ἔστιν [illegible]
[illegible] σαλεύεσθαι
[illegible]. Ὅταν [illegible] καὶ
ἐστὶν [illegible] καὶ ἀποδημεῖν
ἡ βουλὴ [illegible]. ὅταν δὲ [illegible]
[illegible] καὶ ἐστὶν ἀγοράσαι

[illegible]

πολύ [illegible] ὅτε ἐστὶν [illegible]
[illegible] ἐργάζεσθαι· ὅτε οὖν συμφέρει
σοι ταῦτα [illegible] ἐργάζου [illegible]
καρδίας καὶ [illegible] λοιπὰ [illegible].
[illegible] ἐν ἡμέρᾳ [illegible] σελήνη [illegible]
[illegible] ζωδίῳ [illegible]
ἐν τῇ [illegible] σελήνη [illegible]
[illegible]
[illegible] ζωδίῳ [illegible]
[illegible] ιβ ζώδια [illegible]
ζῳδίῳ [illegible] πληρωθῇ [illegible]
[illegible] ταῦτα [illegible] ἄλλα [illegible]
[illegible] τοῦ [illegible] τοῦτο ἀπὸ
τῆς σελήνης καὶ [illegible] ζῴδιον [illegible] ἐν ταύτῃ [illegible]
καὶ [illegible] τῆς σελήνης καὶ [illegible]
[illegible] πολλάκις [illegible]
ιβ ζῴδια [illegible] καὶ [illegible]
[illegible] ἀπὸ [illegible]
[illegible] πληρω[illegible]
[illegible]
[illegible] σελήνης [illegible]
[illegible]
[illegible]
[illegible]
[illegible] πολύ [illegible]
[illegible]

Ὁ μὲν [illegible] ποιῆ-
[illegible] χάρτη [illegible]
[illegible] ἰχθύος [illegible]
[illegible] ἄρωσσον [illegible]
[illegible] ὁ μὲν [illegible]
[illegible] χάρτη [illegible]
[illegible]
[illegible] ἄρωσσον
καὶ ποίησον [illegible]
[illegible] χάρτη [illegible]
[illegible] χρυσὸν [illegible]
[illegible]
[illegible]
[illegible] χρυσὸν [illegible]
[illegible]
Ὁ μὲν [illegible] χάρτη [illegible]
[illegible] αἵματος [illegible]
[illegible]
[illegible] ποίησον [illegible]
[illegible] αἵματος [illegible]
[illegible]
[illegible]
[illegible] ἄρωσσον
καὶ ποίησον [illegible]
[illegible] σελήνη [illegible]
[illegible]
[illegible] ποίησον [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ἰουνίου [illegible]

Ο [illegible]

[illegible]

[illegible]

Ἰουνίου [illegible] μνήμη [illegible]

Η [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ἀναβρίζει τὸ ζῴδιον [illegible]

Ἡ ἡλίου ὁ σεισμὸς ἐν καιρῷ ζῳδίου τοῦ αἰγοκέρωτος ἐσομένη [illegible] ἐν πρόσωπον [illegible] ἔχουσα [illegible] [illegible] πολλὴν ποιεῖ [illegible] ποιεῖ καὶ βίον [illegible] εἰς ξένους [illegible] [illegible]

[illegible]

[illegible]

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μετὰ γυναικὸς παρωχάσι ἢ χωρίσαι
ἐν μετ' ἄλλου μ(ε) ... ἐξεγυν ... ἀ
λλάσσαι ... ὁ γηρα
... ἀπὸ ... ἀδελφ
... ἀπὸ τὰ ...
... λάβῃ ... ἀσε
... αὐτὴν ... βα
σιλι ... γράμματα ... ἔχει
τὸν ... ἢ ... τὰ ...
αὐτὸ ... μυστήριον ...
καὶ ... ἀγαθὸν
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... φαζουαριος ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]

ἐν πορνείαις γυναῖκα ἀπὸ ...
...χαίου ... ἢ ...
μὴ ... λάθου τοῖς λόγοις ...
προσάγειν μὴ ἀμελεῖ ...
... [illegible]
ζων τὸ ὄμηρον μὴ τὸ ...
...ουμένην μετὰ ... ὅταν μένει με
... γυναῖκα ἢ ἐκ ... με ...
...ων προσέχει μὴ ... ἀλλ...
... [illegible]
τὸν ἄνδρα ... [illegible]
... [illegible]
... [illegible]
... [illegible]
... [illegible]

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